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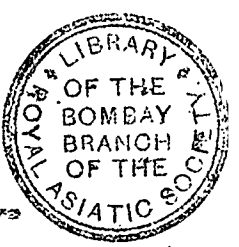

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CONTENTS.

THA'NA.

ter VII.—History. PAGE

y History (B.C. 225-A.D. 1290):

troduction; Ashok's Edict (B.C. 225); Buddhism; Legend of Parna; Andhrabhrityas; Foreign Trade (B.C. 25-A.D. 150); Nahapán (A.D. 78); Parthians (B.C. 225-A.D. 235); Palhavs (A.D. 120-600); Ptolemy (A.D. 135-150); Foreign Trade (A.D. 150); Sandanes (A.D. 227); Trade (A.D. 250); Trikutakas (A.D. 420); Rashtrakutas (A.D. 400); Trade (A.D. 500); Mauryas (A.D. 550); Arabs and Pársis (A.D. 640); Siláháras (A.D. 810-1260); Trade Centres, Merchants, Ships, Pirates, Balháras; Gujarát Solankis (A.D. 943-1150); Devgiri Yádavs (A.D. 1270-1300) ... 403-437

s Musalmans (A.D. 1300-1500):

Musalmáns; Trade 438-446

s Portuguese (A.D. 1500-1670):

Portuguese; Army; Navy; Administration; Land System; Religion; Trade; Ships; Bombay (1664) 447-474

he Maráthás (A.D. 1670-1800):

The Maráthás; State of the Country (1675); Shiváji's Conquests (1675-1680); Shiváji and the Sidis (1675-1680); Sambháji (1680); Bombay (1682-1690); Sir John Child (1687-1690); Bombay (1690-1700); Portuguese Thána (1690-1700); Trade (1660-1710); Merchants; Ships; Pirates (1700); Bombay (1710-1720); The Portuguese (1727); The Maráthás attack the Portuguese (1739); Fall of Bassein (1739); Fate of the Portuguese (1740); Bombay (1740); The Maráthás (1750); Fall of Angria (1757); State of West Thána (1760); Bombay (1760-1770); English take Sálsette (1774); Bombay (1775); English and Maráthás; English advance on Poona (1775); English defeat (1779); Goddard's March (1779); Negotiations with Poona (1779); War in the Konkan

(1780); Battle of Dugad (1780); Goddard's retreat (1781); Treaty of Salbái (1782); State of Thána (1780 and 1788); Sálsette (1790-1800) 475

The English (1800-1882):

Treaty of Bassein (1803); Famine (1812); Trade (1800-1812); Bombay (1800-1810); Bombay Trade (1800-1810); War with the Peshwa (1817-1818); State of Thána (1818); Koli Robbers (1820-1830); Bhiwndi Riots (1837); The Mutinies (1857); Income Tax Riots (1860); Gang Robberies (1874); Trade 512-

Chapter VIII.—Land Administration.

Acquisition (1774-1817); Changes (1817-1869); Staff (1882); Sub-divisional Officers; Village Officers; Village Servants... 527-

Tenures:

Tenures; Suti; Pándharpesha; Inám Villages; Vatan Settlement; Sharákati Villages; Izáfat; Shilotri; Leasehold Villages; Chikhal Gatkuli and Eksáli 580-

History:

Early Hindus; The Musalmáns (15th and 16th Centuries); The Portuguese; The Musalmáns (17th Century); The Maráthás 550

British Management:

Sálsette (1774-1819); Tenures (1817); Forms of Assessment (1817); Cesses; Changes (1818-1820); Survey (1821-1828); Hereditary Officers; Talátis; Pátils; Madhvis; Mhárs; Bára Balutis; Assessment; Cesses; Superintendence; Revenue System (1828); Territorial Changes (1830); Village Leases (1830-1835); Assessment Revision (1835-1842) Nasrápur (1836), Panvel (1837), Murbád (1837), Bassein, Máhim, Kalyán, Bhiwndi (1837-1841); Sálsette; Results (1836-1841); Kolvan (1842); North Thána (1845); Bassein; Máhim (1845); Sanján; Kolvan; Bhiwndi; Cesses (1844); Census (1846); Territorial Changes (1850); Revenue (1837-1853); Survey (1852-1866); Survey of Nasrápur (1855-56); Khálápur (1855); Panvel (1856); Kalyán (1859); Taloja (1859); Murbád (1860); Bhiwndi (1860); Sálsette (1861); Bassein (1862); Máhim (1863); Umbargaon (1864); Kolvan (1865); Sanján (1866); Uran (1866); Survey Effects; Survey Results (1854-1878); Development (1846-1880) 562-6

Season Reports (1851-52 - 1880-81); Revenue Statistics ... 623-6

Chapter IX.—Justice.

Sálsette (1774); North Konkan (1817); Civil Suits (1828); Civil Courts (1850-1880); Arbitration Court; Registra-

(1878-79); Magistracy; Crime; Koli Raids (1820-1825); Gang Robberies (1827-1834); Pirates (1829-1837); Rághoji Bhángria (1844-1848); Honia (1874-1876); Vásudev Phadke (1877-1879); Criminal Classes; Police; Offences; Jails 630-640

Chapter X.—Revenue and Finance.
Account Heads; Land Revenue; Excise; Balance Sheet; Local Funds; Municipalities 641-654

Chapter XI.—Instruction.
Schools; Cost; Staff; Instruction; Private Schools; Progress; Girls' Schools; Pupils by Caste and Race; School Returns; Town Schools; Village Schools; Libraries; Reading Rooms; Newspapers 655-662

Chapter XII.—Health.
Climate; Diseases; Hospitals; Dispensaries; The Infirm; Vaccination; Cattle Disease; Births and Deaths ...663-670

Chapter XIII.—Sub-divisions.
Boundaries; Area; Aspect; Climate; Water; Soil; Holdings; Rental; Stock; Produce; People... 671-697
Jawhár State 698-710
Appendix A.—Thána Boats; Early Sailors; Hindus; Arabs; Phœnicians; Names of Seamen; Names of Vessels; Parts of Vessels; Mariner's Compass 711-726
Appendix B.—Fourteenth Century Christians 727-728
Appendix C.—Portuguese Land Revenue 729
Appendix D.—The name Siláhára 730
INDEX 731-750

CHAPTER VII.

HISTORY.

Thána history may be divided into four periods, an early Hindu period partly mythic and partly historic, coming down to about A.D. 1300; a Musalmán period lasting from 1300 to about 1660; a Maráṭha period from 1660 to 1800; and a British period since 1800. The chief interest in the history of the Thána coast is that, with comparatively few and short breaks, some one of its ports, Sopára, Chaul, Kalyán, Thána, Sanján, or Bombay, has, from pre-historic times, taken a leading part in the foreign commerce of Western India. From pre-historic times the Thána coast has had relations with lands beyond the Indian Ocean. From B.C. 2500 to B.C. 500 there are signs of trade with Egypt, Phœnicia, and Babylon; from B.C. 250 to A.D. 250 there are dealings with, perhaps settlements of, Greeks and Parthians; from A.D. 250 to A.D. 640 there are Persian alliances and Persian settlements; from A.D. 700 to A.D. 1200 there are Musalmán trade relations and Musalmán settlements from Arabia and Persia; in 1530 there is the part conquest by the Portuguese; and in 1661 the settlement of the British. The share of the Hindus in these dealings with foreigners has by no means been confined to providing in India valued articles of trade. As far back as record remains, for courage and enterprise, as traders, settlers, and travellers both by land and by sea, the Hindus hold a high place among the dwellers on the shores of the Indian Ocean.[1]

The openings through the Sahyádris by the Tal, the Nána, the Málsej, and the Bor passes, have from the beginning of local history (B.C. 225) caused trade to centre in the Thána ports. During these two thousand years the trade of the Thána ports, from time to time, has varied from a great foreign commerce to a local traffic. The trade has risen to foreign commerce when the Thána coast has been under a power which ruled both the Konkan and the Deccan; it has shrunk to a local traffic when Thána and the Deccan have been under different rulers.

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[1] Of the Hindu share in the early navigation of the Indian Ocean a notice is given in Appendix A. Authorities in favour of early Hindu settlements on the coasts of Arabia and the Persian Gulf are cited in footnote 3 p. 404. The following instances, taken from one of Wilford's Essays (As. Res. X. 106, 107), point to a still wider distribution of the early Hindus; at the same time the vague use of India and Indians among Greek and Roman writers makes the application of some of these references to Hindus somewhat doubtful. Wilford notices Hindu seers in Persia and in Palestine 700 years before Christ; Hindus in the army of Xerxes B.C. 480; Hindu elephant-drivers among the Carthaginians B.C. 300, and among the Romans B.C. 250; Hindu male and female servants in Greece; and Hindu merchants in Germany (B.C. 60), perhaps in England.

Chapter VII. History.

EARLY HISTORY.

Ashok's Edict, B.C. 225.

The earliest known fact in the history of the Thána coast belongs to the third century before Christ (B.C. 225). It is the engraving of Ashok's edicts on basalt boulders at Sopára about six miles north of Bassein. Sopára must then have been the capital of the country and probably a centre of trade. The history of Sopára may doubtfully be traced to much earlier times. According to Buddhist writings Sopára was a royal seat and a great centre of commerce during the lifetime of Gautama Buddha (B.C. 540).[1] But the story is legendary, or at least partly legendary, and there is no reason to suppose that Gautama ever left Northern India. A passage in the Mahábhárat describes Arjun stopping at the most holy Shurpárak on his way to Somnáth Pattan or Verával in South Káthiáwár, and gives an account of Arjun's visit to a place full of Bráhman temples, apparently at or near the Kanheri Caves.[2]

This early Buddhist and Bráhman fame, and the resemblance of the name to Sofer or Ophir, have raised the belief that Sopára is Solomon's Ophir, a famous centre of trade about a thousand years before Christ. This identification leads back to the still earlier trade between Egypt and the holy land of Punt (B.C. 2500-1600); and this to the pre-historic traffic from the Thána coast to Persia, Arabia, and Africa.[3]

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[1] Burnouf's Introduction, Á l'Histoire du Buddhisme Indien, I. 240-270.

[2] Mahábhárata (Bom. Ed.), Vanaparva, cap. 118. This passage may be an interpolation. By passages such as these the revivers of Brahmanism (A.D. 600-1000) [illegible] the memory of Buddhism. The Buddhist cave temples became the work of the Pándavs, and the two colossal rock-cut Buddhas in the great Kanheri [illegible] statues of Bhim the giant Pándav. At the same time [illegible] (p. 406) seems to show that Kanheri was a [illegible] Buddhist.

[3] Vincent (Commerce of the Ancients, II. 45, 281, 423) [illegible] Christ. Res. (III. 408), and Reinaud (Abu-l-fida, clxxiv. and Memoir Sur l'Inde, 321) hold, that by the help of the regular winds Hindus and Arabs have from pre-historic times traded from West India to Arabia, Africa, and Persia. This belief is supported by the mention [illegible] (B.C. 1700, cap. xxviii.) of Arabs trafficking in Indian spices; by the early use of Indian articles among the Egyptians (Wilkinson's Ancient Egyptians, Popular Edition, II. 237; Rawlinson's Herodotus, II. 64, 275; Mrs. Manning's Ancient India, II. 349; Lassen's Ind. Alt. II. 602, Ed. 1874; J. Madras Lit. and Scien. 1878, 202); and, according to Wilford (As. Res. X. 100), and Lassen by the Hindu colonization of Socotra and of the east coast of Arabia. It is also supported by the mention in later times (and 200; Ind. Alt. II. 586) of settlements of Aden Arabs on the Indian coast and of colonists in Socotra who traded with India (Agatharcides, B.C. 177, in Vincent, II. 28; and Geog. Vet. Scrip. I. 66); by the Arab form of Pliny's (A.D. 77) Ziz[illegible] and of Ptolemy's (A.D. 150) Melizygerus on the Konkan coast; by the correspondence of Sefareh-el-Hende and Sefareh-el-Zinge, that is Sofala or Sopára in Thána and Sofala in Africa (Vincent, II. 281, 422); and by the statement in the Periplus (Vincent, II. 423) that the trade between India, Africa, and Arabia was much older than the time of the Greeks.

Whether the early Egyptians traded to the west coast of India is doubtful. The holy land of Punt, to which as far back as B.C. 2500 the Egyptian king Sankh-ha-ra sent an expedition, was formerly (Champollion's L'Egypte, I. 98) supposed to be India, but later writers place it nearer Egypt; Brugsch (Egypt Under the Pharoahs, I. 114) on the Somáli coast; and Duncker (History of Antiquity, I. 156, 157, 314) in South Arabia. As early as B.C. 1600 the Egyptians had many Indian products, agates, hœmatite, the lotus, indigo, pepper, cardamoms, ginger, cinnamon, and Indian muslins (Wilkinson's Ancient Egyptians, Pop. Ed., II. 237; Rawlinson's Herodotus, II. 64, 168, 173, 275); but it is doubtful whether they traded direct to India.

Of the Phœnician connection with Ophir or Sopha[illegible] (B.C. 1100-850), details are given under Sopára. The chief exports from Ophir were gold, tin, sandalwood, cotton, nard,

The question of the identification of Sopára with Solomon's Ophir is discussed in the account of Sopára given under Places of Interest. As far as information goes, the identification, though not unlikely, is doubtful, and the carving of Ashok's edicts (B.C. 225) remains the earliest known fact in the history of the Thána coast. The Mahâwanso mentions that Ashok sent Dharmarakshita, a Yavan or Greek, to preach Buddhism in Aparánta or the Konkan, and that he lectured to 70,000 people, of whom 1000 men and more than 1000 women, all of them Kshatriyas, entered the priesthood.[1] It

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bdellium, sugar, cassia or cinnamon, pepper, peacocks, apes, rice, ebony, and ivory (Max Müller's Science of Language, 190; Caldwell's Dravidian Grammar, 92). The imports were probably wine, slaves, clay and metal dishes, ornaments, arms, fish-purple, glass, silver, and embroidered and woven stuffs (Duncker, II. 70, 72, 73, 284-291, 306).

The connection between India and the Persian Gulf seems to pass even further back than the connection with Arabia and with Africa. The voyage is shorter, sailing in the Persian Gulf is easier, and the inland route is less barren. Babylonian tradition opens with a reference to a race who came from the southern sea, a people who brought the Babylonians their gods, and who taught them the arts. According to one account these teachers came from Egypt; according to another account the chief teacher was Annubar the Indian (Heeren's Historical Researches, II. 145; Rawlinson in J. R. A. S. [New Series] XII. 201-208, 218). Rawlinson holds that from very early times, Gerrha, on the mainland close to Bahrein island on the west shore of the gulf, was an emporium of the Indian trade, and identifies Apir an old name for Gerrha with Solomon's Ophir (Ditto, 214). The original traders seem to have been Phœnicians, who, according to ancient accounts, moved from Bahrein north-west to the Mediterranean coast (Rawlinson's Herodotus, IV. 241; Lassen's Ind. Alt. II. 589; Rawlinson J. R. A. S. XII. N. S. 219).

The head of the Persian Gulf seems also from very early times to have been connected by trade with India. In the ninth century before Christ, Isaiah (xliii. 14) describes the Babylonians as rejoicing in their ships, and, at the close of the seventh century, Nebuchadnezzar (B.C. 606-561) built quays and embankments of solid masonry on the Persian Gulf, and traded with Ceylon and Western India (Rawlinson's Herod. I. 513; Heeren, II. 415-417), sending to India fabrics of wool and linen, pottery, glass, jewels, lime, and ointment, and bringing back wood, spices, ivory, ebony, precious stones, cochineal, pearls, and gold. (Heeren's Historical Researches, II. 230, 247; Duncker, I. 305). In the sixth century before Christ the town of Dedan or Bahrein brought ebony and ivory to Tyre (B.C. 588; Ezekiel, xxvii. 15).

The Persians (B.C. 538-330) despised trade and seem to have blocked the mouths of the Tigris (Lassen's Ind. Alt. II. 606; Rooke's Arrian, II. 149; Heeren, II. 247-249) and in India a trade-hating class rose to power and introduced into Manu's Code (B.C. 300) a rule making seafaring a crime (Ind. Ant. IV 138). This clause is contrary to other provisions of the code (Heeren's Hist. Res. III. 349, 350, 359) and to the respect with which merchants are spoken of in the Rigved and the Ramayan, and in later times by the Buddhists. (For the vigour of Hindu trade in early Vedic and Ramayan times, see Wilson's Rigved, I. 152; Lassen's Ind. Alt. II. 581; Mrs. Manning's Ancient India, II. 347; Caldwell's Dravidian Grammar, 122; Heeren's Hist. Res. III. 353, 366, 381. For the Buddhist respect for merchants, see Burnouf's Introduction, 250; Rhys Davids' Buddhist Birth Stories, I. 138, 149, 157; and Mrs. Manning, II. 354). This Bráhman and Persian hate of trade, especially of trade by sea, perhaps explains the decay of foreign commerce before the time of Alexander the Great (B.C. 325). In spite of all his inquiries in Sindh, and in spite of the voyage of Nearchus from Karáchi to the Persian Gulf, one vessel, laden with frankincense, seems to have been the only sign of sea-trade at the mouths of the Indus, in the Persian Gulf, or along the east coast of Arabia. Rooke's Arrian, II. 262, 282, 335; Vincent, II. 380. The Buddhists (perhaps about B.C. 250) are mentioned as increasing the trade to Persia (Ind. Ant. II. 147). In the second and first century before Christ the old Bahrein trade revived, Gerrha on the mainland having much trade with India (Heeren, II. 100, 103, 118, 124-125). Among the chief imports were cotton and teak. These were supposed to grow at Bahrein, but almost certainly came from India (Heeren, II. 237-239).

[1] Turnour's Mahawanso, 73; Bigandet's Life of Gaudama, 388; Cunningham's Bhilsa Topes, 117.

Chapter VII.
History.
EARLY HISTORY.
Legend of Purna.

is not known whether at the time of the mission the Konkan formed part of Ashok's empire, or was under a friendly ruler.[1]

The Buddhist legend of Purna of Sopára belongs, in its present form, to the late or Maháyan School of Buddhism (A.D. 100-400), and is so full of wonders that it is probably not earlier than the third or fourth century after Christ. Its descriptions cannot be taken to apply to any particular date. They are given here as they profess to describe the introduction of Buddhism and the state of Sopára at that time, and as several of the particulars agree with recent discoveries near Sopára.

In the legend of Purna, translated by Burnouf from Nepalese and Tibetan sources apparently of the third or fourth century after Christ,[2] Sopára is described as the seat of a king, a city with several hundred thousand inhabitants, with eighteen gates and a temple of Buddha adorned with friezes of carved sandalwood. It covered a space 1000 yards in area, and its buildings and towers rose to a height of 500 feet. It was a great place of trade. Caravans of merchants came from Shráwasti near Benares, and large ships with '500' (the stock phrase for a large number) merchants, both local and foreign, traded to distant lands. There was much risk in these voyages. A safe return was the cause of great rejoicing; two or three successful voyages made a merchant a man of mark; no one who had made six safe voyages had ever been known to tempt Providence by trying a seventh. The trade was in cloth, fine and coarse, blue yellow red and white. One of the most valued articles was the sandalwood known as *goshirsh* or cow's head, perhaps from the shape of the logs. This was brought apparently from the Kánarese or Malabár coast. The coinage was gold and many of the merchants had great fortunes. A strong merchant guild ruled the trade of the city.[3]

At this time the religion of the country was Bráhmanism. There were large nunneries of religious widows, monasteries where seers or *rishis* lived in comfort in fruit and flower gardens, and bark-clad hermits who lived on bare hill-tops. The gods on whom the laymen called in times of trouble were Shiv, Varuna, Kubera, Shakra, Brahma, Hari, Shankar, and divinities, apparently *mátás* or Devis. Besides the gods many supernatural beings, Asuras, Mahoragas, Yakshas, and Dánavs were believed to have power over men for good or for evil.[4]

Purna, the son of a rich Sopára merchant and a slave girl, whose worth and skill had raised him to be one of the leading merchants of Sopára, turned the people of the Konkan from this old faith to Buddhism.[5] Sailing with some Benares merchants to the land of

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1 Apparently Ashok addressed his edicts to countries where he did not rule. One copy of the edicts was addressed to the people of Chola, Pida, Kerala, and Tambapani. Tennent's Ceylon, I. 368.

2 The wonders worked by Buddha and the furniture of the monasteries, seats tapestries figured cushions and carved pedestals, point to a late date.

3 Trading companies are mentioned in Yájnavalkya's Code, B.C. 300. Oppert in Madras Journal (1878), 194.

4 Burnouf, 256, 264.

5 It is interesting to note that, though at first despised as the son of a slave girl, when Purna proved himself able and successful, the merchants of Sopára sought him in marriage for their daughters. Burnouf, 249.

the sandal tree, Purna was delighted by the strange songs which they chanted morning and evening. They were not songs, the merchants told him, but the holy sayings of Buddha. On his return to Sopára Purna gave up his merchant's life and went to Benares, where Gautama received him into the Buddhist priesthood. He urged that he might be allowed to preach to the people of the Konkan.[1] The people of the Konkan had the worst name for fierceness, rudeness, and cruelty. Buddha feared that the patience of so young a disciple might not be proof against their insults. Purna, he said, the men of the Konkan are fierce, cruel, and unmannerly. When they cover you with evil and coarse abuse, what will you think of them? If the men of the Konkan cover me with evil and coarse abuse, I shall think them a kindly and gentle people for abusing me instead of cuffing or stoning me. They are rough overbearing fellows those men of the Konkan. What will you think of them, Purna, if they cuff you or stone you? If they cuff me or stone me, I shall think them kindly and gentle for using hands and stones instead of staves and swords. They are a rough set, Purna, those men of the Konkan. If they beat you with staves and cut you with swords, what will you think of them? If they beat me with staves or cut me with swords, I shall think them a kindly people for not killing me outright. They are a wild people, Purna, if they kill you outright what will you think of them? If they kill me outright, I shall think the men of the Konkan kindly and gentle, freeing me with so little pain from this miserable body of death. Good, Purna, good, so perfect a patience is fit to dwell in the Konkan, even to make it its home. Go Purna, freed from evil free others, safe over the sea of sorrow help others to cross, comforted give comfort, in perfect rest guide others to rest.[2]

Purna goes to the Konkan, and, while he wanders about begging, he is met by a countryman who is starting to shoot deer. The hunter sees the ill-omened shaven-faced priest, and draws his bow to shoot him. Purna throws off his outer robe and calls to the hunter, 'Shoot, I have come to the Konkan to be a sacrifice.' The hunter, struck by his freedom from fear, spares his life and becomes his disciple. The new religion spreads. Many men and women adopt a religious life, and '500' monasteries are built and furnished with hundreds of beds, seats, tapestries, figured cushions, and carved pedestals.

Purna becomes famous. A body of merchants in danger of shipwreck call on him for help, and he appears and stills the storm. On their return the merchants build a Buddhist temple in Sopára.

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[1] The word used is Shron-Aparánta or Sunaparánta. Aparánta, the behind or western land, is admitted to be the Konkan. The following suggestion is offered in explanation of Shron. The fact of a Greek or Yavan element in the coast population seems probable, from the Greek trade with the country, from the mention of Yavans in several of the West Indian cave inscriptions, and from the fact that the Apostle whom Ashok chose to preach Buddhism in the Konkan, and his viceroy in Káthiáwár (Ind. Ant. VII. 257), were Yavans. Shron may then be Son or Sonag, a word for Yavan still in use in Southern India (Caldwell's Dravidian Grammar, 5), and of which Son the name for the coast and part-foreign Kolis of Thána may be a trace. Hardy (Manual of Buddhism, Sec. Ed. 215, 536) seems to think Son was a later name, and that the correct form was Yon and is connected with Hun.

[2] Burnouf's Introduction, 254.

Chapter VII. History.

EARLY HISTORY.

Legend of Purna.

Purna asks Buddha to honour the temple with his presence. He comes, with his chief disciples, flying through the air. On his way, apparently near Sopára, he stops at several places. At one of these places live '500' widows, whom Buddha visits and converts. In answer to their prayer he gives them some of his hair and his nails, and they build a mound or *stupa* over them. The spirit of the Jetvan wood, who had come with Buddha from Benares, plants a branch of the *vakul* or Mimusops elengi tree in the yard near the *stupa*, and the *stupa* is worshipped, by some under the name of the Widows' Stupa, and by others under the name of the Vakul stupa. This second name is interesting from its resemblance to the Vakál or Brahma Tekri, a holy hill about a mile to the south of Sopára, which is covered with tombs and has several Páli inscriptions of about the second century before Christ.

Accompanied by the '500' widows Buddha visited another hermitage full of flowers, fruit, and water, where lived '500' monks. Drunk with the good things of this life these seers or *rishis* thought of nothing beyond. Buddha destroyed the flowers and fruit, dried the water, and withered the grass. The seers in despair blamed Bhagavat for ruining their happy life. By another exercise of power, he brought back their bloom to the wasted fruits and flowers, and its greenness to the withered grass. The seers became his disciples, and with the '500' widows of Vakul passed with Buddha, through the air, to the hill of Musala. On Musala hill there lived a seer or *rishi*, who was known as Vakkali or the bark-robe wearer. This *rishi* saw Buddha afar off, and, on seeing him, there rose in his heart a feeling of goodwill. He thought to himself, shall I come down from this hill and go to meet Buddha, for he doubtless is coming here intending to convert me. Why should not I throw myself from the top of this hill? The seer threw himself over the cliff, and Buddha caught him, so that he received no hurt. He was taught the law and became a disciple, gaining the highest place in his master's trust. This passage has the special interest of apparently referring to the sage Musala, who lived on the top of Padan rock near Goregaon station, about eighteen miles south of Sopára.[1] From the Musala rock Buddha went to Sopára, which had been cleaned and beautified, and a guard stationed at each of its eighteen gates. Fearing to offend the rest by choosing any one guard as his escort, Buddha flew through the air into the middle of the city. He was escorted to the new temple adorned with friezes of carved sandalwood, where he taught the law and converted 'hundreds of thousands.' While in Sopára Buddha became aware of the approach of the Nága kings Krishna and Gautama. They came on the waves of the sea with '500' Nágas. Buddha knew that if the Nágas entered Sopára the city would be destroyed. So he went to meet them, and converted them to his faith.[2]

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1 Details are given in Places of Interest, Ghoregaon, and Appendix, Padan.

2 Burnouf's Introduction, A l'Histoire du Buddhisme Indien, 234-275. Purna rose to the highest rank. He became a Bodhisattva or potential Buddha, and in future times will appear as Buddha. Perhaps, but this is doubtful, he is Maitreya or the next Buddha (see Appendix to Places of Interest). Purna's story is given with much the same details as by Burnouf in Hardy's Manual of Buddhism, 58, 267, and in St. Hilaire's Buddhism, 152-154.

Craftsmen, A.D. 160.

The relics found in the Sopára mound show, that in the second century after Christ Sopára had workers of considerable skill and taste. The bricks are of excellent material and the large stone coffer is carefully made, the lines are clear and exact, and the surface is skilfully smoothed. The crystal casket is also prettily shaped and highly finished. The brass gods are excellent castings, sharper and truer than modern Hindu brassware. The skill of the gold and silver smiths is shown in the finely stamped silver coin, in the variety and grace of the gold flowers, and in the shape and tracery of the small central gold casket.

Short Páli inscriptions found on the Vakál or Brahma hill, about two miles south of Sopára, seem to show that about B.C. 200 the tribe of the Kodas or Kottas, who seem about that time to have been ruling near Mirat and afterwards (A.D. 190) near Patna, had a settlement at Sopára.[1]

Under Ashok the west coast of India was enriched by the opening of a direct sea-trade with Egypt, and apparently eastwards with the great Deccan trade centre of Tagara. But the direct trade with Egypt was never large, and it centred at Broach, not at Sopára.[2]

Ándhrabhrityas.

The next dynasty known to have been connected with the Thána coast are the Shátakarnis, Shátaváhans, or Ándhrabhrityas, whose inscription in the Nána pass makes it probable that they held the Konkan about B.C. 100.[3] During their rule the Konkan was

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1 Pandit Bhagvánlál Indraji gives the following note on the Kodas or Kottas. The inscriptions found on the Brahma hill seem all to belong to Kodas (Sk. Kottas), and the hill apparently was their burial-ground. One of the inscriptions reads, 'Of Kalaváda a Koda.' A coin from Sáháranpur near Mirat has Kádasa, that is 'Of Káda,' on both sides, in letters which closely resemble the Vakál hill letters. Skandagupta's inscription on the Allahabad pillar, in A.D. 190, states that, while playing in Pushpávhaya (Patalipntra or Patna), he punished a scion of the Koda family. The Kods are one of many historical tribes whose names survive in Marátha surnames. In Kelva-Máhim there are twenty or thirty houses of Kods who are husbandmen, holding a lower position than Maráthás or Kunbis, about the same as Kolis, and higher than Vadis. They eat animal food except beef, burn their dead, and do not differ in their customs from other Thána Kunbis or Maráthás. They do not marry with any caste except their own. They are also found in Násik. A miserable remnant of the same tribe, or of a tribe of the same name, also occurs on the Nilgiri hills. They number about 1100, are rude craftsmen, very dirty in their habits, and much avoided. They speak a rude Kánarese. Caldwell's Dravidian Grammar, Int. 37, App. 512. There were Kotta chiefs in Ceylon in 1527, but Kottah seems to have been the name of their town. Tennent's Ceylon, II. 11. Kods seem to be also a Telugu tribe. Further details are given under Places of Interest, Sopára, p. 325 and in the Appendix.

2 Duncker's Ancient History, IV. 528; Wilford in As. Res. I. 369; Grant Duff's Maráthás, II. The second Ptolemy Philadelphus (B.C. 270) made a harbour in the east of Egypt, and joined it with Coptus on the Nile near Thebes. Lassen's Ind. Alt. II. 594. The Egyptian ships started from Berenike about half way down the Red Sea, passed by Mocha and Aden, coasted eastern Arabia, crossed the mouth of the Persian Gulf to near Karáchi, and from Karáchi sailed down the Indian coast. Chambers' Ancient History, 269. Gold and silver plate and female slaves are noted among the imports from Egypt. The direct trade to Egypt was never great. By the second century before Christ the trade between Egypt and India centred in Aden. Agatharcides in Vincent, II. 33.

3 The Shátakarnis are supposed to have had their original capital at Dharnikot in Gantur near the mouth of the Krishna, and to be the Andrai of Pliny (A.D. 77) and of the Peutinger Tables (A.D. 100). They are said to be the first Telugus who admitted a Sanskrit element into their language. Muir's Sanskrit Texts, II. 438. They are described in early Hindu writings as a border tribe (Ditto, I. 358) and as Dasyus of

Chapter VII. History.

EARLY HISTORY.

Foreign Trade, B.C. 25-A.D. 150.

enriched by the great development of the western trade, which followed the establishment of the Parthian empire under Mithridates I. (B.C. 174-136) and the Roman conquest of Egypt in B.C. 30.[1] Under the Romans the direct trade between Egypt and India gained an importance it never had under the Ptolemies. In a few years (B.C. 25) the Indian fleet in the Red Sea increased from a few ships to 120 sail. The Romans seem to have kept to the old Egyptian coasting route across the Persian Gulf to Karáchi, till Hippalus discovered the monsoons about A.D. 47. The monsoon was first used to carry ships to Zizerus (Janjira ?) and afterwards to Musiris, probably Muriyi-Kotta on the Malabár coast.[2] The Roman passion for spices probably made the Malabár trade the more important branch.[3] But the trade to the Konkan was in some ways more convenient than to Malabár,[4] and there was a well-known route along the Arab coast to Fartak Point, and from Fartak Point across to the Konkan.[5] It is doubtful which of the Konkan ports was the centre of the Egyptian trade; the references seem to point to Simulla or Chaul and to Zizerus, perhaps Janjira or Rájápuri.[6]

Little is known about Parthian rule in Persia (B.C. 255-A.D. 235). They are said to have been averse from sea-going and opposed to commerce.[7] But, according to Reinaud, under the Arsacidæ or Parthian dynasty the Persians took a great part in oriental navigation.[8] There was a considerable Indian trade up the Persian Gulf and by land to Palmyra, and it seems to have been under Parthian influence that the Persians overcame their horror of the sea and rose to be the

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Kshatriya descent (Ditto, II. 422). Their Puranic name, Ándhrabhrityas or Ándhra servants, is supposed to be a trace of an original dependence on the Mauryas. The date of their rise to power is doubtful, because of the difficulty of deciding whether the dynasties recorded in the Puráns as succeeding the Mauryas followed each other, or ruled at the same time in different parts of India.

[1] Strabo (B.C. 25) in Vincent, II. 86. [2] Caldwell's Dravidian Grammar, 97.

[3] There was a street of spice shops in Rome in the time of Augustus (B.C. 36-A.D. 17), and Nero is said to have used a whole year's crop at the funeral of Popæa. Robertson's India, 56-57. Heeren's As. Res. II. Ap. ix. 455. According to Pliny, India drained Rome of £1,400,000 (Sesterces 550,000,000) a year (Hist. Nat. XII. 18). Vincent (II. 48) calculates the amount at £800,000.

[4] If you are going to Broach, says the Periplus (McCrindle, 138), you are not kept more than three days at the mouth of the Red Sea. If you are going to the Malabár coast, you must often change your tack.

[5] According to Pliny (A.D. 79) the practice of ships engaged in the Indian trade was to start from Muos Hormus, at the mouth of the gulf of Suez, about the beginning of July, and slip about 250 miles down the coast to Berenike in the modern Foul Bay. To load at Berenike and sail thirty days to Okellis the modern Ghalla or Cella a little north of Guardafui. From Ghalla to coast along east Arabia to near Cape Fartak, and, in about forty days, make the Konkan, near the end of September. To stay in the Konkan till the middle of December or the middle of January, reach the Arab or the African coast in about a month, wait at Aden or some other port till about March when the south wind set in, and then to make for Berenike. To unload at Berenike and pass on to Muos Hormus at the mouth of the gulf of Suez. Vincent's Commerce, II. 319, 474. Pliny's Natural History, Bk. VI. ch. XXIII.

[6] Pliny (A.D. 77) has (McCrindle's Megasthenes, 142) a Perimula, a cape and trade centre about half way between Tropina or Kochin and Patala or Haidarabad in Sindh. This position answers to Symulla or Timulla, that is probably Chaul (compare Yule in Ind. Ant. II. 96). Zizerus Pliny's other mart on the Konkan coast seems to be Jazra or Janjira. But this again is made doubtful by the forms Milizegeris and Melizeigara which appear in the better informed Ptolemy and Periplus.

[7] Heeren's As. Res. II. Ap. IX. 445; Lassen's Ind. Alt. III. 76 (Ed. 1858).

[8] Reinaud's Abu-l-fida, lxxvii.

greatest sea-traders in the east.[1] The trade connection between the Thána coast and the Parthian rulers in the Persian Gulf has a special interest at this period, as, in the latter part of the first century after Christ, the Shátakarnis or Ándhras were driven from the Konkan and North Deccan by foreigners, apparently Skythians or Parthians from North India. The leaders of these foreigners were Nahápan and his son-in-law Ushavdát, who, under Nahápan, seems to have been governor of the Konkan and of the North Deccan. Nahápan seems at first to have been the general of a greater ruler in Upper India. He afterwards made himself independent and was the founder of the Kshatraps, a Persian title meaning representative, agent, or viceroy. This dynasty, which is also called the Sinh dynasty, ruled in Káthiáwár from A.D. 78 to A.D. 328.[2] Ushavdát and his family had probably been converted to Buddhism in Upper India. Soon after conquering the Ándhras, they ceased to be foreigners, married Hindus, and gave up their foreign names. They did much for Buddhism, and were also liberal to Bráhmans.[3] The

Nahapán, A.D. 78.

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[1] See Reinaud's Abu-l-fida, lxxvii. The Parthians sent silk and spices to Rome. Rawlinson's Ancient Monarchies, VI. 425. The men of Gerrha on the west coast of the Persian Gulf received cotton, spices, and other Indian articles, and sent them partly up the Euphrates and partly on camels across Arabia to Palmyra. This traffic is noticed by Agatharcides, B.C. 177, Strabo B.C. 30, and Pliny A.D. 70, and in the Periplus A.D. 247. Vincent's Commerce, II. 361-362. Pliny has several references to Parthian trade and riches. Bk. V. ch. XXV.; Bk. VI. ch. XXV. and XXVII.

[2] According to Rawlinson (Anc. Mon. VI. 23), the oldest form of the Parthians' name is Parthwa. The early Hindu form is Parada, and the Paradas seem to have been known to Hindus as rulers in Merv and Beluchistán, and to have been closely connected with Hindus, as far back as B.C. 500. Lassen's Ind. Alt. III. 593. Though they had Arian and Persian names, and affected Persian habits and liked to be thought Persians, Rawlinson considers that the Parthians were of Skythian or Turanian origin. Rawlinson's Anc. Mon. VI. 21-28. Besides as Paradas the Parthians are supposed to have been known to the Hindus as Tushuránas (Wilford, As. Res. IX. 219), and perhaps as Arsaks. Násik Inscriptions, Trans. Sec. Int. Cong. 307, 309. Cunningham, who considers them closely connected with the Sus or Sakas (Arch. Survey, II. 46-47), places Parthians in power in North-west India from the second century before Christ. Wilson (Ariana Antiqua, 336-338, 340) assigns the Indo-Parthian dynasty to the first century after Christ. Their date is still considered doubtful. Thomas' Prinsep, II. 174. A passage in the Periplus (Vet. Geog. Scrip. I. 22) speaks of rival Parthians ruling in Sindh about the middle of the third century after Christ. Early Hindu writings mention the Paradas with the Palhavs as tribes created by the sage Vasishtha's wonder-working cow. See below p. 413 note 7.

[3] There are six inscriptions of Nahápan's family in Cave VIII. at Násik, one at Kárli, and one by Nahápan's minister at Junnar. Besides smaller grants to Buddhist monks, Ushavdát, who seems to have governed in the Konkan and North Deccan under Nahápan, records (A.D. 100) the building of quadrangular rest-houses and halting places at Sopára and the making of ferries across the Párdi, Daman, and Dáhánu rivers. Trans. Sec. Int. Cong. 328, 333, 335, 354; Arch. Sur. X. 33, 52. A curious instance of their liberality to Bráhmans is recorded in Násik Cave XVII. (Trans. Sec. Int. Cong. 327). This grant consisted of the gift of eight wives to Bráhmans, the word used, *bhárya* or a wedded woman instead of *kanya* or a maiden, seeming to show that the women were chosen out of the king's household. (As regards the loose marriage rules of the early Bráhmans compare Muir's Sanskrit Texts, I. 131, 132; footnote 136-137; 282; 407; II. 466). The admission into Hinduism of Nahápan's family, and similar admissions in the Panjáb (Lassen's Ind. Alt. II. 806-832) support Wilford's remark (As. Res. X. 90-91) that there is nothing in the theory or practice of Hinduism to prevent foreigners, who are willing to conform to the Hindu religion and manners, being admitted to be Hindus. Two instances in modern Konkan history illustrate the process by which a foreign conqueror may become a Hindu, and may be raised to the highest place among Hindu warriors. In 1674 on Ráigad hill in Kolába, by lavish bounty to Bráhmans and by scrupulous observance of religious ceremonial, Shiváji was, by Gágábhatt a learned Bráhman from Benares (who cannot have thought Shiváji more than a Shudra), raised to the

Chapter VII. History.

EARLY HISTORY.

North Konkan seems to have remained under Nahápan's successors till, about the middle of the second century (A.D. 124), the great Shátakarni Gautamiputra drove the Kshatraps from the Deccan and Konkan, including the holy Krishnagiri or Kanheri hills.[1] The great wealth of the Konkan during the rule of the Shátakarni kings is shown by many wonderful remains, the Kanheri caves in Sálsette, the Násik caves on the route through the Tal pass, the works on the Nána pass, the Bedsa, Bhája, Kárli, and Kondáne caves along the Bor pass route, the *stupa* at Sopára and perhaps those at Elephanta and Kalyán. These remains prove great wealth both among the rulers and the traders, and show that the architects and sculptors were men of skill, and were probably foreigners. The chief cause of the great wealth of the Konkan was that the power of its rulers stretched across India to the mouth of the Krishna, and enabled them to bring to the Thána ports, not only the local inland trade, but the rich products of the coast of Bengal and the far east, through Masulipatam, Tagar, and Paithan.[2]

Parthians, B.C. 255-A.D. 235.

Westwards there were special openings for a rich commerce. The Parthian emperors (B.C. 255-A.D. 235), however rude they may once have been, had grown rich, luxurious, and fond of trade. This was already the case in the time of Strabo (B.C. 30), and in the early part of the second century after Christ, during the forty years of rest (A.D. 116-150) that followed Hadrian's peace with Chosroes, the exchange of wealth between the Parthian and the Roman empires greatly increased.[3] The markets of Palmyra were supplied not only from Gerrha near Bahrein across Arabia, but from the head of the Persian Gulf up the Euphrates by Babylon and Ktesiphon to the new (A.D. 60) mart of Vologesocerta. Palmyra inscriptions of the middle of the second century (A.D. 133, 141, 246) show that merchants had a safe pass through Parthia, and that one of the main lines of trade lay through Vologesocerta. The details of this trade, perfumes, pearls, precious stones, cotton, rich silk, famous silks dyed with Indian purple and embroidered with gold and

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highest place among Kshatriyas. Grant Duff, 177. About the same time (1650) success in two sea fights enabled the grandfather of Kánhoji Ángria, who was a Musalmán negro from the Persian Gulf, to become a Hindu and to marry the daughter of a Marátha chief. Grose's Voyage, II. 212.

1 Trans. Sec. Or. Cong. 311.

2 Gautamiputra I. (A.D. 124) built the Great Chaitya Cave No. III. at Násik; at Kárli two inscriptions, in the Great Chaitya and in Cave XII., are dated the seventh and twenty-fourth years of Váshishthiputra Pulumávi (A.D. 140); and there are three inscriptions of Yajnashri Shátakarni Gautamiputra (A.D. 160), two in Kanheri Caves 3 and 81, and one in Násik Cave XV. Trans. Sec. Or. Cong. 311, 339; Arch. Sur. X. 34, 36; Places of Interest, Kanheri Caves. The frequent mention of Dharnikot (Dhenukákata) as the residence of donors and others connected with the Poona, Násik, and Thána caves (five in Kárli, Burgess' Arch. Sur. Report, X. 29-33; one in Násik, Sec. Int. Cong; one in Shailarvádi, ditto 38; and one in Kanheri, Bombay Gazetteer, XIV. 188), are evidence of the close political and commercial connection between the east and the west coast.

3 Heeren, III. 483. After the fall of Babylon and Ctesiphon, Trajan sailed down the Tigris to the Persian Gulf, embarked on the south sea, made inquiries about India, and regretted he could not go there. Dio Cassius in Rawlinson's Ancient Monarchies, IV. 313. According to another, but incorrect, account Trajan went to Zizerus. Kerr's Voyages, II. 40. Rawlinson (Anc. Mon, VI. 383) describes the Parthians as luxurious and fond of wine and dancing.

precious stones, point to a close connection with India, and, through India, with China.[1] Hindus seem to have settled at Palmyra for purposes of trade, as in 273, after the fall of Palmyra, Indians swelled the train of captives who graced Aurelian's triumph.[2] Except the ruins of Hatra, or Al-Hadhra, their own land contains few traces of Parthian buildings.[3] But the great rock temples in and near the Thána district, that date from the centuries before and after Christ, seem to have been planned and sculptured by Parthian or Persian artists. Harpharan of Abulama, whose name appears in one of the Kárli inscriptions, was probably a Parthian or Persian.[4] And so closely alike are the animal capitals of the pillars at Kárli, Bedsa, and Násik, to capitals at Persepolis and Susa, that, according to Fergusson, the early Buddhists of Western India either belonged to the Persian empire or drew their art from it.[5]

Palhavs, A.D. 120-600.

This close connection between India and Persia supports the view,[6] that the Palhavs who are mentioned with Shaks and Yavans in the Vishnu Purán and in Násik and Junágad inscriptions of the first and second centuries, and who figure as a dynasty in the Deccan between the fifth and seventh centuries, were of Persian or of Parthian origin. Like many other foreigners, these Palhavs have become Hindus and are lost in the great mixture of tribes which the name Marátha covers.[7]

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1 Heeren, II. 440, 445, 453, 455. 2 Heeren, II. 446.

3 Fergusson says (Hist. of Arch. II. 422) the Parthians have left no material trace of their existence, and Gardner (Marsden's Numismata Párthia, 2, 3) remarks that architecture and sculpture ceased during the Parthian period. Fergusson even fixes the building of Hatra at A.D. 250, about fifteen years after the close of Parthian rule. But Rawlinson (Anc. Mon. VI. 381) shows that Hatra was a place of importance under the Parthians, and fixes its date at about A.D. 150. He thinks it was the work of Parthian artists with little foreign help. There is a further mention that Pacorus II. (78-11cr enlarged and beautified Ctesiphon (Ditto, 294), and that the Parthian palace at Babylon was magnificent and the emperor surrounded with much pomp and show. Ditto, 416.

4 Arch. Sur. X. 36. Abulama is probably Obollah near Basra. See below p. 420 n. 3.

5 Nineveh and Persepolis, 360; Rude Stone Monuments, 456. Rawlinson's Description of the Halls at Hatra (Anc. Mon. VI. 379) has several points of likeness to Western India Cave Temples: Semicircular vaulted roofs, no windows, the light coming through an archway at the east end, and a number of small rooms opening from a central hall. Among the Sopára relics the resemblance between Maitreya's head-dress and the Parthian helmet adopted by Mithridates I. about B.C. 150 is worthy of notice. See Frontispiece in Gardner's Parthian Section of Marsden's Numismata Orientalia, p. 18; also Rawlinson's Ancient Monarchies, VI. 91.

6 See Mr. Fleet's Kánarese Dynasties, 14-15.

7 Several Hindu references show, that the great inflow of foreign nations in the centuries before and after the Christian era was not confined to the north of India. The incorporation of foreign nations (Ind. Ant. IV. 166), Shaks, Yavans, Kambojas, Paradas, and Pahnavas, is mentioned in the Vishnu Purán. Wilson's Translation, 374. Tod's contention (Annals of Rájasthán, I. 82-85), that the Agnikula Rajputs are of un-Sanskrit origin, is supported by a reference quoted by Lassen (Ind. Alt. II. 805) to a king Vrigi of Málwa, who, apparently about the time of Christ, introduced new divisions into the four castes, a [illegible] boast of Gautamiputra Shátakarni (A.D. 120) in one of the Násik caves, that he had stopped the confusion of castes. Second International Congress, 311.

The Palhavs, who are mentioned in the text, seem to have been known to the Hindus in very early times, as living near the Hindu Kush. Lassen's Ind. Alt. I. 1028. Early Hindu writings mention the Palhavs, with the Paradas and others, as outside tribes created from the tail of the Bráhman Vasishtha's wonder-working cow to help him in his great struggle with the Kshatriya ruler Vishvámitra. Muir's Sanskrit Texts, I. 391,398. Other passages describe them as degraded Kshatriyas

Chapter VII. History.

EARLY HISTORY, *Ptolemy, A.D. 135-150.*

Besides with the Persian Gulf, during the rule of the Shátakarnis or Ándhrabhrityas, the Konkan ports had a great trade with the Red Sea.

The Konkan is the part of the west coast, which was best known to the Greeks at the time of the geographer Ptolemy (A.D. 135-150). It was from Greeks, who had for many years traded to Symulla or Timulla, probably Chaul, that Ptolemy gained much of his information about Western India.[1] And from the mention of gifts by Yavans to the Kanheri, Násik, Kárli, and Junnar caves, some of the Greeks seem to have settled in the country and become Buddhists.[2] So, also, Indians seem to have gone to Alexandria, and perhaps gave Ptolemy his surprising knowledge of places of Hindu pilgrimage.[3] Ptolemy had the mistaken idea that the Indian coast stretched east and west instead of north and south. This confuses his account, but his knowledge of names is curiously exact and full. He divides the west coast into Surastrene or Saurashtra, corresponding to Cutch, Káthiáwár, and North Gujarát; Larike, that is Lát Desh, or South Gujarát; Ariake or

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who were forced to wear beards. Ditto, I. 482-484, 486, 488. As a Deccan dynasty the head-quarters of their power was in the east, near Masulipatam (Ind. Ant. VI. 85) and Kanchi or Konjivirám, where they were great builders (Ind. Ant. VIII. 25). Though the Palhavs are best known in the east, they must either have spread their power to the west or a branch of them must have reached the west coast by sea. In the second century after Christ, a Palhav, with the Sanskrit name Suvishákh the son of an un-Sanskrit Kulaipa, was viceroy of Gujarát and Káthiáwár under the Sinh king Rudradáman (Ind. Ant. VII. 263); the Brihat-Sanhita (A.D. 500) puts the Palhavs in the south-west of India (J. R. A. S. New Series, V. 84); and General Cunningham (Ancient Geog. 319) notices a Palhav prince of Káthiáwár in A.D. 720. The surnames Palhav and Pálhav are still not uncommon among the Maráthás and Kunbis of the Konkan coast. The close connection between the Palhavs and the Parthians and Persians, the Parthian immigration from Upper India which has been noticed above, and the relations by sea between the Thána coast and the Persian Gulf, support Wilford' belief (As. Res. IX. 156, 233; X. 91) that there is a strong Persian element in the Konkanasth Bráhmans and in the Maráthás. The history of the Párasis, who for a time lost most of their peculiarities (see Population Chapter, p. 252), shows how easily a settlement of Persians may embrace Hinduism. Pandit Bhagvánlál also notices the Parajiás, a class of Káthiáwár craftsmen, whose name, appearance, and peculiarities of custom and dress seem to point to a Persian or a Parthian origin. It is worthy of note, that in modern times (1500-1680) one of the chief recruiting grounds of the Bijápur kings was Khorásan, the ancient Parthia, and that the immigrants entered the Deccan mostly, if not entirely, from the Persian Gulf through the Konkan ports. See Commentaries of Albuquerque, III. 232, 249; and Athanasius Nikitin (1474) India in XV. Century, 9, 12, 14.

[1] Ptolemy, I. xvii; Bertius' Edition 17. The geographer to whom Ptolemy admits that he owed most (Book I. chap. VI. VII.) was Marinus of Tyre.

[2] Lassen's Ind. Ant. IV. 79. In the first century after Christ, Dionysius, a wise man, was sent (J. As. Soc. Ben. VII. [1] 226) from Egypt to India to examine the chief marts, and in 138 Pantænus the Stoic of Alexandria came to India as a Christian missionary and took back the first clear ideas of the Shramans and Bráhmans, and of Buddha 'whom the Indians honoured as a god, because of his holy life.' Hough's Christianity, I. 51. Compare Assemanni in Rich's Khurdistán, II. 120, 122.

[3] Ptolemy conversed with several Hindus in Alexandria. Wilford in As. Res. X. 101, 105. As early as the first century Indian Christians were settled in Alexandria. Hough's Christianity in India, I. 44. In the time of Pliny (A.D. 77) many Indians lived in Egypt. Dion Chrysostom mentions Indians in Alexandria about A.D. 100, and Indians told Clemens (192-217) about Buddha. J. R. A. S. XIX. 278. Bráhmans are mentioned in Constantinople. Oppert in Madras Lit. and Scien. Jl. 1878, 210. It was about this time (A.D. 24-57) that according to one account 20,000 Hindu families colonised Jáva (Raffles' Java, II. 69) and Bali. Crawfurd As. Res. XIII. 155-159. The date is now put as late as A.D. 500. J. R. A. S. New Series, VIII. 162.

the Marátha-speaking country, the Maráthás are still called Arii by the Kánarese of Kaládgi; and Damurike, wrongly written Lymurike, the country of the Damils or Tamils.[1] He divides his Ariake or Marátha country into three parts, Ariake proper or the Bombay-Deccan, Sádan's Ariake or the North Konkan, and Pirate Ariake or the South Konkan.[2] Besides Sopára and Symulla or Chaul on the coast, Násik near the Sahyádris, and the great inland marts of Paithan and Tagar, Ptolemy mentions seven places in or near Thána, which can be identified.[3]

Foreign Trade, A.D. 150.

Ptolemy gives no details of the trade which drew the Greeks to the emporium of Symulla. But from the fact that the Shátakarnis ruled the Deccan as well as the Konkan, there seems reason to suppose that it was the same trade which is described by the author of the Periplus as centering at Broach about a hundred years later.[4]

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[1] Damurika appears in Peutinger's Tables, A.D. 100.

[2] The meaning of Sádan's Ariake is doubtful. The question is discussed later on, p. 417. Perhaps because of Pliny's account of the Konkan pirates, Ptolemy's phrase *Ariake Andron Peiraton* has been taken to mean Pirate Ariake. But Ptolemy has no mention of pirates on the Konkan coast, and, though this does not carry much weight in the case of Ptolemy, the phrase Andron Peiraton is not correct Greek for pirates. This and the close resemblance of the words suggests that Andron Peiraton may originally have been Andhra-Bhrityon.

[3] These are Nausári, *Nusaripa*; the Vaitarna river, called Goaris from the town Goreh about forty miles from its mouth; Dunga, either Tungár hill or Dugad near the Vajrábái springs; the Binda or Bassein creek, apparently from Bháyndar opposite Bassein; the cape and mart of Symulla, the cape apparently the south point of Bombay harbour, and the mart Chaul. South of Symulla is Balepatna, the city of Pál near Mahád with Buddhist caves, and not far from Pál is Hippokura, apparently a Greek form of Ghodegaon in Kolába. Ptolemy notices that Paithan was the capital of Siri-Polomei, probably Shri-Pulumáyi (A.D. 140), and mentions Nána-Guna which he thought was a river, but which apparently is the Nána Ghát the direct route from Paithan to the coast.

[4] McCrindle's Periplus, 125. Goods passed from the top of the Sahyádris eastward in wagons across the Deccan to Paithan, and, from Paithan, ten days further east to Tagar, the greatest mart in southern India. At Tagar goods were collected from the parts along the coast, that is apparently the coast of Bengal. There seems reason to believe that this was one of the lines along which silk and some of the finer spices found their way west from the Eastern Archipelago and China. (Compare Heeren, III. 384). Near the mouth of the Krishna, Ptolemy has a Maisolia, apparently the modern Masulipatam, and close by an Alosyque, the place from which vessels set sail for Malacca or the Golden Chersonese Bertius' Ed., Asia Map X. and XI. So important was the town that the Godávari was known to Ptolemy as the Maisolos river (Ditto). The Periplus has also a Masalia on the Coromandel coast, where immense quantities of fine muslins were made. McCrindle, 145; Vincent, II. 523. It seems probable that *molochinon* the Periplus name for one of the cloths which are mentioned as coming to Broach through Tagar from the parts along the coast, is, as Vincent suspected, a mistake (Commerce, II. 412, 741-742) and should be Masulinon or Masuli cloth. McCrindle, 136; Vincent, II. 412. This and not Marco Polo's Mohsol near Nineveh (Yule's Edition, I. 59) would then be the origin of the English muslin. *Mausilina* the Arab name for muslin (Yule, I. 59) favours the Indian origin, and in Marco Polo's time (290) Mutapali near Masulipatam was (Yule, II. 296) famous for the most delicate work like tissue of spider's web. The trade in cloth between Masulipatam and Thána was kept up till modern times. In the middle of the seventeenth century, Thevenot notices (Harris, II. 373-384) how chintzes and other cloths from Masulipatam came through Golkonda by Chándor, Násik, and the Tal pass to the Thána ports. And about the same time Baldæus (Churchill, III. 589) describes Masulipatam as a very populous city where the trade of Europe and China met, and where was a great concourse of merchants from Cambay, Surat, Goa, and other places on the west coast. It is worthy of note that the dark spotted turban cloth now worn by some Bombay Prabhus, Musalmáns, and Párasis, which was probably adopted by them from the old Hindu Thána traders,

Chapter VII. History.
EARLY HISTORY.
Foreign Trade, A.D. 150.

The chief trade was with the Red Sea and Egypt in the west, and, apparently, inland by Paithan and Tagar to the shores of the Bay of Bengal, and, across the Bay of Bengal, with Malacca or the Golden Chersonese and China. The chief exports to Egypt were, of articles of food, sesamum, oil, sugar, and perhaps rice and ginger; of dress, cotton of different kinds from the Deccan, and from the eastern coast silk thread and silk; of spices and drugs, spikenard, coctus, bdellium, and long pepper; of dyes, lac and indigo; of ornaments, diamonds, opals, onyx stones found in large quantities near Paithan, and perhaps emeralds, turquoises, and pearls;[1] of metals, iron or steel, and perhaps gold.[2] The imports were wines of several kinds, Italian, Laodicean, and Arabian;[3] of dress, cloth and variegated sashes; of spices and drugs, frankincense, gum, stibium for the eyes, and storax; of metals, brass or copper, tin, and lead,[4] also gold and silver coins;[5] of ornaments, coral, costly silver vases, plate,[6] and glass; and of slaves, handsome young women for the king of the country.[7]

The merchants of the Thána ports were Hindus, Buddhism favouring trade, and owing many of its finest monuments to the

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comes from Masulipatam and is known as Bandari, that is Masulibandari, cloth. The close connection between the Thána rock temples and traders from Dharnikot near the mouth of the Krishna has been already noticed.

[1] Pearls which Pliny (A.D. 77) mentions as one of the chief exports from Perimula, that is apparently Simulla or Chaul (Yule in Ind. Ant. II. 96), and which in the twelfth century (Idrisi in Elliot and Dowson, I. 85) appear as one of the exports of Sopára, are still found in the Bassein creek (see above, p. 55). Besides pearls the Thána ports seem for long to have sent westwards another precious stone, generally called an emerald, but which may have been a Golkonda diamond, or may have included several kinds of stone. In very early times (A.D. 500) the Sopára stone was famous (Jour. R. A. S. New Series, VII). Pliny has a Lithos Kallianos (Vincent, II. 731), whose name (though this is made less likely by the export of a Lithos Kallainos from Sindh in the Periplus Vincent, II. 390) suggests that it may be the Sopára stone whose place of export may have changed to Kalyán. Masudi's (913) Sanján stone, also described as an emerald (Prairies d'Or, III. 47, 48), is perhaps still the same stone or stones, the trade or the workers having moved to Sanján. Compare the modern fame of Cambay stones, most of which come from long distances to Cambay. Cambay Statistical Account, Bombay Gazetteer, VI. 198-207.

[2] Indian steel was famous. The chisels that drilled the granite of the Egyptian obelisks are said to have been of Indian steel. Shaw's Egypt, 364. Indian steel is mentioned in the Periplus and in Antonine's Digest.

[3] As regards the use of wine, drinking scenes are common in the Umrávati sculptures (A.D. 400) and in the later Ajanta paintings (A.D. 500-600). Rawlinson notices (Anc. Mon. VI. 383) that the Parthians were fond of wine, and Hiwen Thsang (640) notices that some of the Marátha soldiers were much given to the use of intoxicating liquor. Julien's Mem. Occ. III. 150.

[4] Pliny notices that the Indians took lead in exchange for pearls and precious stones. The earliest known coins of the Andhra kings, found both at Dharnikot at the mouth of the Krishna and at Kolhápur, are of lead.

[5] The silver denarius worth about 8*d.* (5 *as*, 4 *pies*) was exchanged for bullion. Vincent, II. 694.

[6] Polished plate was a large item. Vincent, II. 716.

[7] Greek or Yavan girls were much in demand as royal attendants and concubines. In one of Kálidás' dramas, Yavan girls salute the king with the word *charch*, probably the Greek χαῖρε or hail. Ind. Ant. II. 145. The king in Shakuntala is accompanied by Yavan girls with bows, and bearing garlands of wild flowers. Mrs. Manning's Ancient India, II. 176. Compare Baldæus in the middle of the seventeenth century (Churchill's Voyages, III. 515): Every September the great ship of the Sultán of Turkey comes from the top of the Red Sea to Mocha. Besides divers commodities it is laden with slaves of both sexes generally Grecians, Hungarians, or of the isle of Cyprus.

liberality of Konkan merchants.[1] Besides Hindus the leading merchants seem to have been Greeks and Arabs, some of them settled in India, others foreigners. Christian traders from the Persian Gulf seem also to have been settled at Kalyán and Sopára.[2] Except as archers no Romans seem to have come to India.[3]

The shipping of the Thána coast included small coasting craft, medium-sized vessels that went to Persia, and large Indian, Arab, and Greek ships that traded to Yemen and Egypt.[4] The Greek or Egyptian ships were large well-found and well-manned, and carried archers as a guard against pirates.[5] They were rounder and roomier than ships of war, and, as a sign that they were merchantmen, they hung a basket from the mast-head. The hull was smeared with wax and was ornamented with pictures of the gods, especially with a painting of the guardian divinity on the stern. The owners were Greeks, Hindus, and Arabs, and the pilots and sailors were Hindus and Arabs.[6]

Sandanes, 227.

About the close of the second century (A.D. 178) Rudradáman, one of the greatest of the Kshatrap kings of Gujarát, has recorded a double defeat of a Shátakarni and the recovery of the north Konkan.[7] About the beginning of the third century, according to the author of the Periplus of the Erythrean sea whose date is probably A.D. 247,[8] the elder Saraganes, one of the Shátakarnis, raised

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[1] The Kárli and Kanheri Cathedral caves were made by merchants; and there are many inscriptions in the Kuda, Kanheri, and Násik caves, which record minor gifts by merchants. Arch. Sur. X. 16, 19, 20, 21, 28; Trans. Sec. Or. Cong. 346, 347 and Places of Interest, Kanheri. As already noticed, Hindus at this time seem to have been great travellers. In addition to the former references the author of the Periplus notices Indian settlements in Socotra and at Azania on the Ethiopian coast. McCrindle, 93.

[2] Details of early Christian settlers are given in the Population Chapter and in the account of Sopára. Their high priest or Catholicus had his head-quarters at Ctesiphon. Heeren, III. 438, 442. See Wilford's As. Res. X. 81, and Ritter Erdkunde, VIII. pt. 2, 385. Thomas the Apostle is said to have come to India about A.D. 50, and a second Thomas, a Manichean missionary, in the third century. Reinaud's Memoir Sur. l'Inde, 95; Assemanni in Rich's Khurdistán, II. 120, 121.

[3] Egypt was directly under the Emperor and no Roman might go to Egypt without special leave (Vincent's Commerce, II. 69). Vincent writes, 'The merchants have Greek names, Diogénes, Theophilus, and Sopater. I have not met a single Roman name' (Vincent, II. 69, 209, 505). According to Wilford (As. Res. X. 114) there was a Greek colony in Kalyán. The fondness of the Greeks for founding trade colonies (Heeren, II. 282), and the mention in Peutinger's Tables (VIII.) of a temple of Augustus at Muziris favour Wilford's statement.

[4] Vincent, II. 33, 37, 38.

[5] Pliny's Nat. Hist., bk. VI. chap. 23. According to one account the archers were Romans; according to another they were Arabs. Pennant's Views, I. 104.

[6] Vincent, II. 56, 101; Lassen Ind. Alt. (Ed. 1858), III. 68-72; Stevenson's Sketch, 20. Lindsay (Merchant Shipping, I. 108) thinks that these Greek boats were like the grain ships, which plied between Alexandria and Rome, in one of which St. Paul was shipwrecked (A.D. 62). This vessel was of considerable size, able to carry 276 passengers and crew, besides a cargo of wheat. It was decked, had a high poop and forecastle, and bulwarks of battens. It had one main mast and one large square sail, a small mizzen mast, and a little pole at the bow with a square sail. These ships went at a great pace before the wind, but could not make much way on a wind.

[7] Ind. Ant. VII. 262.

[8] Reinaud's paper fixing the date of the Periplus has been translated in the Indian Antiquary of December 1879. The detailed account of the Káthiáwár and Gujarát coasts, compared with Ptolemy's scanty and confused notes, and the fact that the author corrects Ptolemy's great error about the direction of the west coast of India support M. Reinaud's view that the Periplus is later than Ptolemy.

Chapter VII. History. EARLY HISTORY.

Kalyán to the rank of a regular mart. When the author of the Periplus wrote, the Shátakarnis had again lost their hold of the Thána coast, and it had passed to a king named Sandanes, who stopped all foreign trade. If Greek vessels, even by accident, came to a Konkan port, a guard was put on board, and they were taken to Barugaza or Broach.[1]

Trade, 250.

The Konkan places mentioned by the author of the Periplus are Sopára *(Ouppara)*, Kalyán, *(Kalliena)*, Chaul *(Semulla)*, and Pál near Mahád *(Palaipátmai)*.[2] Though the direct commerce with Egypt had been driven from the Konkan ports, there was still a considerable trade. Coasting vessels went south to meet the Egyptian ships at Musiris and Nelkynda on the Malabár coast,[3] or further south to Ceylon; or on to ports on the Coromandel coast, chiefly to bring back the fine cloths of Masulipatam.[4] There was an important trade with Gedrosia on the east coast and with Apologos, probably Obollah, at the head of the Persian Gulf. The chief trade with Gedrosia was in timber, teak, squared wood, and blocks of ebony, with a return of wine, dates, cloth, purple, gold,

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1 McCrindle's Periplus, 128. This Sandanes seems to be the family or dynasty, which gives its name to Ptolemy's 'Sadan's Aria,' which includes most of the North Konkan. What dynasty is meant is uncertain. Prof. Bhandárkar contributes the following note: Among the western countries or tribes mentioned by Varáhamihira, is one bearing the name of Shántikás (Brihat S. chap. xiv. verse 20). The first part of the name must in vernacular pronunciation have become Sándi, since *nt* is often changed to *nd* in the Prákrits, as in Saundala for Shakuntala, Andeura for Antahpura, and in other cases. As to the final syllable *ka* of the word Shántika it is clearly a suffix, and this suffix is in later Sanskrit very generally applied to all nouns. When it is added to nouns ending in *n* as *hastin* an elephant, the final *n* is dropped and thus *hastin* becomes *hastika*. Shántika therefore, without the suffix *ka*, is Shántin, the nominative plural of which is Shántinah. This Shántinah is Sándino in the Prákrits, and from this last form, that is the vernacular pronunciation of the day, the Greeks must have derived their Sandines or Sadinoi. The name Shántika occurs in the Márkandeya Purána (chap. lviii.), where, as well as in the Brihat Samhita, it is associated with Aparántaka or Aparántika, the name of another western people living on the coast. Aparánta generally means northern Konkan. When the Kshatrapa Nahapán displaced the Shátaváhanas or Andhrabhrityas in the Deccan, the Shántinah or Sándino must have asserted their independence in the Konkan, and thus it was that their chief called Sandanes by the author of the Periplus came to be master of Kalyán. It was probably to render his independence secure against the victorious Kshatrapas, that he prohibited intercourse between his territories and the Deccan, and sent away the Greek ships to Barygaza. There could be no reason for such a prohibition in the time of the 'Elder Saraganes' or Shátakarni, since he ruled over the country, above the Sahyádris, as well as below.

Another suggestion may perhaps be offered. That Ptolemy's Sadan and the Periplus Sandanes stand for the Kshatrap or Sinha rulers of Gujarát. The natural explanation of Sandanes' conduct in carrying the Greek ships to Broach is that it was done to force foreign commerce to his seaport of Broach. If the Sádhans are the Kshatraps, the word Sadan or Sandanes would be the Sanskrit *Sádhana*, an agent or representative (see Williams' Sanskrit Dictionary), that is a translation of the Persian Kshatrap. In support of the use of the word Sádhan as an agent may be cited Bardesanes' account of the Hindu embassy, which he met in Babylon on its way to Rome about A.D. 218, where the headman, or ambassador, is called Sandanes, apparently *Sádhan* (J. R. A. S., XIX. 290, 291). The suggestion is supported by the Jain work Kálakácharya Katha (J. B. B. R. A. S. IX. 139-142), which speaks of the Kshatraps as the Sádhan-Sinhas. Wilford explains the word by Sádhan lord (As. Res. IX. 76, 198). He compares the phrase *Sádhan Engriz* a polite term for the English.

2 McCrindle, 128, 129.

3 Musiris is identified with Muyirikotta and Nelkynda with Kannettri. McCrindle's Periplus, 131.

4 McCrindle's Periplus, 145; Vincent's Commerce, II. 523.

pearls, and slaves.[1] There was also trade in muslin, corn, oil, cotton, and female slaves with the east coast of Arabia, Socotra where Indians were settled, Aden, and Moosa near Mocha.[2] And there was a trade to Zanzibar and the African ports, taking corn, rice, butter, sesamum, cotton, sashes, sugar, and iron, and bringing back slaves, tortoiseshell, and cinnamon.[3] Lastly there was a trade to Aduli, the sea-port of Abyssinia, the Indian ships bringing cloth, iron, cotton, sashes, muslin, and lac, and taking ivory and rhinoceros' horns.[4]

Trikutakas, 420.

A copper-plate, found by Dr. Bird in 1839 in a relic mound in front of the great Kanheri cave (No. 3), is dated in the 245th year of the Trikutakas. From the form of the letters, which seem to belong to the fifth century, Dr. Burgess ascribes the plate to the Gupta era in A.D. 176, and thus makes the date of the plate A.D. 421. Trikuta, or the three hills, is mentioned by Kálidás (A.D. 500) as a city on a lofty site built by Raghu when he conquered the Konkan. The name is the same as Trigiri, the Sanskrit form of Tagára, and Pandit Bhagvánlál identifies the city with Junnar in west Poona, a place of great importance, on a high site, and between the three hills of Shivneri, Ganeshlena, and Mánmodi.[5]

Krishnarája, 400.

The discovery of two hoards of silver coins bearing the legend of Krishnarája, one in 1881 in Bombay Island the other in Mulgaon in Sálsette in June 1882, seems to show that the early Ráshtrakuta king Krishna (A.D. 375-400), whose coins have already been found in Báglán in Násik, also held possession of the North Konkan.[6]

Trade, 500.

During this time the Sassanian dynasty (230-650) had risen to power in Persia. They were on terms of close friendship with the rulers of Western India, and became the leading traders in the eastern seas.[7] In the beginning of the sixth century (A.D. 525) the Egyptian merchant and monk Kosmas Indikopleustes describes Kalyán (*Kalliana*) as the seat of one of the five chief rulers of Western India, a king who had from 500 to 600 elephants.[8] Kalyán had much traffic with Ceylon, which was then the great centre of trade in the east, sending copper, steel, ebony, and much

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[1] Vincent, II. 378, 379. The timber was chiefly used in boat-building.

[2] Vincent, II. 296, 297, 346. McCrindle's Periplus, 94, 95. Besides in Socotra, there is a mention of Indians settled in Armenia in the third century after Christ. Reinaud's Memoir Sur. l'Inde, 72.

[3] Vincent, II. 158.

[4] Vincent, II. 116.

[5] Archæological Survey, X. 59, 60.

[6] Mr. Fleet's Kánarese Dynasties, 31, note 2.

[7] In proof of the close relations between the Sassanians and India may be noticed Behrám Ghor's visit to the king of Kanauj (420-438), his marriage with an Indian princess, and the introduction of Indian music and literature into Persia. There were also the conquest of Sindh and embassies to the rulers of southern India under Naushirván (531-578), and an embassy of Khosro Párviz (591-628) to the king of Bádámi, Pulikeshi II. (609-640). Jour. R. A. S. XI. 165. It was under the Sassanians that the Persians brought chess and the Arabian Nights from India (Reinaud's Memoir Sur. l'Inde, 135). Wilford (As. Res. IX. 156, 233; X. 91) traces the foreign element in the Maráthás and in the Chitpávan or Konkanasth Bráhmans to Persian immigration during Sassanian rule. But it seems likely that if there is a Persian element in the Maráthás and Konkanasth Bráhmans, it dates from before the time of the Sassanians. See above, p. 414.

[8] The other centres of power were Sindhu, Orrhata probably Suráshtra, Sibor perhaps Sopára, and four pepper marts in the Malabár coast. Migne's Patrologiæ Cursus, 88; I. 446.

Chapter VII. History.

EARLY HISTORY.

cloth, and bringing back silk, cloves, caryophyllum, aloes, and sandalwood.[1] With the Persian Gulf there was much trade to Hira near Kufa, and to Obolleh. Of the exports to the Persian Gulf, one of the chief was timber for house-building, aloes, pepper, ginger, spices, cotton cloth, and silk.[2] The trade with Egypt began to fall off about the close of the third century, and by the sixth century it had almost ceased.[3] The traffic with the African ports was brisk and had developed an import of gold. The merchants were Hindus, Arabs, Persians, and perhaps Christians from Persia.[4] The Hindus seem to have been as great travellers as during the times of Greek trade, and were found settled in Persia, Alexandria, Ceylon, Jáva, and China.[5]

Mauryas, 550.

The chief of Kalyán described by Kosmas was perhaps either a Maurya or a Nala as Kirtivarma (550-567), the first of the Chálukyas who turned his arms against the Konkan, is described as the night of death to the Nalas and Mauryas.[6] And Kirtivarma's grandson Pulikesi II. (610-640), under whom the Konkan was conquered, describes his general Chanda-danda, as a great wave which drove before it the watery stores of the pools, which are the Mauryas. The Chálukya general, with hundreds of ships, attacked the Maurya capital Puri, the goddess of the fortunes of the western ocean.[7] A stone inscription from Váda in the north of Thána of the fourth or fifth century shows that a Mauryan king of the name of Suketuvarma was then ruling in the Konkan.[8]

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[1] Cosmas in J. R. A. S. XX. 292. Heeren's Hist. Res. III. 403 and Ap. B. 439. Yule's Cathay, I. clxvii.-clxxxi. Vincent, II. 505-511. Lassen's Ind. Alt. IV. 94, 99, 100; Tennent's Ceylon, I. 545.

[2] In 638 the Arabs found teak beams in the Persian king's palace near Basra. Ouseley's Persia, II. 280.

[3] The mystic Loadstone rocks (an index to the limit of navigation) had moved from Ceylon in 280 to the mouth of the Arabian Gulf in 560. Priaulx in J.R.A.S. XX. 309.

[4] Kosmas in Yule's Cathay, I. clxx. An account of the Christians of Ka yán and their connection with Persia is given in the Population Chapter. It seems probable that the settlements of Christians at Kalyán and Sopára had been strengthened by refugees from Syria and Mesopotamia in the fifth century during the persecution of the Nestorians by the Emperor of Constantinople. At that time Nestorians seem to have fled as far as China. Reinaud's Abu-l-fida, cd.; Rich's Khurdistán, II. 112.

[5] Hiwen Thsang (642) found colonies of Indians in the cities of Persia in the free exercise of their religion. Reinaud's Abu-l-fida, cccIxxxiv. There were two or three Buddhist convents of the Narrow Way (Julien's Hiwen Thsang, III. 179). An Indian temple is mentioned about A.D. 400 at Auxume on the Red Sea. J. R. A S. XX. 278, note 4. In 470 Bráhmans were entertained at Alexandria by Severus, a Roman Governor. (Wilford's As. Res. X. 111; Lassen's Ind. Alt. III. 378, IV. 907; Priaulx in J. R. A. S. XX. 273). In the beginning of the fifth century there were said to be 3000 Indians in China. Beal's Fah Hian, xxix. Fah Hian (420) also mentions Bráhmans in the ship between Jáva and China. Bráhmans flourished in Jáva. Ditto, 168-169.

[6] Ind. Ant. VIII. 244. A dynasty of fifty-nine Chálukyas is said to have ruled in Oudh. Then Jaising passed south, invaded the Deccan, and about A.D. 468 defeated the Ratta chief Krishna (Jour. R. A. S. [Old Series], IV. 6, 7, 8). For two more generations their power did not pass west of the Sahyádris.

[7] Arch. Sur. Rep. III. 26. Puri has not been identified. See below, p. 423 note 2.

[8] Pandit Bhagvánlál Indraji. This stone, which may be readily known by a trident mark at the top, is in the Museum of the Bombay Asiatic Society. Details are given under Places of Interest, Váda. Traces of the Mauryas remain in the surname More, which is common among Maráthás, Kunbis, and Kolis. The two small landing-places of the name of More, in Elephanta and in Karanja, are perhaps relics of Mauryan power. The only trace of the Nalas occurs in a local story of a Nal Rája, who married his daughter to the Malang or Arab devotee who gave his name to Malanggad hill. (See Places of Interest, Malanggad). Nal is still a Marátha surname.

THÁNA.

And it is probable that the group of figures in the Lonád cave six miles south-east of Bhiwndi, which belongs to the sixth or seventh century, represents the court of a Mauryan king.[1]

During the reign of the great Naushervan (531-578), when the Persians were the rulers of the commerce of the eastern seas, the relations between Western India and Persia were extremely close.[2] On the Arab (625 and 638) overthrow of Yezdejard III., the last of the Sassanians, several bands of Persians sought refuge on the Thána coast and were kindly received by Jádav Rána, apparently a Yádav chief of Sanján.[3] In the years immediately after their conquest of Persia the Arabs made several raids on the coasts of Western India; one of these in 637 from Bahrein and Oman in the Persian Gulf plundered the Konkan coast near Thána.[4]

Arabs, 640.

No further notice[5] of the North Konkan has been traced till the rise of the Siláháras, twenty of whom, as far as present information

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1 The attitude of some of the figures, whose hands are laid on their mouths apparently out of respect to the king, suggests Persian influence. The laying of the hand on the mouth is a sign of respect in the Persepolis Pictures (Heeren's As. Res. I. 178), and the Pársis still cover the mouth in sign of worship.

2 Yule (Cathay, I. 56) notices that about this time the lower Euphrates was called Hind or India, but this seems to have been an ancient practice. Rawlinson, J. R. G. S. XXVII. 186. As to the extent of the Persian trade at this time, see Reinaud's Memoir Sur. l'Inde, 124. In the fifth and sixth centuries, besides the Persian trade, there was an active Arab trade up the Persian Gulf and the Euphrates to Hira on the right or west bank of the river, not far from the ruins of Babylon. There was also much traffic with Obollah near the mouth of the joint river not far from Basra. Reinaud's Abu-l-fida, cccIxxxii.

Obollah is also at this time (A.D. 400-600) noticed as the terminus of the Indian and Chinese vessels which were too large to pass up the river to Hira. (Ditto and Yule's Cathay, lxxvii. 55). So close was its connection with India that the Talmud writers always speak of it as Hindike or Indian Obillah (Rawlinson in J. R. G. S. XXVII. 186). According to Masudi (915) Obollah was the only port under the Sassanian kings (Prairies d'Or, III. 164.) McCrindle (Periplus, 103; compare Vincent, II. 377) identifies it with the Apologos of the Periplus (A.D. 247) which he holds took the place of Ptolemy's (A.D. 150) Teredon or Diridotus. Reinaud (Ind. Ant. VIII. 330) holds that Obollah is a corruption of the Greek Apologos, a custom house. But Vincent's view (II. 355) that Apologos is a Greek form of the original Obollah or Obollegh seems much more likely. In Vincent's opinion (Ditto, II. 356) the town was founded by the Parthians. At the time of the Arab conquest of Persia (637) Abillah is mentioned as the port of entry at the mouth of the Euphrates (J. R. A. S. XII. 208). In spite of the rivalry of the new Arab port of Basrah, Obollah continued a considerable centre of trade. It is mentioned by Tabari in the ninth century (Reinaud's Abu-l-fida, cccIxxxii.): Masudi (913) notices it as a leading town (Prairies d'Or, I. 230-231); Idrisi (1135) as a very rich and flourishing city (Jaubert's Ed. I. 369); and it appears in the fourteenth century in Abu-l-fida (Reinaud's Abu-l-fida, 72). It was important enough to give the Persian Gulf the name of the Gulf of Obollah (D'Herbelot's Bibliotheque Orientale, III. 61). According to D'Herbelot when he wrote (about 1670) Obollah was still a strong well peopled town (Ditto). The importance of the town and the likeness of the names suggest that Obollah is the Abulamah from which came the Persian or Parthian Harpharan of Abulamah who records the gift of a cave in Kárli inscription 20. This identification supports the close connection by sea between the Parthians and the west coast of India in the centuries before and after the Christian era. See above p. 413.

3 See above pp. 247-249.

4 Elliot and Dowson's History, I. 415, 416. As the companion fleet which was sent to Dibal or Diul in Sindh made a trade settlement at that town, this attack on Thána was probably more than a plundering raid. The Kaliph Umar (634-643), who had not been consulted, was displeased with the expedition and forbad any further attempt.

5 Hiwen Thsang's (642) Konkanapura, about 330 miles from the Drávid country, was thought by General Cunningham (Anc. Geog. 552) to be Kalyán, or some other place in the Konkan. Dr. Burnell (Ind. Ant. VII. 39) has identified it with Konkanahalli in Mysor.

Chapter VII. History.

Siláháras. *810-1260.*

goes, ruled in the North Konkan from about A.D. 810 to A.D. 1260, a period of 450 years.[1]

Who the Siláháras were has not been ascertained. The name is variously spelt Siláhára, Shailáhára, Shrilára, Shilára, and Silára; even the same inscription has more than one form, and one inscription has the three forms Silára, Shilára, and Shrilára.[2] Lassen suggests that the Siláháras are of Afghán origin, as Silár Káfirs are still found in Afghanistán.[3] But the southern ending Ayya of the names of almost all their ministers and the un-Sanskrit names of some of the chiefs favour the view that they were of southern or Dravidian origin.[4]

1 As far as at present known, the family tree of the Thána Siláháras was as follows :

(1) Kapardi.
(2) Pulashakti.
(3) Kapardi (II.) named Laghu or the younger, (*Shak* 775-799, A.D. 853-877).
(4) Vappuvanna.
(5) Jhanjha, (A.D. 916). — (6) Goggi.
(7) Vajjadadev.
Lasthiyavva, (married Bhillama the fourth Chándor Yádav king). — (8) Aparájit (*Shak* 919, A.D. 997).
(9) Vajjadadev (II.). — (10) Arikeshari (*Shak* 939, A.D. 1017).
(11) Chhittaráj (*Shak* 948, A.D. 1026). — (12) Nágárjun. — (13) Mummuni (*Shak* 982, A.D. 1060).
(14) Anantdev (*Shak* 1003 and 1016, A.D. 1081 and 1094).
?
(15) Aparáditya (*Shak* 1060, A.D. 1138).
?
(16) Haripáldev (*Shak* 1071, 1072, and 1075, A.D. 1149, 1150, and 1153).
?
(17) Mallikárjun (*Shak* 1078 and 1082, A.D. 1156 and 1160).
?
(18) Aparáditya (II.) (*Shak* 1106 and 1109, A.D. 1184 and 1187).
?
(19) Keshidev (*Shak* 1125 and 1161, A.D. 1203 and 1238).
?
(20) Someshvar (*Shak* 1171 and 1182, A.D. 1249 and 1260).

Besides the Thána branch of the Siláháras, there was a South Konkan branch whose head-quarters are unknown and a Kolhápur branch whose head-quarters seem to have been at Panhalgadh the modern Panhála (J. B. B. R. A. S. XIII. 17). From the single inscription which has been found, the South Konkan branch appears to have included ten kings who ruled from about 808 to 1008, at first under the Ráshtrakutas and then under the Chálukyas. The Kolhápur branch, of which eleven inscriptions are recorded, had sixteen kings who ruled from about 840 (?) to 1190. One of this dynasty Vijayárkdev (1151) is described as restoring the dethroned lords of Thána and Goa. J. B. B. R. A. S. XIII. 16. Mr. Fleet's Kánarese Dynasties, 98-106.

2 Ind. Ant. IX. 33, 34, 35; Jour. B. B. R. A. S. XIII. 2, 3, 5.

3 Lassen's Ind. Alt. IV. 113.

4 It seems probable that Siláhára and Shailáhára are Sanskritised forms of the common Maráthi surname Selar. The story of the origin of the name is that Jimutváhan the mythical founder was the son of a spirit or Vidyádhara, who under a curse became a man. At this time Vishnu's eagle, Garuda, conquered the serpent king Vásuki and forced Vásuki to give him one of his serpent subjects for his daily food. After a time it came to the lot of the serpent Shankhachuda to be sacrificed. He was taken to a stone, *shila*, and left for the eagle to devour. Jimutváhan resolved to save the victim, and placed himself on the rock instead of the serpent. When Garuda came, Jimutváhan said he was the victim and Garuda devoured him except his head. Meantime Jimutváhan's wife came, and finding her husband slain, reproached Garuda, who restored him to life and at her request ceased to devour the serpents. For this act of self-sacrifice Jimutváhan gained the name of the Rock-devoured, *Shiláhára*. J. R. A. S. (Old Series), IV. 113. Tawney's Kathá Sarit Ságara, I. 174-186. A stanza from this story forms the beginning of all Siláhára copper-plate inscriptions.

The Siláháras seem to have remained under the Ráshtrakutas till about the close of the tenth century, A.D. 997, when Aparájit assumed independent power.[1] The Thána Siláháras seem to have held the greater part of the present districts of Thána and Kolába. Their capital seems to have been Puri,[2] and their places of note were Hamjaman probably Sanján in Dáhánu, Thána (Shristhának), Sopára (Shurpárak), Chaul (Chemuli), Lonád (Lavanatata), and Uran.[3] As the Yádavs call themselves lords of the excellent city of Dvárávatipura or Dwárka and the Kadambas call themselves lords of the excellent city of Banavásipura or Banavási, so the Siláháras call themselves lords of the excellent city of Tagarapura or Tagar. This title would furnish a clue to the origin of the Siláháras if, unfortunately, the site of Tagar was not uncertain.[4]

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[1] See below, p. 424. The early Siláháras, though they call themselves Rájás and Konkan Chakravartis, seem to have been only Mahámandaleshvaras or Mahásámantádhipatis, that is great nobles. In two Kanheri cave inscriptions (Arch. Sur. X. 61, 62) the third Siláhára king Kapardi II. (A.D. 853 to 877) is mentioned as a subordinate of the Ráshtrakutas. Of the later Siláháras Anantapál A.D. 1094 and Aparáditya A.D. 1138 claim to be independent. Ind. Ant. IX. 45.

[2] The Siláhára Puri, if, as seems likely, it is the same as the Maurya Puri (Ind. Ant. VIII. 244), was a coast town. Of the possible coast towns Thána and Chaul may be rejected, as they appear under the names of Shristhának and Chemuli in inscriptions in which Puri also occurs (As. Res. I. 361, 364; Ind. Ant. IX. 38). Kalyán and Sopára may be given up as unsuitable for an attack by sea, and to Sopára there is the further objection that it appears in the same copper-plate in which Puri occurs. (Ind. Ant. IX. 38). There remain Mangalpuri or Mágáthan in Sálsette, Ghárápuri or Elephanta, and Rájápuri or Janjira. Neither Mangalpuri (see Places of Interest, Mágáthan) nor Rájápuri has remains of an old capital, so that perhaps the most likely identification of Puri is the Moreh landing or Bandar on the north-east corner of Ghárápuri or Elephanta, where many ancient remains have been found. See Places of Interest, Elephanta, and Appendix A, Puri.

[3] Other places of less note mentioned in the inscriptions are Bhádán, Pádgha, and Bábgaon villages, and the Kumbhári river in Bhiwndi, Kanher in Bassein, and Chánje (Chadiche) village near Uran.

[4] Tagar has been identified by Wilford (As. Res. I. 369) with Devgiri or Daulatabad and by Dr. Burgess with Roza about four miles from Daulatabad (Bidar and Aurangabad, 55); Lassen and Yule place it doubtfully at Kulburga (Ditto); Pandit Bhagvánlál, as already stated, at Junnar; Grant Duff (Maráthás, 11) near Bhir on the Godávari; and Mr. J. F. Fleet, C.S., (Kánarese Dynasties, 99-103) at Kolhápur. Prof. Bhandárkar observes, 'The identification of Tagar with Devgiri is based on the supposition that the former name is a corruption of the latter. But that it is not so is proved by its occurrence as Tagar in the Siláhára grants (A.D. 997-1094), and in a Chálukya grant of A.D. 612, the language of all of which is Sanskrit. The modern Junnar cannot have been Tagar, since the Greeks place Tagar ten days' journey to the east of Paithan. On the supposition that Junnar was Tagar, one would expect the Chálukya plate issued to a Bráhman of Tagar to have been found at or near Junnar. But it was found at Haidarabad in the Deccan. The author of the Periplus calls Tagar 'the greatest city' in Dakhinabades or Dakshinápath. The Siláhára princes or chiefs, who formed three distinct branches of a dynasty that ruled over two parts of the Konkan and the country about Kolhápur, trace their origin to Jimutváhan, the Vidyádhar or demigod, and style themselves 'The lords of the excellent city of Tagar.' From this it would appear that the Siláháras were an ancient family, and that their original seat was Tagar whence they spread to the confines of the country. Tagar therefore was probably the centre of one of the earliest Aryan settlements in the Dandakáranya or 'forest of Dandaka,' as the Deccan or Mahárásh tra was called. These early settlements followed the course of the Godávari. Hence it is that in the formula repeated at the beginning of any religious ceremony in Mahárásh tra, the place where the ceremony is performed is alluded to by giving its bearing from the Godávari. People in Khándesh use the words *'Godávarya uttara tire,'* that is 'on the northern bank of the Godávari,' while those to the south of the river, as far as the borders of the country, use the expression *'Godávarya Dakshine tire'* that is 'on the southern bank of the Godávari.' If then Tagar

Chapter VII. History. Siláháras. *810-1260.*

Besides the Siláhára references, the only known Sanskrit notice of Tagar is in a Chálukya copper-plate found near Haidarabad in the Deccan and dated A.D. 612.[1] As has been already noticed, the references to Tagar in Ptolemy and in the Periplus point to a city considerably to the east of Paithan, and the phrase in the Periplus,[2] 'That many articles brought into Tagar from the parts along the coast were sent by wagons to Broach,' seems to show that Tagar was in communication with the Bay of Bengal, and was supported by the eastern trade, which in later times enriched Málkhet, Kalyán, Bidar, Golkonda, and Haidarabad.

From numerous references and grants the Thána Siláháras seem to have been worshippers of Shiv.[3]

Of Kapardi, the first of the Thána Siláháras, nothing is known except that he claims descent from Jimutváhan. Pulashakti his son and successor, in an undated inscription in Kanheri Cave 78, is mentioned as the governor of Mangalpuri in the Konkan, and as the humble servant of (the Ráshtrakúta king) Amoghvarsh. The third king, Pulashakti's son, Kapárdi II. was called the younger, *laghu*. Two inscriptions in Kanheri Caves 10 and 78, dated A.D. 853 and 877, seem to show that he was subordinate to the Ráshtrakutas. The son of Kapardi II. was the fourth king, Vappuvanna, and his son was Jhanjha the fifth king. Jhanjha is mentioned by the Arab historian Masudi as ruling over Saimur (Chaul) in A. D. 916.[4] He must have been a staunch Shaivite, as, according to a Siláhára copper-plate of A.D. 1094, he built twelve temples of Shambhu.[5] According to an unpublished copper-plate in the possession of Pándit Bhagvánlál, Jhanjha had a daughter named Lasthiyavva, who was married to Bhillam the fourth king of the Chándor Yádavs.[6]

The next king was Jhanjha's brother Goggi, and after him came Goggi's son Vajjaddev. Of the eighth king, Vajjaddev's son Aparájit or Birundakarám, a copper-plate dated 997 (*Shak* 919) has lately been found at Bher, about ten miles north of Bhiwndi.[7]

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was one of the earliest of the Áryan settlements, it must be situated on or near the banks of the Godávari, as the ancient town of Paithan is; and its bearing from Paithan given by the Greek geographers agrees with this supposition, as the course of the Godávari from that point is nearly easterly. Tagar must therefore be looked for to the east of Paithan. If the name has undergone corruption, it must, by the Prákrit law of dropping the initial mutes, be first changed to Taaraura, and thence to Tárur or Terur. Can it be the modern Dárur or Dhárur in the Nizám's dominions, twenty-five miles east of Grant Duff's Bhir and seventy miles south-east of Paithan?

1 Ind. Ant. VI. 75. 2 McCrindle, 126.

3 The most marked passages are in a copper-plate of A.D. 1094, where the fifth king Jhanjha is mentioned as having built twelve temples to Shambhu, and the tenth king Arikeshari as having, by direction of his father, visited Someshvar or Somnáth, offering up before him the whole earth (Ind. Ant. IX. 37). The Kolhápur Siláháras appear to have been tolerant kings, as one copper-plate records grants to Mahádev, Buddha, and Arhat (Jour. B. B. R. A. S. XIII. 17). Compare Mr. Fleet's Kánarese Dynasties, 103.

4 Prairies d'Or, II. 85. 5 Ind. Ant. IX. 35.

6 The text is, '*Bháryá yasya cha Jhanjharájatanayá shri Lasthiyavvávhayá.*' A short account of the Chándor Yádavs is given in the Násik Statistical Account, Bombay Gazetteer, XVI. 185.

7 The copper-plate records the grant at Shristhának or Thána, of Bhádáne village about eight miles east of Bhiwndi for the worship of Lonáditya residing in (whose

It appears from this plate that during Aparájit's reign, his Ráshtrakuta overlord Karkarája or Kakkala was overthrown and slain by the Chálukyan Tailápa, and that Aparájit became independent some time between 972 and 997.[1]

In a copper-plate of A.D. 1094, recording a grant by the fourteenth king Anantdev, Aparájit is mentioned as having welcomed Gomma, confirmed to Aiyapdev the sovereignty which had been shaken, and afforded security to Bhillamámmamanambudha?[2] The next king was Aparájit's son Vajjadadev. The next king Arikeshari, Vajjadadev's brother, in a copper-plate grant dated A.D. 1097, is styled the lord of 1400 Konkan villages. Mention is also made of the cities of Shristhának, Puri, and Hamyaman probably Sanján.[3] The eleventh king was Vajjadadev's son Chhittarájdev. In a copper-plate dated *Shak* 948 (A.D. 1025) he is styled the ruler of the 1400 Konkan villages, the chief of which were Puri and Hamyamam.[4] The twelfth king was Nágárjun, the younger brother of Chhittarájdev. After him came Nágárjun's younger brother Mummuni or Mámváni, who is mentioned in an inscription dated A.D. 1060 (*Shak* 982).[5] The fourteenth king was Mummuni or Mámváni's son Anantpál or Anantdev, whose name occurs in two grants dated A.D. 1081 and 1096.[6] In the 1096 grant he is mentioned as ruling over the whole Konkan 1400 villages, the chief

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temple is in) Lavanatata (Lonád), on the fourth of the dark half of *Ashádh* (June-July) *Shak* 919 (A.D. 997), as a *Dakshináyan* gift, that is a gift made on the occasion of the sun beginning to pass to the south. Aparájita's ministers were Sangalaiya and Sinhapaiya. The inscription was written by Sangalaiya's son Annapai. The grant was settled in Thána, *Tachcha Shristhánake dhruvam.*

[1] Pandit Bhagvánlál Indraji.

[2] Ind. Ant. IX. 36. Of Gomma and Aiyapdev nothing is known; of the third name only Bhillam the son-in-law of Jhanjha can be made out.

[3] Asiatic Researches, I. 357-367. This grant was found in 1787 while digging foundations in Thána fort. Arikeshari's ministers were Vásapaiya and Várdhapaiya. The grant consists of several villages given to a family priest, the illustrious Tikkapaiya son of the illustrious astrologer Chchhinpaiya, an inhabitant of Shristhának (Thána) on the occasion of a full eclipse of the moon in *Kártik* (October-November) *Shak* 939 (A.D. 1017) Pingala *Samvatsara.* The grant was written by the illustrious Nágalaiya, the great bard, and engraved on plates of copper by Vedapaiya's son Mándhárpaiya.

[4] Ind. Ant. V. 276-281. His ministers were the chief functionary *Sarvádhikári* the illustrious Náganaiya, the minister for peace and war the illustrious Sihapaiya, and the minister for peace and war for Karnáta (Kánara) the illustrious Kapardi. The grant, which is dated Sunday the fifteenth of the bright half of *Kártik* (October-November) *Shak* 948 (A.D. 1026) Kshaya *Samvatsara* is of a field in the village of Nour (the modern Naura two miles north of Bhándup) in the *táluka* of Shatshashthi (Sálsette) included in Shristhának (Thána). The donee is a Bráhman Ámadevaiya the son of Vipranodamaiya, who belonged to the Chhandogashákha of the Sámved.

[5] Jour. B. B. R. A. S. XII. 329-332. In this inscription, which is in the Ambarnáth temple near Kalyán, he is called Mámvánirájadev and his ministers are named Vinta (paiya), Náganaiya, Vakadaiya, Jogalaiya, Pádhisena, and Bháilaiya. The inscription records the construction of a temple of Chhittarájdev, that is a temple, the merit of building which counts to Chhittarájdev.

[6] The A.D. 1081 grant was found in Vehár in Sálsette and the 1096 grant in Khárepátan in Devgad in the Ratnágiri district. The Vehár stone was found in 1881 and records a grant by Anantdev in *Shak* 1003 (A.D. 1081), the chief minister being Rudrapai. The inscription mentions Ajapálaiya son of Mátaiya of the Vyádika family and the grant of some *drammas* to *kháráśán mandli*[?](Pandit Bhagvánlál). The Khárepátan copper-plates were found several years ago and give the names of all the thirteen Siláhára kings before Anantdev. Ind. Ant. IX. 33-46.

Chapter VII. History. Siláháras. 810-1260.

of which was Puri and next to it Hanjamana probably Sanján, and as having cast into the ocean of the edge of his sword those wicked heaps of sin, who at a time of misfortune, caused by the rise to power of hostile relatives, devastated the whole Konkan, harassing gods and Bráhmans.[1]

The names of six Siláhára kings later than Anantdev have been made out from land-grant stones. As these stones do not give a pedigree, the order and relationship of the kings cannot be determined.

The first of these kings is Aparáditya, who is mentioned in a stone dated A.D. 1138 (*Shak* 1060).[2] The next king is Haripáldev, who is mentioned in three stones dated 1149, 1150, and 1153 (*Shak* 1071, 1072 and 1075).[3]

The next king is Mallikárjun, of whom two grants are recorded, one from Chiplun in Ratnágiri dated 1156 (*Shak* 1078), the other from Bassein dated 1160 (*Shak* 1082). This Mallikárjun seems to be the Konkan king, who was defeated near Balsár by A'mbada the general of the Gujarát king Kumárpál Solanki (A.D. 1143-1174).[4] Next comes

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[1] This account refers to some civil strife of which nothing is known (Ind. Ant. IX. 41). Anantdev's ministers were the illustrious Nauvitaka Vásaida, Rishibhatta, the illustrious Pádhisen Mahádevaiya prabhu, and Somanaiya prabhu. The grant is dated the first day of the bright half of *Mágh* (January-February) in the year *Shak* 1016 (A.D. 1094), Bháv *Samvatsara*. It consists of an exemption from tolls for all carts belonging to the great minister the illustrious Bhábhana *shreshthi*, the son of the great minister Durgashreshthi of Valipavana, probably Pálpattana or the city of Pál near Mahád in Kolába, and his brother the illustrious Dhanamshreshthi. Their carts may come into any of the ports, Shristhának, Nágapur perhaps Nágotbna, Shurpárak, Chemuli, and others included within the Konkan 1400. They are also freed from the toll on the ingress or egress of those who carry on the business of *norika* (?)

[2] This stone, which was found in 1881 at Chánje near Uran in the Karanja petty division, records the grant of a field in Nágum, probably the modern Nágaon about four miles west of Uran, for the merit of his mother Liládevi; and another grant of a garden in Chadija (Chánge) village. This is the Aparáditya 'king of the Konkan,' who is mentioned in Mankha's Shrikanthacharita (a book found by Dr. Bühler in Káshmir and ascribed by him to A.D. 1135-1145) as sending Tejakanth from Shurpárak (Sopára) to the literary congress held at Káshmir, of which details are given in that book. Jour. B. B. R. A. S. XII. Extra Number, 51; cxv.

[3] The 1149 stone is built into the plinth of the back veranda of the house of one Jairám Bháskar Sonár at Sopára. It records a gift. The name of the king is doubtful. It may be also read Kurpáldev. The 1150 stone was found near Agáshi in 1881. It is dated 1*st Márgshirsh* (December-January), in the Pramoda *Samvatsara*, *Shak* 1072 (A.D. 1150). Haripál's ministers were Vesupadval, Lakshman prabhu, Padmashivrául, and Vásugi náyak. The grant is of the permanent income of Shrinevadi in charge of a Pattakil (Pátil) named Rája, to the family priest Brahmadevbhatt son of Divákarbhatt and grandson of Govardhanbhatt, by prince Áhavamalla enjoying the village of Vattárak (Vatár) in Shurpárak (Sopára). The witnesses to the grant are Risi Mhátara, head of Vattárak village, Náguji Mhátara, Anantnáyak, and Chángdev Mhátara. Pandit Bhagvánlál. There is another inscription of Haripáldev on a stone found in Karanjon in Bassein. The inscription is of thirteen lines, which are very hard to read. In the third and fourth lines can be read very doubtfully 'the illustrious Haripáldev, the chief of the Mahámandaleshvaras, adorned with all the royal titles.' The 1153 stone was found near Borivli station in 1882. The inscription is in nine lines, and bears date *Shak* 1075, Shrimukh *Samvatsara* and the name of king Haripál.

[4] The Kumárpál Charitra (A.D. 1170) which gives details of this defeat of Mallikárjun (see below p. 436) describes Mallikárjun's father as Mahánand, and his capital as Shatánandpur 'surrounded by the ocean' (*Shatánandapurē jaladhiveshtite Mahánando rája*). Mahánand is an addition to the Siláhára table, but the form appears doubtful and does not correspond with the name of any of the preceding or succeeding kings. 'Surrounded by the ocean' might apply to a town either in Sálsette or on Sopára island. But the epithet applies much better to a town on Elephanta island

Aparáditya II., of whom there are four land-grant stones, three of them dated, one in 1184 (*Shak* 1106) and two in 1187 (*Shak* 1109), and one undated.[1]

The next king is Keshidev, son of Aparárka (Aparáditya II. ?), two of whose land-grant stones have been found, one dated 1203 (*Shak* 1125) the other 1238 (*Shak* 1161).[2]

The next is Someshvar, two of whose land-grant stones have been found, one dated 1249 (*Shak* 1171) the other 1260 (*Shak* 1182).[3]

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and the similarity in name suggests that Shatánandpur may be Santapur an old name for Elephanta. See Places of Interest, 81-82. Mallikárjun's Chiplun stone was found in 1880 by Mr. Falle, of the Marine Survey, under a wall in Chiplun (Jour. B. B. R. A. S. XIV. p. xxxv.) It is now in the museum of the Bombay Branch of the Royal Asiatic Society. The writing gives the name of Mallikárjun and bears date *Shak* 1078 (A.D. 1156). His ministers were Nágalaiya and Lakshmanaiya's son Anantugi (Pandit Bhagvánlál). The Bassein stone styles the king 'Shri-Siláhára Mallikárjun' [and the date given is *Shak* 1082 (A.D. 1160), Vishva *Samvatsara*, his ministers being Prabhákar náyak and Anantpai prabhu. The grant is of a field(?) or garden (?) called Shilárvátak in Padhálasak in Katakhadi by two royal priests, for the restoration of a temple. Pandit Bhagvánlál.

[1] The 1184 (*Shak* 1106) stone was found in February 1882 about a mile south-west of Lonád in Bhiwndi. Of the two *Shak* 1109 (A.D. 1187) stones, one found near Government House, Parel, records a grant by Aparáditya, the ruler of the Konkan, of 24 *dramma* coins after exempting other taxes, the fixed revenue of one oart in the village of Máhuli (probably the modern Máhul near Kurla) connected with Shatshashthi, which is in the possession of Anantapai prabhu, for performing the worship by five rites of (the god) Vaidyanáth, lord of Darbhávati. The last line of the inscription shows that it was written by a Káyasth named Válig Pandit (Jour. B. B. R. A. S. XII. 335). The second *Shak* 1109 (A.D. 1187) stone is in the museum of the Bombay Branch of the Royal Asiatic Society. It is dated *Shak* 1109 (A.D. 1187) Vishvávasu *Samvatsara*, on Sunday the sixth of the bright half of *Chaitra* (April-May). The grantor is the great minister Lakshmannáyaka son of Bháskarnáyaka, and something is said in the grant about the god Somnáth of Surashtra (Ind. Ant. IX. 49). The fourth stone, which bears no date, was found near Kalambhom in Bassein in 1882. It gives the name of Aparáditya, and from the late form of the letters probably belongs to this king. A fifth stone has recently been found near Bassein. The date is doubtful; it looks like *Shak* 1107 (A.D. 1185). Pandit Bhagvánlál.

[2] The *Shak* 1125 (A.D. 1203) stone was found in 1881 near Mándvi in Bassein. It records the grant of something for offerings, *naivedya*, to the god Lakshmináráyan in the reign of the illustrious Keshidev. Pandit Bhagvánlál. The *Shak* 1161 (A.D. 1238) stone was found near Lonád village in Bhiwndi in February 1882. It bears date the thirteenth of the dark half of *Mágh* (February-March) and records the grant by Keshidev the son of Aparárka of the village of Brahmapuri, to one Kavi Soman, devoted to the worship of Shompeshvar Mahádev. The inscription describes Brahmapuri as 'pleasing by reason of its Shaiv temples.' A field or hamlet called Májaspalli in Bápgrám, the modern Bábgaon near Lonád, is granted by the same inscription to four worshippers in front of the image of Shompeshvar. Aparárka, Keshidev's father, is probably the Aparáditya (*arka* and *áditya* both meaning the sun) the author of the commentary called *Aparárka* on Yájnavalkya's law book the Mitákshara. At the end of the commentary is written: Thus ends the Penance Chapter in the commentary on the Hindu law of Yájnavalkya made by the illustrious Aparáditya of the family of Jimutváhan, the Siláhára king of the dynasty of the illustrious Vidyádhara. Jour. B. B. R. A. S. XII. 335 and Extra Number, 52. Aparárka is cited by an author of the beginning of the thirteenth century. Jour. B. B. R. A. S. IX. 161.

[3] The *Shak* 1171 (A.D. 1249) stone was found in Ránvad near Uran. In this stone the Siláhára king Someshvar grants land in Padivase village in Uran to purify him from sins. The *Shak* 1182 (A.D. 1260) stone was found in Chánje also near Uran. It records the grant by the Konkan monarch Someshvar of 162 *párutha* (Parthian ?) *dramma* coins, being the fixed income of a garden in Konthalesthán in Chadiche (Chánje) village in Uran, to Uttareshvar Mahádev of Shri-Sthának (Thána). The boundary on the west is the royal or high road, *rájpath*. Someshvar's ministers were Jhámpadprabhu, Maináku, Bebalaprabhu, Peramde Pandit, and Pádhigovenaku. Pandit Bhagvánlál.

Chapter VII. History. Siláháras. 810-1260.

Though, with few exceptions, the names of the Thána Siláháras are Sanskrit the names of almost all their ministers and of many of the grantees point to a Kánarese or a Telugu source. They appear to be southerners, and *ayyas* or high-caste Dravidian Hindus seem to have had considerable influence at their court.[1] Káyasths, probably the ancestors of the present Káyasth Prabhus, are also mentioned.

Though their grants are written in Sanskrit, sometimes pure sometimes faulty, from the last three lines of one of their stone inscriptions, the language of the country appears to have been a corrupt Prákrit, the mother of the modern Maráthi.[2] The same remark applies to the names of towns. For, though inscriptions give such Sanskritized forms as Shri-Sthának, Shurpárak, and Hanjaman or Hamyaman, the writings of contemporary Arab travellers show that the present names Thána, Sopára, and Sanján were then in use.[3]

On the condition of the Siláhára kingdom the inscriptions throw little light. The administration appears to have been carried on by the king assisted by a great councillor or great minister, a great minister for peace and war, two treasury lords, and sometimes a (chief) secretary. The subordinate machinery seems to have consisted of heads of districts *ráshtras*, heads of sub-divisions *vishayas*, heads of towns, and heads of villages.[4] They had a king's high road, *rájpath*, passing to the west of the village of Gomvani a little north of Bhándup, following nearly the same line as the present road from Bombay to Thána; and there was another king's high-road near Uran. At their ports, among which Sopára, Thána, Chaul, and perhaps Nágothna are mentioned, a customs duty was levied. The *dramma* was the current coin.[5] The Siláháras seem to have been fond of building. The Muhammadans in the beginning of the thirteenth century and the Portuguese in the sixteenth century destroyed temples and stone-faced reservoirs by the score. The statements of travellers and the remains at Ambarnáth, Pelár,

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[1] Ind. Ant. IX. 46. This southern element is one reason for looking for Tagar in the Telugu-speaking districts. *Ayya* the Kánarese for master is the term in ordinary use in the Bombay Karnátak for Jangam or Lingáyat priests. The Sárasvat Bráhmans of North Kánara are at present passing through the stage, which the upper classes of the North Konkan seem to have passed through about 500 years ago, of discarding the southern *ayya* for the northern *ráo*.

[2] Jour. B. B. R. A. S. XII. 334.

[3] Elliot and Dowson, I. 24, 27, 30, 34, 38, 60, 61, 66, 67, 77, 85; Masudi's Prairies d'Or, I. 254, 330, 381; III. 47.

[4] Asiatic Researches, I. 361; Ind. Ant. V. 280; and IX. 38. The name *pattakil* (modern *pátil*) used in stone inscriptions seems to show that the villages were in charge of headmen.

[5] *Drammas*, which are still found in the Konkan, are believed by Pandit Bhagvánlál to be the coins of a corrupt Sassanian type which are better known as Gadhia *paisa* or ass-money. Jour. B. B. R. A. S. XII. 325-328. The *Páruttha Drammas* mentioned in note 3, p. 427, seem to be Parthian Drammas. Perhaps they are the same as the coins mentioned by Abu-l-fida as Khurásani dirhems, and by Masudi (Prairies d'Or, I. 382) and Sulaimán (Elliot and Dowson, I. 3) as Tátariya or Tahiriyeh dirhems. General Cunningham (Anc. Geog. 313) identifies these Tátariya dirhems with the Scythic or Indo-Sassanian coins of Kabul and north-west India of the centuries before and after Christ, and Mr. Thomas (Elliot and Dowson, I. 4) with the Musalmán dynasty of Tahirides who ruled in Khurásan in the ninth century.

Átgaon, Párol, Wálukeshvar in Bombay, and Lonád prove that the masonry was of well-dressed close-fitting blocks of stone, and that the sculptures were carved with much skill and richness. Many of them seem to have been disfigured by indecency.[1] Some of the Siláháras seem to have encouraged learning. One of them Aparáditya II. (1187) was an author, and another Aparáditya I. (1138) is mentioned as sending a Konkan representative to a great meeting of learned men in Káshmir.

Musalmán writers supplement the scanty information which local sources supply of Thána under the Siláháras.

Trade Centres.

The chief local centres of trade were Thána, which is mentioned as a mart by the Arab writers of the ninth and tenth centuries, as a pretty town in the twelfth century, and as the head-quarters of a chief and a place of much traffic and of many ships at the end of the thirteenth century.[2] Chaul (*Saimur*) is mentioned as a place of trade and a great city in the tenth and eleventh centuries, and as a large and well-built town in the twelfth.[3] Sanján was a mart and great city in the tenth century, and large and prosperous in the twelfth.[4] Sopára was a mart in the tenth and eleventh centuries, and one of the chief marts in India in the twelfth.[5] The chief ports with which the Thána coast was connected were Kulam or Quilon and Kalikat in Malabár; Broach, Cambay, and Somnáth in Gujarát; Dihval in Sindh; Basráh, Obollah, Siraf, Kis, and Ormuz on the Persian Gulf; Kalatu or Kalhat, Dufar, Shehr, and Aden on the east Arabian coast; Socotra at the mouth of the Red Sea; Jidda within the Red Sea; Zaila, Makdashu, Mombaza, and Quilon on the African coast; and Kalah in the Malay Peninsula, Jáva, Malacca, and China.[6]

The articles that formed the trade of the Thána ports were, of Food, rice grown in the Konkan and sent to the Arabian and African ports;[7] salt made in the Thána creeks and sent in bags inland to Devgiri and other Deccan centres;[8] cocoanuts, mangoes, lemons, and betelnuts and leaves grown in Thána and probably sent inland and by sea to Sindh, the Persian Gulf, and the

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1 Details of these remains are given under Places of Interest. Wálukeshvar in Bombay is the only exception. The remains at Wálukeshvar consist of about sixty richly carved stones, pillar capitals, statues, and other temple remains, one of them about 6′×3′, apparently of the tenth century, which lie near the present Wálukeshvar temple on Malabár Point. The memorial stones or *páliyás*, which are interesting and generally spirited, seem almost all to belong to Siláhára times. The handsomest specimens are near Borivli in Sálsette. Details of the sculptures on memorial stones are given under Places of Interest, Eksar and Sháhápur.

2 Al Biruni (1020) Elliot, I. 66; Idrisi (1135) Elliot, I. 89; Marco Polo (1290) Yule, II. 330.

3 Masudi (916) Prairies d'Or, II. 85, 86. Ibn Haukal (970) Elliot, I. 38; Idrisi, (1135) Elliot, I. 85.

4 Al Istakhir (970) Elliot, I. 27; Idrisi (1135) Elliot, I. 85.

5 Masudi (916) Prairies d'Or, I. 381; Al Biruni (1020) Elliot, I. 66; Idrisi (1135) Elliot, I. 85.

6 These references are taken chiefly from Reinaud's Abu-l-fida for the ninth, tenth, eleventh, and twelfth centuries, and from Yule's Marco Polo for the thirteenth century. For the Chinese trade with Western India, see Yule's Cathay, I. lxxviii. lxxix. For the position of Kalah see Yule's Cathay, cxci. note 2.

7 Ibn Haukal (970) Elliot, I. 38; Yule's Marco Polo (1290), II. 377, 381.

8 Briggs' Ferishta, I. 306. The date is 1290.

Chapter VII. History. Siláháras. 810 - 1260. Trade Centres.

Arabian coast;[1] dates from Shehr in Arabia and from the Persian Gulf used locally and sent inland;[2] honey produced in Thána;[3] and wine from Arabia and Persia apparently little used.[4] Of Spices, pepper, ginger, turbit, cinnamon, and cloves came from Jáva and Ceylon in Chinese ships and from the Malabár coast.[5] Of articles of Dress, cotton was brought from Khándesh and the Deccan and either worked into cloth or sent raw to Ethiopia.[6] Good cotton cloth of Konkan or Deccan weaving went to Ceylon, the Straits, and China;[7] and delicate and beautiful fabrics, probably the muslins of Burhánpur and Paithan, went to Kalikat and probably to Persia and Arabia. Silks were made locally and probably brought from Persia and from China.[8] There was a large manufacture of laced shoes in Sopára and Sanján, and a great export of excellent leather, chiefly to Arabia.[9] Of Precious Stones pearls were found in the creeks near Sopára,[10] and were brought from Travankor, from Ceylon, and from Sofála in Africa;[11] emeralds, equal to the best in brightness and colour but hard and heavy, were exported from Sanján;[12] coral was brought from the Red Sea;[13] and ivory was brought from Sofála and Madagascar and used locally and sent to the Persian Gulf.[14] Of Drugs and Perfumes, Thána was famous for the drug *tabáshir*, which was made from the inner rind of the bamboo and sent to all marts both east and west;[15] brown incense, probably the resin of the *gugal*, Balsamodendron mukul, perhaps the bdellium of the ancients, was gathered in the Thána forests and probably sent to Arabia and China;[16] white incense was brought from the Arabian coast; sandalwood and ambergris came from Socotra and the African coast;[17] and aloes, camphor, sandal, sapan or brazil wood, lign aloes or eaglewood, and spikenard from Siam, Java, Sumatra, and Borneo, either direct or through Ceylon.[18] Of Tools and House Gear, porcelain came from China for local use

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1 Masudi (916) Reinaud's Memoir Sur. l'Inde, 230; Ibn Haukal (970) Elliot, I. 38; Idrisi (1135) Elliot, I. 85.
2 Yule's Marco Polo, II. 377. 3 Ibn Haukal (970) Elliot, I. 38.
4 Abu Zaid (880) and Masudi (915) Elliot, I. 7, 20.
5 Yule's Marco Polo, II. 325. 6 Yule's Marco Polo, II. 330, 364.
7 Tennent's Ceylon, I. 590, note 7.
8 Yule's Marco Polo, I. 50, 57, 60, 86; II. 186, 189.
9 Masudi (916) Prairies d'Or, I. 253-254; Yule's Marco Polo, II. 328, 330.
10 Idrisi (1135) Elliot, I. 85. Pearls are still found in the Bassein creek. See above, p. 55.
11 In 1020 it was believed that the Ceylon oysters had migrated to Sofála in Africa. Al Biruni in Reinaud's Memoir, 228. In Marco Polo's time the Ceylon fisheries had revived. The chief of Lár, or Thána, was noted for his fondness for pearls. Travels, II. 299.
12 Masudi Prairies d'Or, III. 47. The Brihatsanhita (A.D. 500) mentions the Sopára diamond. Jour. R. A. S. (N. S.) VII. 125.
13 Abu Zaid (880) Elliot, I. 11.
14 Marco Polo, I. 101; II. 345. Ibn Aluardy (950), Reinaud's Abu-l-fida, ccevii.
15 Idrisi (1135) Elliot, I. 89. *Tabáshir* from the Sanskrit *tvak* rind and *kshir* fluid, made from the inner rind of the bamboo, is a white substance like sugar or camphor. It was used as a medicine. In Borneo, in the fourteenth century, pieces of *tabáshir* were let in under the skin to make the body woundproof. Oderic in Yule's Marco Polo, II. 208. *Tabáshir* is the first solid food that the Thána Kolis give their children.
16 Yule's Marco Polo, II. 330, 332.
17 Yule's Marco Polo, II. 342, 345, 377, 380.
18 Reinaud's Abu-l-fida, cdxviii; Yule's Marco Polo, II. 229, 325.

and for export to the Deccan,[1] and swords from the west through Persia.[2] Of articles used as Money, cauries came from the Maldives and from Sofála in Africa,[3] dirhams from Khurásan and dinars from Sindh, gold-dust from Sofála, and gold and silver from Malacca, Sumatra, and China.[4] Of other Metals, iron was brought from Sofála and made into steel;[5] copper was brought from Persia and from China in large quantities as ballast,[6] and lead and tin came from Malacca.[7] Of Timber, teak and bamboos were sent from Sanján to the Persian Gulf and there used for house-building;[8] and fancy woods, such as sandal and brazil wood, were brought from Kalah in the Malay Peninsula.[9] The chief trade in Animals was, towards the close of the period (1290), a great import of horses from the Persian Gulf and from Arabia. No ships came to Thána without horses, and the Thána chief was so anxious to secure them that he agreed not to trouble the pirates so long as they let him have the horses as his share of the plunder. This great demand for horses seems to have risen from the scare among the Hindu rulers of the Deccan caused by the Musalmán cavalry. As many as 10,000 horses a year are said to have been imported.[10] Of Human Beings, women, eunuchs, and boys are said to have been brought by Jews through the Persian Gulf,[11] and slaves are mentioned as sent from Sofála in Africa.[12]

Merchants.

The merchants who carried on the Thána trade were local Hindu, Musalmán, and Pársi traders, and Hindus and Musalmáns from Gujarát and from the Malabár coast. There were also foreign Persians and Arabs, Jews, Europeans, and perhaps a chance Chinaman. The fact noticed by several of the Arab writers of the ninth and tenth centuries, that the language of the Thána ports was Lár, seems to show that, as is still the case in Bombay, the trade tongue of the Thána ports was Gujaráti, and the leading traders

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1 Reinaud's Abu-l-fida, II. 186, 190. 2 Reinaud's Abu-l-fida, lviii.

3 Maldives Al Biruni (1020) in Reinaud's Abu-l-fida, cccIxxxviii.; Sofála Ibn Aluardy (950), Ditto, cccvii.

4 Reinaud's Abu-l-fida, cccvi. cdxv.; Marco Polo, II. 229, 325.

5 Ibn Aluardy (950) Reinaud's Abu-l-fida, cccvii.

6 Yule's Marco Polo, II. 325, 330.

7 Masudi (916) Reinaud's Abu-l-fida, cdxv.; Abu Mohalhal (940) Yule's Cathay, cxci.

8 Ibn Khurdádba (900) Elliot, I. 15; Ouseley's Persia, I. 175. Biláduri, 850 (Elliot, I. 129) mentions that the largest teak tree ever known was sent from Sindán to the Khalif. But it is doubtful whether this Sindán is not the Kutch Sanján and the teak Malabár teak. Idrisi, 1135, (Major's India in XV. Century, xxvi.) calls the Konkan the land of teak, *ság*, and notices, that teak was used for house building in the Persian Gulf. Besides for house-building the bamboos were used for spear handles. They were in great demand among the Arabs, and were known as El-Khatif bamboos from the town of that name on the mainland near Bahrein island. Like the Bahrein cotton and teak, which were famous in Persia and Arabia in the century before Christ, these El-Khatif bamboos were Indian. See Rawlinson in J. R. A. S. XII. (New Series), 225.

9 Mohalhal (940) (Yule's Cathay, cxcii.) has Saimuri wood brought to Saimur or Chaul for sale. This may be sandalwood from the Kánara forests, for which Sopára in early times was famous. But the passage is doubtful. It may refer to Timur in the extreme east whose sandalwood was also famous.

10 Yule's Marco Polo, II. 330. The horses came from Aden, Shehr, Dhafar, and Kalat in east Arabia, and from the islands of Kish and Ormuz in the Persian Gulf. Ditto 276, 377, 380, 381.

11 Ibn Khurdádba (880) Reinaud's Abu-l-fida, lviii.

12 Ibn Aluardy (950) Reinaud's Abu-l-fida, cccvii.

Chapter VII. History. Siláháras. 810-1260.

Merchants.

were probably Gujarát Vániás.[1] The local Musalmán merchants, settlers chiefly from the Persian Gulf, held a strong position. In 916, when Masudi visited Chaul, there were 10,000 Persian and Arab settlers in that city alone.[2] The Balháras or Siláháras were famous for their kindliness to Arabs, allowing them to have mosques and a headman to settle disputes. By the beginning of the tenth century the Pársis seem to have risen to wealth in Sanján, and to have spread and built fire-temples in Chaul. Hindus, as in former periods, freely left their homes and crossed the seas. Hiwen Thsang, about 650, heard that in Saurásht hán probably Ctesiphon in Persia, there were several Bráhman and Buddhist monasteries.[3] In the best days of the Bagdád Khalifat (700-900), learned Hindus were much sought for, and many physicians and astronomers were settled at the court of the Khalifs,[4] and afterwards (1290) at the court of Arghun the Moghal king of Persia.[5] Indian merchants were settled in Arabia and at Kish in the Persian Gulf.[6] Of foreign merchants, besides Persians and Arabs, the great carriers at the beginning of the tenth century were Jews. They could speak Persian, Greek, Latin, French, Spanish, and Russian, and passed to India either down the Red Sea or by Antioch and Bagdád through the Persian Gulf.[7] At the same time, Russian, Spanish, and French merchants also passed through Mesopotamia to India.[8]

Ships.

The ships that carried the trade of the Thána ports were Konkan Gujarát and Malabár vessels, boats built in the Persian Gulf, and perhaps an occasional junk from Java or China.[9] The Thána or

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1 The close connection in general opinion between Gujarát Vánis and Gujarát Bráhmans, as in the Gujarát phrase Bráhman-Váni for high-caste Hindus, perhaps explains Marco Polo's (Yule's Edition, II. 298-305) Abraiamans from Lár, who were sent to the Madras coast by the king of Lár to get him pearls and precious stones. Their sacred threads (which Gujarát Vánis used to wear), their tenderness of life, their temperance, their trust in omens, and their faithfulness as agents all point to Gujarát Vánis from Thána or from Cambay.

2 Masudi's Prairies d'Or, II. 85, 86.

3 Reinaud's Memoir Sur. l'Inde, 157; Julien's Mem. Occ. III. 179.

4 Reinaud's Abu-l-fida, xlii; Reinaud's Memoir Sur. l'Inde, 314, 315; Elliot and Dowson, I. 447.

5 Yule's Marco Polo, II. 304.

6 In Arabia Chronique de Tabari, I. 186; Reinaud's Memoir, 157; Biláduri (890) Reinaud's Memoir, 169. In Kish Benjamin of Tudela (1160) Major's India in XV. Century, xlvi.

7 Ibn Khurdádba (912) Reinaud's Abu-l-fida, lviii. Marco Polo (Yule, II. 299) notices, that among the people of Lár it was usual for foreign merchants, who did not know the ways of the country, to entrust their goods to Abraiaman, probably Gujarát Váni, agents. These agents took charge of the goods and sold them in the most loyal manner, seeking zealously the profit of the foreigner and asking no commission except what he pleased to give. However unmoral he may be in bargaining, the Gujarát Váni agent is still loyal to his employer.

8 Ibn Khurdádba (912) Reinaud's Abu-l-fida, lix. About this time (883) the Indian sea and the west coast of India were first visited by Englishmen, Sighelm or Suithelm bishop of Shireburn, and Athalstan the ambassadors from Alfred the Great (871-900) to the Indian Christians of St. Thomas. Turner (Anglo-Saxons, 317) is doubtful whether the ambassadors went by the Red Sea or the Persian Gulf. According to Reinaud (Memoir Sur. l'Inde, 210) they probably took ship in the Persian Gulf and sailed to Quilon. Alfred's wealth of spices and other oriental products suggests that religion was not the only motive that prompted this embassy. Compare Pennant's Outlines of the Globe, I. 164, and Milburn's Oriental Commerce, I. i. On the European connection with West Indian trade in the fourteenth century, see Yule's Cathay, I. cxxxii.-cxxxv.

9 Tabari (850) Reinaud's Abu-l-fida, cccIxxxii.; Yule's Marco Polo, II. 149, 183.

other West Indian ships went to Obollah in the Persian Gulf, to the Arab and African ports, and as far as China. The Arab vessels, some of which were built at Shiráz in the Persian Gulf, were of two kinds, a larger that sailed to Africa, Calcutta, Malacca, and China, and a smaller that went to India.[1] Marco Polo described the ships of the Persian Gulf, perhaps these were the smaller vessels, as wretched affairs with no iron, bound with wooden bolts, and stitched with twine. They had one mast, one sail, one rudder, and no deck. A cover of hides was spread over the cargo, and on this horses were put and taken to India. It was a perilous business voyaging in one of these ships, and many were lost.[2] Great Chinese junks occasionally visited the Thána ports.[3] The war ships shown in the Eksar memorial stones of the eleventh or twelfth century are high-peaked vessels with one mast and nine or ten oars aside.[4]

Pirates.

The chief sailors were Hindus, Arabs, and Chinese. European travellers had no high opinion of their skill or courage as seamen. According to John of Monte Corvino (1292) the Persian Gulf mariners were few and far from good. If a ship made her voyage it was by God's guidance, not by the skill of man.[5] Though all made voyages across the sea, they preferred as much as possible to hug the coast.[6]

Besides storms the Indian seas were full of dangers. Whales, water-spouts, and the giant bird the Ruk kept seamen in unceasing alarm.[7] But the worst of all dangers was from pirates. During the greater part of this period the sea swarmed with pirates. In the eighth and ninth centuries, Sangárs, Kerks, and Meds sallied from the coasts of Sindh, Cutch, and Káthiáwár, and ravaged the banks of the Euphrates and even the coasts of the Red Sea as far as Jidda.[8] In the seventh century the islands of Bahrein in the

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1 Reinaud's Abu-l-fida, cdxii.

2 Yule's Marco Polo, I. 102; John of Monte Corvino (1292) Yule's Cathay, I. 218; Reinaud's Abu-l-fida, cdxiii.

3 It is possible (Yule's Ed. I. liii.) that Marco Polo's fleet of thirteen Chinese ships passed the stormy months of 1292 (May - September) in Bombay harbour. Polo has left the following details of the ships. They were made of a double thickness of firwood, fastened with good iron nails, and daubed with lime, chopped hemp, and wood oil. They could carry from 5000 to 6000 baskets of pepper. They were divided into some thirteen water-tight compartments, and were fitted with from fifty to sixty cabins in which the merchants lived greatly at their ease. They had large sweeps each pulled by four men and four regular and two extra masts. They had twelve sails and one rudder. The crew varied from 200 to 300 men. Yule's Marco Polo, I. 33; II. 194, 197.

4 Details of the Eksar memorial stones are given under Places of Interest, Eksar.

5 Yule's Cathay, I. 218.

6 The Chinese ships in the seventh and eighth centuries coasted along Western India, by Diu in Káthiáwár, and Diul in Sindh to the Euphrates mouth. Yule's Cathay, I. lxxviii.

7 Sulaimán in Reinaud's Abu-l-fida, cccIxxix. The Ruk is mentioned by several writers (see Yule's Marco Polo, II. 351). Polo heard that the Ruk lived in the land south of Madagascar, that its quills were twelve feet long, and the stretch of its wings thirty yards. Ditto, 346.

8 Beladuri (890) Reinaud's Memoir Sur. l'Inde, 181, 200, 283; Elliot, I. 119. The Persians complained of Indian pirates in the sixth century. Ind. Ant. VIII. 335. This apparent increase in the hardihood of Indian pirates and seamen is perhaps the result of the waves of Central Asian invaders, Skythians, Baktrians, Parthians,

Chapter VII. History. Silháras. 810-1260.

Persian Gulf were held by the piratical tribe of Abd-ul-Kais,[1] and, in the ninth century (880), the seas were so disturbed that the Chinese ships carried from 400 to 500 armed men and supplies of naphtha to beat off the pirates.[2] Towards the close of the thirteenth century Marco Polo found Bombay harbour haunted by sea-robbers.[3] From the Malabár and Gujarát ports numbers of corsairs, as many as a hundred vessels, stayed out the whole summer with their wives and children. They stretched, five or six miles apart, in fleets of from twenty to thirty boats, and whenever one caught sight of a merchant vessel, he raised a smoke, and all who saw, gathered, boarded, and plundered the ship, but let it go hoping again to fall in with it.[4] Socotra was still frequented by pirates, who encamped there and offered their plunder for sale.[5]

Balhárás.

While its local rulers were the Siláháras, the overlords of the Konkan, to whom the Siláháras paid obeisance during the latter part of the eighth and the ninth centuries, were the Ráshtrakutas of Málkhet, sixty miles south-east of Sholápur.[6] Their power for a time included a great part of the present Gujarát where their head-quarters were at Broach.[7] The Arab merchant Sulaimán (A.D. 850) found the Konkan (Komkam) under the Balhára, the chief of Indian princes. The Balhára and his people were most friendly to Arabs. He was at war with the Gujar (Juzr) king, who, except in the matter of cavalry, was greatly his inferior.[8] Sixty years later Masudi (916) makes the whole province of Lár, from Chaul (Saimur) to Cambay, subject to the Balhára, whose capital was Mankir (Málkhet) the 'great centre' in the Kánarese-speaking country about 640 miles from the coast.[9] He was overlord of the Konkan (Kemker) and of the whole province of Lár in which were Chaul (Saimur), Thána, and Supára, where the Láriya language was spoken. The Balhára was the most friendly to Musalmáns of all Indian kings. He was exposed to the attacks of the Gujar (Juzr) king who was rich in camels and horses. The name Balhára was the name of the founder of the dynasty, and all the princes took it on succeeding to the throne.[10] When Masudi (916) was in the Konkan, the province of

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and Huns, who from about B.C. 100 to A.D. 550 passed south to the sea coast. Reinaud's Memoir Sur. l'Inde, 104, 124. In 835 fleets of Jaths harassed the mouths of the Tigris. The whole strength of the Khalifs had to be called out against them. Reinaud's Memoir Sur. l'Inde, 200.

1 Elliot and Dowson, I. 422.

2 Reinaud's Abu-l-fida, cdxii. ; Reinaud's Memoir Sur. l'Inde, 200.

3 Yule's Marco Polo, II. 330.

4 Yule's Marco Polo, II. 325. The Gujarát pirates seem to have been worse than the Malabár pirates. They purged the merchants to find whether they had swallowed pearls or other precious stones. Ditto, 328.

5 Yule's Marco Polo, II. 341.

6 Like the Siláháras the Ráshtrakutas seem to have been a Dravidian tribe. Ráshtra is believed (Dr. Burnell in Fleet's Kánarese Dynasties, 31-32) to be a Sanskrit form of Ratta or Reddi the tribe to which the mass of the people in many parts of the Deccan and Bombay Karnátak belong.

7 Ind. Ant. VI. 145. 8 Sulaimán in Elliot, I. 4. 9 Prairies d'Or, I. 254,381.

10 Prairies d'Or, I. 254, 383; II. 85; Elliot and Dowson, I. 24, 25. Tod (Western India, 147, 160) held that Balhára meant the leaders of the Balla tribe, whose name appears in the ancient capital Valabhi (A.D. 480), probably the present village of Valleh about twenty miles west of Bhávnagar in Káthiáwár. Elliot (History, I. 354) has adopted Tod's suggestion, modifying it slightly so as to make Balhára stand for the Ballabhi, or

Lár was governed by Jhanja the fifth of the Siláhára rulers.[1]

For fifty years more (950) the Ráshtrakutas continued overlords of the Konkan, and of Lár as far north as Cambay.[2] Soon after the beginning of the reign of Mulráj (943-997), the Chaulukya or Solanki ruler of North Gujarát, his dominions were invaded from the south by Bárap, or Dvárap, the general of Tailap II. (973-997) the Deccan Chálukya who afterwards (980) destroyed the power of the Ráshtrakutas. Bárap established himself in South Gujarát or Lát, and, according to Gujarát accounts, towards the close of Mulráj's reign, was attacked and defeated, though after his victory Mulráj withdrew north of the Narbada. In this war Bárap is said to have been helped by the chiefs of the islands, perhaps a reference to the Thána Siláháras.[3] It appears from a copper-plate lately (1881) found in Surat, that, after Mulráj's invasion, Bárap and four successors continued to rule Lát till 1050.[4]

Ballabh, Rái. Reinaud (Memoir Sur. l'Inde, 145) explained Balhara by Malvarái lord of Málwa, and Mr. Thomas has lately adopted the view that Balhára is Bara Rái, or great king, and holds that his capital was Monghir in Behár (Numismata Orientalia, Vol. III.) The objection to these views is, as the following passages show, that the two Arab travellers who knew the country of the Balhárás, Sulaimán (850) and Masudi (915), agree in placing it in the Konkan and Deccan. Sulaimán (Elliot and Dowson, I. 4) says the Balhára's territory begins at the Komkam or Konkan. Masudi says (Prairies d'Or, I. 177, 381), the capital of the Balhára is Mankir, the sea-board Saimur or Chaul, Sopára, and Thána, and again (I. 383) the Balhára's kingdom is called the Konkan (Kemker). Again the Balhára of Mankir ruled in Sindán, Sanján in north Thána, and the neighbourhood of Cambay in Gujarát (Ditto, I. 254; III. 47. This Gujarát power of the Ráshtrakutas at the opening of the tenth century is proved by local inscriptions. Ind. Ant. VI. 145). Finally Lár, or the North Konkan coast, was under the Balhára, and Masudi in 916 (H. 304) visited Saimur, or Chaul, one of the chief of the Balhára towns (Ditto, II. 85), which was then under a local prince named Jandja. This is the Siláhára Jhanja. (See above, p. 424). Idrisi (1135) is the only authority who places the seat of Balhára power in Gujarát (Jaubert, I. 176; Elliot, I. 87, 88). The Anhilváda sovereigns had before this (Rás Mála, 62) adopted the title of King of Kings, *rája* of *rájás*, and Idrisi seems to have taken for granted that this title was Balhára, which Ibn Khurdádba (912), who never was in India, had, by mistake, translated king of kings (Elliot, I. 13). The true origin of the title Balhára, that it was the name of the founder of the dynasty, is given by Masudi (Prairies d'Or, I. 162), and neither Sulaimán (850), Al Istakhir (951), nor Ibn Haukal (970), all of whom visited India, translate Balhára, king of kings (see Elliot, I. 4, 27, 34). The details of the Balhára kings given by Sulaimán, Masudi, Al Istakhir, and Ibn Haukal, show that their territory began from the Konkan and stretched across India, and that their capital was Mankir, inland in the Kánarese (Kiriah) speaking country. These details point to the Ráshtrakutas of Málkhet, who were overlords of the Konkan from about 750 to 970. At the same time the Ráshtrakutas seem to have no claim to the title Balhára. As far as present information goes the name never appears as one of the titles of the dynasty, not even as a title of one of the kings. Dr. Bühler (Ind. Ant. VI. 64) has suggested that the proper form of Balhára is Bhattáraka or lord; but so extreme a change seems hardly possible. It seems more likely that Balhára, or Al Balhára as it is written, should be read Al Siláhára, the difference between the two words disappearing in a manuscript written without diacritical points. The Siláháras were then the rulers of the Konkan, and, as Masudi states, the title Siláhára is the name of the founder of the dynasty. None of the Musalmán writers, who mention the Balhára, seems to have visited either the Siláhára or the Ráshtrakuta capital. To strangers, whose informants were coast-town merchants, confusion between the local rulers and their Deccan overlords was not unnatural. This identification of Balhára with Siláhára has been suggested by Pandit Bhagvánlál Indraji.

1 Prairies d'Or, II. 85. Jhanjha (see above, p. 424) is the fifth Siláhára king.

2 See Al Istakhir (950) and Ibn Haukal (943-976) in Elliot, I. 27, 34.

3 Ind. Ant. V. 317; VI. 184; Rás Mála, 38, 46.

4 The kings are Bárappa, who is described as having obtained Látdesh; (2) Agniráj (Gongiráj?), who freed and reconquered the land encroached on by his enemies;

Chapter VII. History.

Siláháras.

Gujarát Solankis, 943-1150.

Between the overthrow of the power of Málkhet (A.D. 970) and the establishment of the overlordship of Gujarát (A.D. 1151), the Siláhára rulers of the North Konkan claim independence, and, during part at least of this time, Thána was the capital of the Konkan.[1] Between the death of Mulráj (997) and the succession of Bhimdev I. (1022-1072), the power of Gujarát did not increase. But Bhimdev took the title of Rája of Rájás, and spent most of his reign in spreading his power northwards and in a great contest with Visaldev of Ajmir.[2] Neither Bhimráj nor his successor Karan (1072-1094) advanced his borders to the south. Nor does Sidhráj (1094-1143), the glory of the Gujarát Chálukyas, though he spread his arms over so much of the Deccan as to fill with fear the chief of Kolhápur, seem to have exercised control over the Konkan. Idrisi (1135), whose details of Anhilváda (Nahrwára) seem to belong to Sidhráj's reign, calls him King of Kings.[4] He shows how wealthy and prosperous Gujarát then was,[5] but gives no information about the extent of Sidhráj's power. Idrisi's mention of Thána (Bana) seems to show that it was unconnected with Gujarát, and this is borne out by the account of Kumár Pál's (1143-1174) invasion of the Konkan. Hearing that Mallikárjun (a Siláhára) king of the Konkan, the son of king Mahánand who was ruling in the seagirt city of Shatánand, had adopted the title of Grandfather of Kings, *Rájapitámaha*, Kumár Pál sent his general Ámbad against him.[6] Ámbad advanced as far as the Káveri (Kalvini) near Navsári, crossed the river, and in a battle fought with Mallikárjun on the south bank of the river, was defeated and forced to retire. A second expedition was more successful. The Káveri was bridged, Mallikárjun defeated and slain, his capital taken and plundered, and the authority of the Anhilváda sovereign proclaimed. Ámbad returned laden with gold, jewels, vessels of precious metals, pearls, elephants, and coined money. He was received graciously and ennobled with

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(3) Kirtiráj, who became the king of Látdesh; (4) Vatsaráj, the opening part of whose reign and the closing part of whose father's reign were occupied in foreign wars; (6) Trilochanpál (1050) the grantor, whose reign also was disturbed by wars. There are three copper-plates, the middle plate inscribed on both sides and the outer plates on the inner sides. They are well preserved and held by a copper-ring bearing upon it the royal seal, stamped with a figure of the god Shiv. The date is the fifteenth of the dark half of *Paush* (January-February) *Shak* 972 (A.D. 1050). The plate states that the king bathed at Agastitirth, the modern Bhagvádándi twenty miles north-west of Surat, and granted the village of Erathána, modern Erthán, six miles north-east of Olpád in Surat. Mr. Harilál H. Dhruva. A list of references to Lát Desh is given in Bombay Gazetteer, XII. 57 note 1.

1 Rashid-ud-din in Elliot, I. 60. This independence of the Siláháras is doubtful. In an inscription dated 1034 Jayasimha the fourth western Chálukya (1018-1040) claims to have seized the seven Konkans. Bom. Arch. Sur. Rep. III. 34; Fleet's Kánarese Dynasties, 44.

2 Rás Mála, 62, 70-75.

3 Rás Mála, 138.

4 Idrisi calls the ruler of Nahrwala Balhára. He says the title means King of Kings. He seems to have heard from Musalmán merchants that Sidhráj had the title of King of Kings, and concluded that this title was Balhára which Ibn Khurdádba (912) had translated king of kings, apparently without reason. Jaubert's Idrisi, I. 177; Elliot, I. 75, 93.

5 Compare Rás Mála, 188, 189, 192; Tod's Western India, 156.

6 Rás Mála, 145. For the mention of the Siláháras as one of the thirty-six tribes subject to Kumár Pál, see Tod's Western India, 181, 188.

Chapter VII. History. Siláháras.

Mallikárjun's title of Grandfather of Kings.[1] The Konkan is included among the eighteen districts, and the Siláháras are mentioned among the thirty-six tribes who were subject to Kumár Pál. But Gujarát power was shortlived, if the Siláhára ruler of Kolhápur is right in his boast that in 1151 he replaced the dethroned kings of Thána.[2]

Devgiri Yádavs, 1270-1300.

During at least the latter part of the thirteenth century the North Konkan seems to have been ruled by viceroys of the Devgiri Yádavs, whose head-quarters were at Karnála and Bassein. Two grants dated 1273 and 1291, found near Thána, record the gift of two villages Anjor in Kalyán and Vávla in Sálsette (called Shatshasthi in the inscription), by two Konkan viceroys of Rámchandradev (1271-1309) the fifth Yádav ruler of Devgiri. Two stone inscriptions dated 1280 (S. 1202) and 1288 (S. 1210), recording gifts by Rámchandradev's officers have also recently (1882) been found near Bhiwndi and Bassein.[3]

In the thirteenth century, while the Devgiri Yádavs held the inland parts of the district, it seems probable that the Anhilváda kings kept a hold on certain places along the coast.[4] At the close of the thirteenth century Gujarát, according to Rashid-ud-din (1310), included Cambay, Somnáth, and Konkan-Thána. But his statements

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[1] The title 'Grandfather of Kings, *Rájapitámaha*,' occurs along with their other titles in three Siláhára copper-plates (As. Res. I. 359; Jour. R. A. S. [O. S.], V. 186; Ind. Ant. IX. 35, 38). Mr. Wathen suggests, 'Like a Brahmadeva among Kings,' that is 'First among Kings,' and Mr. Telang, while translating the phrase as 'The grandfather of the king,' suggests the same meaning as Mr. Wathen. The Kumár Pál Charitra, which gives a detailed account of this invasion, has the following passage in explanation of the term *Rájapitámaha*: 'One day while the Chálukya universal ruler (Kumár Pál) was sitting at ease, he heard a bard pronounce *Rájapitámaha* as the title of Mallikárjun king of the Konkan' (in the verse), 'Thus shines King Mallikárjun who bears the title *Rájapitámaha*, having conquered all great kings by the irresistible might of his arms and made them obedient to himself like grandsons.'

[2] J. B. B. R. A. S. XIII. 16. The local Bimbákhyán, or Bimb's story, and the traditional rule of Bimb Rája at Bombay-Máhim seem to be founded on the conquest of the coast tract by the Solanki rulers of Gujarát in 1150. The stories have been lately re-written, the names changed to suit modern Marátha names, and much of the value of the stories destroyed. The people generally believe that Bimb was a prince of Paithan near Ahmadnagar. But this seems to be due to a confusion between Paithan and Patan or Anhilváda Patan, the Solanki capital of Gujarát. In the Population Chapter reasons have been stated for holding that the Prabhus, Páchkalshis, and Palshi Bráhmans are of Gujarát or part-Gujarát origin. The question is doubtful, as some of the references to Bhim, in copies of local grants, belong to the latter part of the thirteenth century (1286-1292), when the Devgiri Yádavs were the overlords of the North Konkan. The position of Bimbsthán, apparently the old name of Bhiwndi, is also in favour of a Deccan Bimb. A good account of the old legends is given in Trans. Bom. Geog. Soc. I. 132-136.

[3] J. R. A. S. [O. S.], II. 388; V. 178-187. The text of one of the inscriptions runs, 'Under the orders of Shri Rám this Shrikrishnadev governs the whole province of the Konkan.' This would show that the Yádavs had overthrown the Siláháras and were governing the Konkan by their own viceroys about 1270. How long before this the Yádavs had ceased to hold the Konkan as overlords and begun to govern through viceroys is not difficult to determine, as the Siláhára Someshvara calls himself king of the Konkan in 1260. For the Bhiwndi (Kálvár) and Bassein stones recently found, see Places of Interest, Appendix A.

[4] Rás Mála, 188, 189. They seem to have had considerable power at sea. Bhimdev II. (1179-1225) had ships that went to Sindh, and Arjundev (1260) had a Musalmán admiral. Tod's Western India, 207; Rás Mála, 161.

Chapter VII. History.

are confused,[1] and, according to Marco Polo, in his time (1290) there was a prince of Thána, who was tributary to no one. The people were idolators with a language of their own. The harbour was harassed by corsairs, with whom the chief of Thána had a covenant.[2] There were other petty chiefs on the coast, *náiks, rájás* or *ráis*, who were probably more or less dependent on the Anhilváda kings.

SECTION II.—MUSALMÁNS (1300-1500).

MUSALMÁNS. 1300-1500.

Early in the fourteenth century the Turk rulers of Delhi forced their way into Thána from two sides. From the north Alp Khán (1300-1318),[3] who established the power of Alá-ud-din Khilji (1297-1317) in Gujarát, came south as far as Sanján, then a place of wealth and trade, and, after a sturdy and at first successful resistance, defeated the chief of Sanján and his warlike subjects the Pársis.[4] The conquest of Sanján probably took place between 1312 and 1318. Up to 1309 the south of Gujarát, of which Navsári was the centre, had been under the Yádav king Rámchandra of Devgiri, and after his death it remained under his son Shankar, till he refused to pay tribute and was killed in 1312.[5] In 1318, when Harpáldev, Shankar's son-in-law, refused to acknowledge Musalmán supremacy, a Gujarát force seems to have taken Navsári, as mention is soon after made (1320) of the appointment to Navsári of Malik-ul-Tujár, the chief of the merchants.[6] After the fall of Devgiri (1318) the Emperor Mubárik I. (1317-1321), in the short season of vigour with which he opened his reign, ordered his outposts to be extended to the sea, and occupied Máhim near Bombay and Sálsette.[7] The strong Musalmán element in the coast towns probably made this an easy conquest, as no reference to it has been traced in the chief Musalmán histories.[8]

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1 Elliot, I. 67. In another passage of the same section he makes Konkan-Thána separate from Gujarát.

2 Yule's Marco Polo, II. 330. More than two hundred years later Barbosa complains of the same piratical tribe at the port of Thána. 'And there are in this port (Tanamayambu) small vessels of rovers like watch-boats, which go out to sea, and, if they meet with any small ship less strong than themselves, they capture and plunder it, and sometimes kill their crews.' Barbosa's East Africa and Malabár, 69.

3 The conqueror of Gujarát (1298) was Ulugh Khán or Great Khán (Elliot and Dowson, III. 43); the governor of Gujarát (1300-1318) was Alp Khán (Ditto, 208).

4 A translation of the poetical Pársi account is given in Jour. Bom. Br. Roy. As. Soc. I. 167-191. The Pársis generally refer their defeat to a general of Mahmud Begada's (1459-1513) about 150 years later. But the completeness of Alp Khán's conquest of Gujarát, the fact that Mahmud Begada had no distinguished general of the name of Alp Khán, and that Abu-l-fida (1300-1320) mentions Sanján as the last town in Gujarát (Elliot and Dowson, I. 403), seem to show that the conqueror of the Pársis was Alá-ud-din's general Alp Khán.

5 In 1306, when the Daulatabad king agreed to pay tribute, Alá-ud-din Khilji gave him the title of Rái Rayan and added Navsári to his possessions. Briggs' Ferishta, I. 369.

6 Forbes' Rás Mála, 224.

7 Murphy in Bom. Geog. Soc. Trans. I. 129. Ferishta (Briggs, I. 389) notices that in 1318 Mubárik ordered a chain of posts to be established from Devgiri to Dvára-Samudra. The power of the Musalmáns on the Thána coast is shown by the issue in 1325, at Daman, of gold *mohars* and *dinárs* to mark the accession of Sultán Mahmud Tughlik. Bird's Mirát-i-Ahmadi, 169.

8 Malik Káfur, in his expedition to the Malabár coast in 1310, found Musalmáns who had been subjects of Hindus. They were half Hindus and not strict in their religion, but, as they could repeat the *kalima*, they were spared. Amir Khusru in Elliot and Dowson, III. 90.

That the Turk rulers of Delhi did conquer the coast and establish a garrison at Thána, is shown by the accounts of the French friars Jordanus and Odericus, who were in Thána between 1321 and 1324.[1] The friars state that the Saracens, or Muhammadans, held the whole country, having lately usurped the dominion. They had destroyed an infinite number of idol temples and likewise many churches, of which they made mosques for Muhammad, taking their endowments and property.[2] Under the Emperor of Delhi, Thána was governed by a military officer or *malik*, and by a religious officer or *kázi*.[3] Stirred by the *kázi* the military governor murdered four Christian friars, and for this cruelty was recalled by the Emperor and put to death. The two travellers have recorded many interesting details of Thána. The heat was horrible, so great that to stand bareheaded in the sun for a single mass (half an hour), was certain death. Gold, iron, and electrum were found in the country, other metals were imported. The country was full of trees, the jack, the mango, the cocoa palm, the fan or brab palm and the forest palm, the banian tree with its twenty or thirty trunks, a stupendous *carob* tree perhaps the *baobab* Adansonia digitata, and a tree, apparently the teak, so hard that the sharpest arrow could not pierce it. There was plenty of victual, rice, much wheat, sesamum, butter, green ginger in abundance, and quantities of sugarcane. There were numerous black lions, leopards, lynxes, rhinoceroses, and crocodiles, monkeys and baboons, bats (the fruit-eating bat or flying-fox) as big as kites, and rats (the bandicoot) as big as dogs. There were no horses, camels, or elephants, and only a few small worthless asses. All the carrying, riding, and ploughing was done by oxen, fine animals with horns a good half pace in length, and a hump on the back like a camel. The oxen were honoured as fathers and worshipped by some, perhaps by most. The people were pagans, Hindus and Pársis, who worshipped fire, serpents, and trees, especially the basil plant. There were also Saracens or Musalmáns, most jealous of their faith; scattered Nestorian Christians, kindly but ignorant and schismatic; and Dumbris, a class of drudges and load-carriers who had no object of worship and ate carrion and carcasses.[4] The men and women were black, clothed in nothing but a strip of cotton tied round the loins and the end flung over the naked back. Their food was rice gruel butter and oil, and their drink milk and very intoxicating palm wine. The fighting was child's play. When they went to the wars they went naked with a round target, a frail and paltry affair, and holding

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1 Jordanus seems to have been in Thána and Sopára between 1321 and 1324, and Oderic about 1322. The dates are discussed in Yule's Cathay, I. 68. The details in the text are taken from Yule's Jordanus and the Travels of Oderic, and the letters of Jordanus in Yule's Cathay, I. 57-70 and 225-230. Some account of the great Christian movement of which these Thána missions formed a part is given in Appendix B.

2 Jordanus' Mirabilia, 23.

3 Malik was a favourite title among the Khiljis who had adopted Afghán ways. Many local governors bore the title of Malik (Briggs' Ferishta, I. 292, 391). The Emperor of Delhi appears as Dal Dili. Oderic's meaning is explained by Yule (Cathay, I. 58), in whose opinion both Jordanus and Oderic are careful and correct writers.

4 Yule (Mirabilia, 21) makes Jordanus' Dumbris be Doms. One division or clan of the Násik Mhárs is called Dombs; and Steele (Deccan Castes, 117) mentions Dombáris as tumblers and rope-dancers chiefly found in the Karnátak.

Chapter VII. History. MUSALMÁNS. 1300-1500.

a kind of spit in their hands. They were clean in their feeding, true in speech, and eminent in justice, maintaining carefully the privileges of every class as they had come down from old times. The pagans were ready to hear a preacher and open to conversion; the Saracens were full of hate for Christian teachers, killing four and imprisoning and ill-treating a fifth. Among the pagans, when a woman was married, she was set on a horse and the husband got on the crupper and held a knife pointed at her throat. They had nothing on, except a high cap on their head like a mitre, wrought with white flowers, and all the maidens of the place went singing in a row in front of them till they reached the house, and there the bride and bridegroom were left alone, and when they got up in the morning they went naked as before. The noble and rich dead were burnt, and their wives burnt with them with as much joy as if they were going to be wedded. Most of the dead were carried with great pomp to the fields and cast forth to the beasts and birds, the great heat of the sun consuming them in a few days.[1] There was trade with Broach, the Malabár coast, the Persian gulf, and Ethiopia. The coast was infested with pirates.

Under the strong rule of Muhammad Tughlik (1325-1350) the Musalmáns probably maintained their supremacy in the north Konkan,[2] but their interest in this part of their dominions was small. The route taken by the traveller Ibn Batuta (1343) shows that, at this time, the trade between Daulatabad and the coast did not pass to the Thána ports, but went round by Nandurbár and Songad to Cambay.[3] At this time two important Hindu chiefs held territory on the direct route between Daulatabad and the coast, Mándev chief of Báglán,[4] and the chief of Jawhár, who, in 1341, was recognised by the Delhi court as the lord of twenty-two forts and of a country yielding a yearly revenue of £90,000 (Rs. 9,00,000).[5] Some parts of the Thána coast may in name have remained subordinate to Gujarát. But the connection with the Deccan seems to have been very small. In 1350, when the new or Moghal nobles were summoned into Daulatabad, none came from the Konkan.[6] Shortly after, when the Bahmanis

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1 In the Population Chapter (p. 251) this exposition of the dead has been taken as a proof of Persian or Pársi influence. It is however worthy of note that in Jáva a sect of Hindus are said (1818) to expose their dead to the air as an offering to the sun. As. Res. XIII. 137.

2 Briggs' Ferishta, I. 413; Rás Mála, 225. According to one of the local Konkan stories, about 1350, a Nawáb of Vadnagar, that is Gujarát, defeated the Hindu chief of Máhim.

3 Lee's Ibn Batuta, 162-164; Yule's Cathay, II. 415. Ibn Batuta (1343) mentions one Amir Husain flying to an infidel prince named Burabrab, perhaps Bohrjirái, who dwelt in the lofty mountains between Daulatabad and Konkan-Thána. Elliot and Dowson, III. 619.

4 Briggs' Ferishta, I. 437; compare II. 321-323.

5 Bom. Gov. Sel. (New Series), XXVI. 14; Aitchison's Treaties, IV. 321. The Mackenzie Manuscripts (Wilson's Mackenzie Manuscripts, I. cvi) mention a ferryman (Koli?) chieftain named Jayaba (apparently a southern or un-Sanskrit chief), who defeated and deposed the nephew of Gauri Rája and became master of the Konkan from Junnar to Ankola in Kánara: Jayaba extended his power above the Sahyádris, but was checked by the Musalmáns. Seven princes descended from Jayaba ruled the Konkan. This family of chiefs has not been identified. Their head-quarters were probably either in central or south Konkan, not in Thána.

6 Briggs' Ferishta, I. 437.

established themselves as independent rulers and moved the capital of the Deccan from Daulatabad south to Kulbarga, their connection with the north Konkan grew still fainter. Though they held Navsári to the north and Chaul to the south, they seem to have had little concern with the lands now under Thána.[1] In 1380, when orphan schools were founded in their leading towns, no mention is made of any of the Thána ports.[2] Musalmán supremacy can have been little more than a name. It appears from a stone dated A.D. 1464, that the Hindu chief of Bhiwndi had power to make land-grants.[3]

In the fifteenth century the interest of the Musalmáns in the North Konkan revived. The establishment of a separate dynasty of Gujarát kings, at the close of the fourteenth century, added much to the vigour and strength of the Musalmáns on the northern frontier. Mosaffar (1390-1412), the founder of the Gujarát dynasty, and his grandson and successor Ahmad I. (1413-1441), brought most of the Gujarát chiefs to subjection and ranked high among the rulers of Rajputána and of Western India. In 1429, apparently as a regular outpost and not as a new possession, they had a garrison under a captain, Kutb Khán, at Máhim near Bombay, and another garrison overruling Thána. Apparently at both places, certainly at Máhim, there was a friendly, probably a tributary, Hindu chief or *rái*. The whole coast from Navsári to Bombay, though apparently under Hindu chiefs who were independent enough to make grants of land, was sufficiently under Musalmán control to enable their army to pass unopposed from Gujarát to Máhim.[4] About the same time Sultán Ahmad Bahmani (1422-1435), king of the Deccan, made vigorous efforts to bring the Konkan under his control. In 1429 the Bahmani minister Malik-ul-Tujár led a strong force into the Konkan, and secured a rich booty, including several elephants and camel-loads of gold and silver. Malik-ul-Tujár seems to have spread his master's power to the shore of the mainland, and, in 1429, on the death of the Gujarát commandant Kutb Khán, he seized on Máhim and Sálsette. Hearing of this insult, the strong and warlike Ahmad Sháh of Gujarát gathered a fleet of seventeen sail from Diu, Gogha, and Cambay, and

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1 In 1357 Hasan the founder of the Bahmani dynasty is (Briggs' Ferishta, II. 295) mentioned as visiting Navsári. About the same time, when the Bahmanis distributed their territory into four provinces, the north-west province is described (Briggs' Ferishta, II. 295) as the tract comprehending Chaul on the sea-coast and going between Junnar, Daulatabad, Bir, and Paithan.

2 The towns named are Kulburga, Bidar, Kándhár, Elichpur, Daulatabad, Chaul, and Dábul. Briggs' Ferishta, II. 350.

3 To illustrate the relations between the local Hindu chiefs and their Musalmán overlords may be compared the mention of the *rái* of Máhim in 1429 (see text, p. 441); Varthema's statement in 1500 that the king of Chaul, then part of Mahmud Begada's dominions, was a pagan (Badger's Edition, 114); the position of the apparently Hindu chief of Thána, in 1528, when his territory in Bombay was invaded by the Portuguese (see below, p. 450); and the grant of Tegnapatam to the English in 1691, under the seal of a local Hindu chief and by a *kaul* from the Subha of the Karnátak (Bruce's Annals, III. 120).

4 A Devnágari land-grant stone has been found at Sanján dated A.D. 1432 (S. 1354), and another at Koprád, about ten miles north of Bassein, dated A.D. 1464 (S. 1386). The Koprád stone has the special interest of giving a Musalmán date (H. 864) and several Musalmán names. Details are given under Places of Interest, Koprád and Sanján.

Chapter VII. History. MUSALMÁNS. 1300-1500.

sent it to Máhim along with a land army under his youngest son Zafar Khán and his general Malik Iftikár Khán. The joint force attacked Thána by land and sea, and compelled the Deccan general to retire to Máhim. Here he was joined by a force under Alá-ud-din, the son of the Deccan monarch, and strengthened his position by throwing up a wattled stockade along the shore of the creek. After waiting some days the Gujarát troops took heart, assaulted the stockade, and, after a severe struggle, drove the Deccanis to Bombay, where they were again routed and withdrew to the mainland. Reinforced from the Deccan, they came back and attacked Thána, but were once more defeated and compelled to retire.[1] Among the plunder the Gujarát troops secured some beautiful gold and silver embroidery.[2] A year or two later (1432) Ahmad of Gujarát arranged a marriage between his son and the daughter of the chief of Máhim.[3] An attempt of the Deccan king to take the place of Gujarát as overlord of Báglán proved as complete a failure as his attack on Thána and Bombay.[4]

After this, several expeditions, Dilávar Khán's in 1436, Malik-ul-Tujár's in 1453, and Mahmud Gawán's in 1469, were sent from the Deccan to conquer the Konkan.[5] They seem to have been almost entirely confined to central and southern Konkan, the present districts of Kolába and Ratnágiri. Much of the country was overrun and many chiefs were forced to pay tribute, but almost the only permanent posts were at Chaul and Dábhol.[6] The inland parts continued to be held by Hindu rulers, of whom the *ráis* of Máhuli in Thána, Ráiri or Ráygad in Kolába, and Vishálgad in Ratnágiri were perhaps the chief.[7] About 1465 Mahmud Begada increased Gujarát power in north Thána, marching between the Konkan and Gujarát, taking the extraordinary hill-fort of Bavur, perhaps Bavára for Bagváda, and from that advancing to Dura (?) and Parnála, apparently Párnera, defeating the infidels, and forcing the chief to give up his forts. The chief threw himself on Mahmud's mercy, and on paying tribute his land was restored.[8]

About 1480 the Bahmanis divided their territory into eight provinces. By establishing Junnar as the head of one of the provinces the Deccan was brought into closer relations with the north Konkan.[9] A few years later (1485), in the decay of Bahmani rule, one Bahádur Khán Geláni, the son of the governor of Goa, seized Dábhol and other places in the south Konkan, and proclaimed himself king of Dariábár, or the sea coast.[10] In 1484 he harassed the Gujarát harbours,[11] and, in 1490, sent his slave, Yákut an Abyssinian, with twenty ships to lay Máhim or Bombay waste.[12] Yákut seized many

1 Briggs' Ferishta, II. 412-414; IV. 28-30; Watson's Gujarát, 36; Rás Mála, 269.
2 This was probably the fine embroidered muslin for which Burhánpur was famous.
3 Watson's Gujarát, 36.
4 Watson's Gujarát, 36.
5 Briggs' Ferishta, II. 424, 436, and 483.
6 Briggs' Ferishta, II. 483.
7 Nairne's Konkan, 26.
8 Briggs' Ferishta, IV. 51. Bagváda is a well-known hill-fort about fifteen miles south of Balsár; Párnera is also a fort of importance about ten miles north of Bagváda. Dura is not identified; Briggs suggests Dharampur.
9 Briggs' Ferishta, II. 502; Grant Duff's Maráthás, 29.
10 Briggs' Ferishta, III. 10.
11 Briggs' Ferishta, IV. 71.
12 Briggs' Ferishta, II. 539.

ships belonging to Gujarát, and the fleet sent by Mahmud Begada to drive him out of Máhim was destroyed by a tempest.[1] Mahmud Begada then wrote to Mahmud Bahmani, explaining that Gujarát troops could not reach Bahádur Khán without passing through Deccan lands, and urging him to punish Bahádur. The leading Bahmani nobles, Adil Khán and Ahmad Nizám Sháh, who were both planning to establish themselves as independent rulers, were jealous of Bahádur's attempt to bring the coast into his hands. They gladly joined Mahmud Bahmani, and, in 1493, Bahádur was attacked near Kolhápur, defeated, and slain. Máhim and the Gujarát ships were restored to Mahmud Begada.[2]

During this time (1485-1493) Ahmad Nizám, the son of the Bahmani prime minister, was placed by his father in charge of the province of Daulatabad. He made Junnar his head-quarters and took many Poona and Thána forts, among them Manranjan or Rájmáchi and Máhuli.[3] In 1490 he increased his power in the Konkan by taking Danda-Rájpuri,[4] and, about the same time, on hearing of his father's assassination at the Bidar court, he declared himself independent of the Bahmani kings.[5] Meanwhile Mahmud Begada was strengthening his hold on the Konkan, and, about 1495, divided his dominions into five parts, of one of which Thána was the head.[6] Some years later (1508) Mahmud Begada still further increased his power. He effected his designs against Bassein and Bombay, established a garrison at Nágothna, and sent an army to Chaul.[7] At this time, when Gujarát power was at its highest, according to the Mirát-i-Ahmadi, Daman, Bassein and Bombay were included within Gujarát limits.[8] And among the ports which yielded revenue to the Gujarát kings were Agáshi, Danda near Kelva-Máhim, Sorab perhaps Sopára, Bassein, Bhiwndi, Kalyán, Bombay, and Panvel.[9] The claim of the Gujarát historian to so large a share of the north Konkan coast is supported by the Italian traveller Varthema, who, in 1502, placed Chaul in Gujarát.[10] So, also, the early Portuguese accounts, though they make the Bet or Kalyán river the border line between Gujarát and the Deccan,[11] notice that in 1530 there was a Gujarát governor of Nágothna, and that in 1540 there were Gujarát commandants of the hill-forts of Karnála in Panvel and of Sánkshi in Pen.

Trade.

Of the trade of the Thána ports during the two hundred years between the Muhammadan conquest and the arrival of the Portuguese information is scanty. For the first forty years of this period Thána was the port of the Musalmán rulers of Daulatabad.

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1 Rás Mála, 290.
2 Briggs' Ferishta, II. 543.
3 Briggs' Ferishta, III. 190-191.
4 Briggs' Ferishta, III. 198-199.
5 Briggs' Ferishta, III. 191-192.
6 Briggs' Ferishta, IV. 62.
7 Bird's Mirát-i-Ahmadi, 214.
8 Bird's Mirát-i-Ahmadi, 110, 111. Bird gives Danda-Rájpuri in Janjira, but perhaps Danda near Kelva-Máhim was meant.
9 All of these ports were not necessarily under Gujarát, as in the same list are included Dábhol, Goa, Kalikat, Kulam or Quilon, and the Máldives. Ditto 129, 130.
10 Badger's Varthema, 114.
11 Faria y Souza (Kerr's Voyages, VI. 83) says 'The river Bate, falling into the sea near Bombaim, divides the kingdoms of Gujarát and Deccan.'

Chapter VII. History. MUSALMÁNS. 1300-1500. *Trade.*

Then, when the Bahmanis (1347) moved their capital to Kulbarga, trade passed south to Chaul and to Dábhol in Ratnágiri. Towards the end of the fifteenth century, though some traffic continued from Máhim and Thána through the Tal pass to Burhánpur, the trade of the north Konkan ports was further reduced by their conquest by the Ahmadabad kings. The establishment of Ahmadnagar as a separate kingdom, a few years before the close of the fifteenth century (1496), again raised Chaul to the rank of a first class port. During this period Persia was prosperous, and a great trade centered in the ports of the Persian Gulf. The constant demand for horses kept up a close connection between the Thána and east Arabian ports, and there was a considerable trade with the Zanzibar coast.[1] The great wealth and power of Venice, and the capture of Constantinople by the Turks (1453), turned the commerce between Europe and Asia to the Red Sea route, but in India the bulk of the Red Sea trade settled in the Malabár ports.[2] There is little trace of direct trade between Thána ports and Ceylon, the Eastern Archipelago, or China. This trade seems also to have centered in Malabár. The chief Thána ports during these two hundred years were Thána, a considerable town and a celebrated place of trade, Chaul a centere of trade, Sopára a place of consequence, and Máhim a port and centre of trade.[3] The chief ports which had dealings with the Thána coast were Quilon and Kalikat in Malabár, Cambay in Gujarát, Ormuz in the Persian Gulf, Dhafar in east Arabia, Aden Jidda and Æthiopia in the Red Sea, and the African ports.[4] Compared with the previous period, the chief changes in the articles of trade were the apparent increase in the export of rice, wheat, and betelnut and leaves to the Persian and Arab coasts; in the export of fine Deccan-made muslins; in the import of the rich silks of Venice, the brocades and cloth of gold of Persia, and the satins of China; and in the import of woollen cloth, camlets, mirrors, arms, gold and silver ornaments, and other articles from Venice.[5] Of articles of Food, rice, green ginger, sugarcane, butter, and sesamum oil were produced in Thána and sent probably to the Arab and African ports.[6] Wheat was exported probably to Ormuz

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1 Vasco da Gama, 1497, found the people of Corrientes in East Africa clothed in cotton, silk, and satin. At Mozambique Moorish merchants from the Red Sea and India exchanged Indian goods for Sofála gold. In the warehouses were pepper, ginger, cotton, silver, pearls, rubies, velvets, and other Indian articles. Mombaza had all Indian commodities, and Melinda had Indian wares and Indian merchants. Stevenson's Sketch of Discovery, 340-341.

2 In the fifteenth century the revenues of Venice and the wealth of its merchants exceeded anything known in other parts of Europe. In 1420 its shipping included 3000 trading vessels with 17,000 sailors, 300 large ships with 8000 sailors, and 45 galleasses or caracks with 11,000 sailors. Robertson's India, 141, 347.

3 Thána Jordanus and Odericus (1320) Yule's Cathay, I. 57, 230; Abu-l-fida (1330) Yule's Marco Polo, II. 331; Chaul, or Chivil, Nikitin (1474) India in XV. Century, 8; Sopára, Jordanus (1323) Yule's Cathay, I. 227; Máhim (1429) Briggs' Ferishta, IV. 29.

4 References chiefly from Jordanus (1323) Yule's Cathay, I. 130; Ibn Batuta (1342) Lee's Edition and in Yule's Marco Polo and Reinaud's Abu-l-fida; Nicolo Conti (1420), Abd-er-Razzak (1442) and Santo Stefano (1496) in India in XV. Century.

5 Robertson's India, 137.

6 Oderic (1320) Yule's Cathay, I. 57.

and Arabia ;[1] palm wine and palm sugar were produced in abundance, and there were jacks, mangoes, sweet and sour limes, and cocoanuts; [2] betelnuts and leaves were grown on the Konkan and Malabár coasts and sent in large quantities to the Arab ports and to Ormuz.[3] Of Spices, pepper ginger and cardamoms came from the Malabár coast, cinnamon from Ceylon, cubebs nutmegs mace and cardamoms from Java, and cloves from Sumatra. These spices were sent to the Deccan, and probably to Africa, Arabia, and Persia.[4] Of articles of Dress, cotton cloth made in Thána,[5] and gold and silver embroidered muslins and fine gauze from Burhánpur and other Deccan cities were sent to Persia, Arabia, Africa, and China, where one cotton coat was worth three silk coats; [6] velvet was made in Thána,[7] and silks were brought from the Deccan, China, Persia, and Europe, interchanged, and exported to Africa and Arabia; [8] woollen cloth came from Europe by the Red Sea.[9] Of Precious Stones, diamonds 'the best under heaven' were sent from India, and pearls and rubies from Abyssinia, Persia, and Ceylon. Æthiopia was rich in precious stones, and coral came from the Red Sea. There was a large demand for pearls and other precious stones in Africa.[10] Of Metals, silver came from China and probably through the Red Sea from Germany and went to Sofála';[11] tin was brought from Sumatra and probably through the Red Sea from England ;[12] gold, iron, and electrum were not imported.[13] Of Timber, bamboos were exported and brazil-wood was brought from the Malabár coast.[14] Of Drugs and Perfumes, incense and myrrh came from Arabia, alum from Asia Minor, ambergris from Africa, aloes wood camphor and benzoin from Sumatra and Java, musk myrrh and rhubarb from China, and *tabáshir* or bamboo-sugar was still made in Thána and exported.[15] Of Tools and House Gear, 'noble earthenware full of good qualities' came from China and probably went to the Deccan

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1 Jordanus' Mirabilia (1320), 12-21. 2 Jordanus' Mirabilia, 16.

3 Abd-er-Razzak (1440) India in XV. Century, 32.

4 Oderic (1320) Yule's Cathay, I. 77 ; Jordanus' Mirabilia (1320), 31 ; John of Monte Corvino (1330) in Yule's Cathay, I. 213 ; and Ibn Batuta (1340) in Yule's Cathay, II. 472. 5 Abu-l-fida (1327) in Yule's Marco Polo, II. 331.

6 To Arabia and Persia (1413) Jour. Beng. A. S. V-2, 461 ; to China, Ibn Batuta (1340) in Yule's Cathay, II. 480 ; to Africa (1498) Vincent's Commerce, II. 246.

7 Giovani Botero (1580) in Yule's Marco Polo, II. 331.

8 From Venice rich silks, Robertson's India, 137 ; from Persia, damasks and satins, Abd-er Razzak (1440) India in XV. Century, 30 ; Deccan, Chinese, and Persian silks, were sent to Africa (1498) Vincent's Commerce, II. 246.

9 Robertson's India, 137.

10 Indian diamonds, Jordanus (1320) Mirabilia, 20 ; Persian and Ceylon, pearls, ditto 30, 45 ; and Abyssinian pearls, Santo Stefano (1495) India in XV. Century, 4.

11 Silver from China, Ibn Batuta (1340) in Yule's Cathay, II. 357 ; from Germany, Robertson's India, 138 ; to Sofála, Vincent's Commerce, II. 246.

12 Tin from Sumatra, Oderic (1320) in Yule's Cathay, I. 85 ; from England, Robertson's India, 137.

13 Jordanus' Mirabilia (1320), 23 ; Nicolo Conti (1420) India in XV. Century, 30, mentions the import of Venetian ducats.

14 Abu-l-fida (1327) in Yule's Marco Polo, II. 331, 371 ; Oderic (1320) in Yule's Cathay, I. 77-78.

15 Myrrh from Arabia, Jordanus (1320) Mirabilia, 45 ; alum from Turkey, ditto 57 ; ambergris, ditto 43 ; aloes wood from Java, Ibn Batuta (1340) in Yule's Cathay, II. 469-470, 472 ; musk and myrrh from China, ditto 357; rhubarb, Jordanus' Mirabilia, 47 ; *tabáshir* Abu-l-fida (1327) in Yule's Marco Polo, II. 331, 371.

Chapter VII. History. Musalmáns. 1300-1500. *Trade.*

and to the Persian Gulf,[1] and mirrors, arms, gold and silver ornaments, glass, and other articles came from Venice.[2] Of Animals, many horses were brought from Ormuz and from Aden.[3] Of Human Beings, soldiers of fortune came from Khurásán and Abyssinia, and negro slaves from Africa.[4]

Barbosa's (1500-1514) details of the course of trade at Chaul are of special value, as what he says is probably true of the trade of the Thána ports from the earliest times. The system must have been much the same in Thána during the time of the Khalifs of Baghdád (700-1000); in Kalyán during the times of the Sassanians (300-600); in Chaul during the times of the Egyptian Greeks (B.C. 100-A.D. 200); and perhaps at Sopára at the time of Solomon (B.C. 1000). The great centre of foreign trade was not necessarily a large city. There were perhaps few inhabitants except during December January February and March when vessels from all parts of Asia thronged the port, and, when, from the Deccan and from Upper India, came great caravans of oxen with packs like donkeys, and, on the tops of the packs, long white sacks laid crosswise, one man driving thirty or forty beasts before him. The caravans stopped about a league from the city, and there traders from all the cities and towns in the country set up shops of goods and of cloth. During those four months the place was a fair, and then the merchants went back to their homes till the next season.[5]

Among the merchants who carried on trade in the Thána ports were Hindus, Musalmáns, Egyptians, and a small but increasing number of Europeans.[6] Hindus continued to travel and trade to foreign ports, being met in Ormuz, Aden, Zanzibar, and Malacca.[7] There would seem to have been little change in the style of ships that frequented the Thána coast. Of the local or Indian ships some were very great, but they were put together with a needle and thread without iron and with no decks. They took in so much

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1 Jordanus' Mirabilia (1320), 48; Ibn Batuta (1340) in Yule's Cathay, II. 478.

2 Robertson's India, 137. It seems probable that, during the fifteenth century, fire-arms were introduced from Venice into India through Egypt. Like *bindikia* or bullet in Egypt (Creasy's Ottoman Turks, I. 233 note 1), the Indian word *banduk* or gun seems to be a corruption of Binikia, that is Vinikia or Venetian. The Portuguese (1498) found the Indian Moors or Musalmáns as well armed as, sometimes better armed than, themselves. The knowledge of fire-arms did not come from the far east, as the Javanese words for fire-arms are European, *sanapang* a musket being the Dutch *snaphan*, and *satingar* a match-lock being the Portugues *espingarda*. See Crawfurd's Archipelago, I. 227; II. 171-172.

3 Ibn Batuta (1340) in Yule's Marco Polo, II. 373. The Russian, Athanasiu Nikitin (1470) brought horses from Ormuz through Chaul to Junnar in Poona. He says horses are not born in India, and are fed on peas, boiled sugar, and oil. India in XV. Century, 10.

4 Nikitin (1470) India in XV. Century, 9, 10, 12; Vincent's Commerce, II. 122.

5 Stanley's Barbosa, 69-71.

6 Alexandrian merchants in Thána, Oderic (1320) in Yule's Cathay, I. 60; Marignoli (1347); Nicolo Conti (1400-1440), a Venetian; Athanasius Nikitin (1470), a Russian; Santo Stefano (1496), a Genoese.

7 Hindus at Ormuz, Abd-er-Razzak (1442) India in XV. Century, 6; at Aden, Ibn Batuta (1340) in Yule's Marco Polo, II. 376; at Melinda, (1498) Barros in Da Gama's Three Voyages, 137 note 1; at Malacca, Abu-l-fida (1327) Madras Journal of Literature and Science (1878), 213. Abu-l-fida (1320) notices the great number of Indian plants at Dafar on the east coast of Arabia. Veteris Geographiæ Scriptores, III. 51.

water that men had always to stand in the pool and bail.[1] The Arab ships in the Red Sea had timbers sewn with cords, and sails of rush mats; those at Aden were plank-sewn and had cotton sails.[2] The Persian Gulf boats were very frail and uncouth, stitched with twine and with no iron.[3] The Chinese ships, though it is doubtful if any came further than the Malabár coast, were much the same as those described by Marco Polo.[4] The European travellers speak slightingly of the skill of the eastern sailors. 'Weather such as our mariners would deem splendid is to them awfully perilous. One European at sea is worth a hundred of them.'[5] The Indian seas continued cursed with pirates. The Indian ships were armed against them with archers and Abyssinian soldiers.[6] In the fifteenth century Abd-er-Razzak, 1440, notices pirates in the Persian Gulf and at Kalikat,[7] and, about thirty years later, Nikitin complains that the sea was infested with pirates neither Christians nor Musalmáns, who prayed to stone idols and knew not Christ.[8] During this century the Musalmán kings of Ahmadabad made several expeditions against the pirates of Dwárka in Káthiáwár, of Balsár in south Surat, and foreign corsairs from the Malabár coast.[9]

SECTION III.—PORTUGUESE (1500-1670).

In 1498, when the whole coast line from Góa to Bassein had lately passed to Bijápur and Gujarát, the Portuguese rounded the Cape of Good Hope and appeared on the Kalikat coast. Their object was to treat all Indian ships as friends and all Indian rulers as allies.[10] Their only rivals were the Moors of Mecca, and the Arab and Egyptian merchants who had then the monopoly of the trade between Europe and Asia. The first Gujarát ships that were taken by the Portuguese were restored unharmed and with a friendly message.[11] After Goa was ceded (1511), in spite of constant quarrels, the Portuguese are honourably mentioned by Musalmán historians as keeping

1 Jordanus' Mirabilia (1320) 16, 54. Abu-l-fida (1320) notices that Indian ships came and set sail from Aden. Veteris Geographiæ Scriptores, III. 53. Ibn Batuta 1340) found large Indian ships at Aden. Yule's Cathay, II. 399. The 'junk' with 00 people which took Oderic from Kochin to China (1323) seems, but this is doubtful, have been an Indian ship. Yule's Cathay, I. 73.

2 Santo Stefano (1495) India in XV. Century, 4.

3 John of Monte Corvino (1292) in Yule's Cathay, I. 218; Oderic (1323) in Yule's Cathay, I. 57.

4 Jordanus' Mirabilia (1320) 55; Oderic (1320) in Yule's Cathay, I. 124; Ibn Batuta 340) in Yule's Cathay, II. 417, an excellent account; Nicolo Conti (1430) India in V. Century, 27.

5 Jordanus (1320) Mirabilia, 55. An exception is made in favour of the Kalikat amen 'sons of Chinamen,' who were so brave that no pirate dare attack them. bder-Razzak (1442) India in XV. Century, 19.

6 Ibn Batuta (1340) Reinaud's Abu-l-fida, cdxxvii. When an Abyssinian was on oard passengers had nothing to fear from pirates.

7 Abder-Razzak in India in XV. Century, 7, 18.

8 Nikitin in India in XV. Century, 11.

9 Briggs' Ferishta, IV. 60-61; Ditto 65; Watson's Gujarát, 43.

10 The early Portuguese showed Hindus much forbearance. Dom Manuel often rote, 'Strive to keep on good terms with Hindus.' Commentaries of Albuquerque, II. 247.

11 In 1502 Vasco da Gama's orders were that the ships of Cambay were to be let ass as friends. Da Gama's Voyages, 376.

Chapter VII. History. PORTUGUESE. 1500-1670.

their agreement with the Bijápur kings.[1] With the Nizám Sháh or Ahmadnagar dynasty the Portuguese continued faithful allies, never attacking them except on three occasions and on each occasion in self-defence.[2] Mahmud Begada, the Gujarát king, was too staunch a Musalmán to be on friendly terms with a Christian power, and he was too successful a sea captain to admit the Portuguese claim to rule the sea. He entered into an alliance with the Mameluke Soldan of Egypt[3] and the Zamorin of Kalikat to unite in driving the Portuguese from the Indian seas. Timber was sent from Bassein to Mecca to help the Egyptians to build a fleet,[4] and, in 1507, an Egyptian fleet of twelve sail and 1500 men under Amir Husain arrived in the Cambay gulf. On their arrival Mahmud sent his fleet along with the Egyptian vessels down the coast, and himself led an army by land to help the fleets, should the Portuguese be found in any of the Gujarát ports.[5] The result was the defeat of the Portuguese at Chaul, a loss that was soon after (2nd February 1509) redeemed by the destruction off Diu of the joint Gujarát, Kalikat, and Egyptian fleets.[6] In 1507 the Portuguese seem to have tried to raise the Hindu chiefs on the Thána coast against Mahmud Begada, as Mahmud is described as settling disturbances at Bassein and effecting his designs against Bassein and Bombay.[7] In January 1509, on their way to Diu, the Portuguese took a ship in Bombay harbour and got supplies from the fort of Máhim, from which the garrison fled.[8] On the return of the victorious Portuguese fleet the governor of Chaul agreed to pay a yearly tribute.[9] A few years later (1514) the southern boundary of Gujarát had shrunk from Chaul to Bombay.[10]

At this time the Thána ports seem to have been places of little trade. The commerce between the Deccan and the sea either centred in Chaul and Dábhol, or passed by land to Surat and Ránder.

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1 Briggs' Ferishta, III. 34. Ferishta says, 'The Portuguese, observing their treat have made no further encroachment on the Adil Sháhi territory.'

2 In 1530 when the Gujarát kings forced Ahmadnagar to break with the Portugues (Bird's Mirát-i-Ahmadi, 237, and Faria in Kerr, VI. 231); in 1572 when the Bijápu Ahmadnagar and Kalikat kings joined against the Portuguese (Briggs' Ferishta, II 254); and in 1594 when the Ahmadnagar kings attempted to fortify Korle hill at t mouth of the Chaul river. (Da Cunha's Chaul, 60).

3 Faria in Kerr, VI. 111. Kausu-al-Gauri, known as Campson Gauri (1500-151 who was killed near Aleppo by Selim, emperor of the Turks.

4 Part of the Egyptian fleet was made at Suez from timber brought from Dalmati Faria in Kerr, VI. 111; Mickle's Lusiad, I. cxx.

5 Forbes' Rás Mála, 291; Bird's Mirát-i-Ahmadi, 215.

6 Faria in Kerr, VI. 119. Among the spoil were many Latin, Italian, an Portuguese books, probably the property of Christian galley slaves.

7 Briggs' Ferishta, IV. 74, 75. According to the Rás Mála the Europeans wer anxious to occupy part of the Gujarát coast. Rás Mála, 290, 291.

8 Faria in Kerr, VI. 117.

9 Faria in Kerr, VI. 120. In 1510 some Portuguese were shipwrecked at Naband and taken to Chámpáner. The Gujarát and Bassein minister wrote a friendly letter Albuquerque (Commentaries, II. 212). In 1512 a Gujarát ambassador visited Go Albuquerque made three demands, that they were to employ no Turks, that thei ships were to trade only with Goa, and that the Portuguese were to be allowed to build a fort at Diu. Commentaries, III. 245.

10 About 1514 Barbosa (Stanley's Barbosa, 68, 69) describes Chaul as eight leagues south from the borders of Gujarát or Cambay.

which were great places of trade in all classes of merchandise.[1] Bassein was a good seaport where much merchandise changed hands, but all apparently came from the Malabár coast. Bombay, Máhim, and Thána were mixed into one, Tanamayambu, a sea-port at the end of Cambay or Gujarát. It had a fortress and a pleasant Moorish town with many rich gardens, great Moorish mosques, and Gentile temples. It had little trade and was pestered with pirates, who went out to sea, and if they met with any ships less strong than themselves, captured and plundered them sometimes killing the crews.[2]

In 1516, Dom João de Monoy entered the Bándra creek and defeated the commandant of Máhim fort, and, in the same year, a Portuguese factory was established at Chaul. In 1521 an order came from Portugal to build forts at Chaul and at Diu. A fleet started for Diu, but their request to be allowed to build a fort was refused, and the place was so strongly fortified that the fleet sailed to Ormuz without attacking it.[3] The Portuguese were more successful at Chaul, where, on the promise that he would be allowed to import horses, Burhán I., king of Ahmadnagar, gave them leave to build a fort.[4] Malik Eiaz sent the Gujarát fleet from Diu to blockade the Chaul river, and stop the building of the fort. In this he was helped by the Musalmán governor of Chaul. But though the Portuguese fleet suffered severely, the building was pushed on, and, in 1522, Malik Eiaz was forced to withdraw.[5] The fort was finished in 1524, and, after that, the Portuguese fleet was able to sail freely in the Bombay harbour.[6] In 1526 a Portuguese factory was established at Bassein.[7] In February 1528 the Gujarát fleet of eighty barks, under a brave Moor named Alisháh (Alexiath), appeared at the mouth of the Chaul river and did much damage to the Ahmadnagar territory and to Portuguese trade. Against the Gujarát fleet, Sampayo the Portuguese viceroy, sailed with forty vessels, carrying 1000 Portuguese soldiers and a large force of armed natives. The viceroy took command of the sailing ships and placed Heitor de Sylveira in charge of the row-boats. On reaching Chaul, one Juão de Avelar, with eighty Portuguese, was sent to help the Ahmadnagar king. A thousand natives were given him, and with their help he scaled a fort belonging to the king of Cambay, which till then had been thought impregnable. He slew the garrison and delivered the fort to the Nizám.

On leaving Chaul for Diu, 'on the day after Shrove Tuesday,' Sampayo came unexpectedly on the Cambay fleet in Bombay harbour. After a furious cannonade the Portuguese boarded the enemy and

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1 Stanley's Barbosa, 66, 67. Surat was a city of very great trade in all classes of merchandise, a very important seaport whose customs-house yielded a large revenue to the king of Gujarát. Ravel or Ránder was a rich and agreeable place, trading with Bengal, Pegu, Sumatra, and Malacca, with large fine ships and the best supply of Chinese goods. Chaul was a place of great commerce and Dábhol a place of very great trade. Ditto 69, 72.

2 Stanley's Barbosa, 68-69. According to Faria, Chaul belonged to Nizám Sháh in Kerr, VI. 111.

3 in Kerr, VI. 180.

4 Faria in Kerr, VI. 191, 192.

5 Da Cunha's Chaul and Bassein, 36-37.

6 Da Cunha's Chaul and Bassein, 39.

7 Da Cunha's Chaul and Bassein, 171.

Chapter VII. History. PORTUGUESE. 1500-1670.

Alishâh fled, hoping to escape by the Máhim creek. But the Portuguese had stationed boats at Bándra, and all Alishâh's vessels but seven were taken. Of the seventy-three prizes thirty-three were fit for work and were kept; the rest were burned. Besides the vessels many prisoners were made, and much artillery and abundance of ammunition were taken.[1] After the victory Sampayo went back to Goa, leaving Heitor de Sylveira with twenty-two row-boats to harass the Gujarát coasts. Sylveira remained some time on the pleasantly-wooded island of Bombay or Máhim. It had much game and plenty of meat and rice, and proved so agreeable a resting-place that his men gave it the name of Boa Vida or the Island of Good Life.[2] After resting his men in Bombay, Sylveira went up the river Nágothna, landed, and burnt six Gujarát towns. On his way back to his boats he was attacked by the commandant of Nágothna, but beat him off with loss. Sylveira next went to Bassein, which he found well fortified and defended with cannon. He entered the river at night and stormed the fortifications. Next day he was met by Alishâh at the head of 3500 men. But he drove them off with great slaughter, and plundered and burnt the city of Bassein.[3] Terrified with these exploits, the lord of the great city of Thána agreed to become tributary to the Portuguese, and Sylveira returned to Chaul.[4] In

1 Faria in Kerr's Voyages, VI. 209, 210. This summary of Faria's account of the battle of Bombay seems to differ in some particulars from the account in De Barros' Asia (Decada, IV. part I. 208-210, Lisbon Ed. of 1777). According to De Barros the Portuguese caught sight of the Gujarát fleet off a promontory. As Sylveira drew near, the Gujarát fleet retired behind the promontory, and he sent some ships to guard the mouth of the Bándra river. When Sylveira drew near, the Gujarát ships set sail and ran into the river, and when they found that the mouth of the river was occupied, they tried to reach Máhim fort, but, before they reached Máhim, they were surrounded and captured by the Portuguese boats which had been sent to guard the mouth of the creek. This account is not altogether clear. Apparently what happened was, that when the Gujarát boats saw the Portuguese, they drew back from the Prongs Point into the Bombay harbour, and when the Portuguese fleet attacked them, they fled up the harbour 'to the mouth of the river (that is the Bombay harbour or east mouth of the Máhim creek) not daring to try their fortune in the open sea.' The Portuguese captain learned from his local pilots that the Gujarát fleet probably meant to retreat through the Bándra creek, and accordingly sent boats to guard its mouth. The Gujarát fleet entered the creek by Sion, and, on nearing Máhim, saw the Portuguese boats blocking the entrance of the creek. To avoid them they made for the Musalmán fort of Máhim, at the south end of the present Bándra causeway, but the Portuguese saw their object and coming up the creek cut them off. De Barros' account has been supposed ('Lateen' in Times of India, 21st April 1882) to favour the view that the fight was not in the harbour, but in the open sea off Malabár point. To this view the objections are, that when the Gujarát fleet retired behind Colába point on catching sight of the Portuguese, they must have gone into Back Bay a dangerous and unlikely movement. That if they came out again to fight, they must have seen the Portuguese boats being sent on to Bándra, and that when, in their flight, the Gujarát fleet found the mouth of the Bándra creek blocked, they could not have attempted to take shelter in Máhim. The attempt to take shelter in Máhim, when the mouth of the creek was found to be blocked, shows that the Gujarát fleet was leaving not entering the Bándra or Máhim river.

2 Dom João de Castro Primeiro Roteiro, 70.

3 This capture of Bassein was deemed a great exploit, as the entrance to the river was very difficult. Dom João de Castro Primeiro Roteiro, 110.

4 Faria in Kerr, VI. 209, 211. Da Cunha's Chaul and Bassein, 170. This previous agreement, not the unimportance of Bombay, seems to be the reason why Bombay is not mentioned in the Bassein treaty of 1533. Apparently this lord of Thána was a Hindu chief, not a Musalmán governor. In the outlying parts of [illegible] territory the Gujarát kings seem to have made free use of Hindu governors, [illegible] tributary chiefs. In 1503 the governor of Chaul was a Hindu (Badger's V 114), and in 1514 the governor of Surat was a Hindu. (Stanley's Barbosa,

1530 Antonio de Sylveira, on his way back from plundering Surat and Ránder, destroyed the towns of Daman and Agáshi, at the latter place burning 300 of the enemies' ships.[1] In the same year the Portuguese made a successful raid into the Ahmadnagar-Konkan, as Burhán Nizám had been forced by his superior Bahádur Sháh of Gujarát to join with him in a campaign against the Portuguese.[2]

In 1531 a great Portuguese fleet, collected by Nuno da Cunha for the capture of Diu, was reviewed in Bombay harbour and a parade was held on the Bombay esplanade. From Bombay the fleet of 400 sail with 3600 Portuguese soldiers and 1450 Portuguese seamen, 2000 Kánara and Malabár soldiers, 8000 slaves, and about 5000 native seamen, sailed to Daman. They found it deserted, and, passing north, took the pirate stronghold of Little Bet in the south of Káthiáwár, and advanced to Diu, but failed to make any impression on its fortifications. Nuno returned to Goa, leaving Antonio de Saldanha with sixty sail to plunder the Cambay ports. On his way south Antonio destroyed Balsár, Tárápur, Kelva-Máhim, and Agáshi.[3] In 1532 Nuno da Cunha ordered Diogo de Sylveira to plunder the Gujarát coasts, and himself advanced, with 150 vessels manned by 3000 Portuguese soldiers and 200 Kánarese, against Bassein, whose fortifications were being strengthened. Though Bassein was garrisoned by 12,000 men, the Portuguese dashed against the fort, took it by assault, and razed its walls. Thána and Bándra were forced to pay tribute, the coast towns between Bassein and Tárápur were burnt, and an attempt was made to take the fort of Daman.[4] Nuno da Cunha again urged the king of Gujarát to let the Portuguese build a fort at Diu. But again the negotiations failed. Soon after this a quarrel between Humáyun king of Delhi and Bahádur of Gujarát gave the friendship of the Portuguese a special importance. As Bahádur continued to refuse to allow the Portuguese to build a fort at Diu, Nuno entered into negotiations with Humáyun and again pillaged the Gujarát coast and took Daman. After the loss of Daman, to win them from their alliance with Humáyun, Bahádur (1533) made a treaty with the Portuguese, ceding Bassein and its dependencies, and agreeing that Gujarát ships bound from Cambay to the Red Sea should touch at Bassein and pay dues; that no Cambay ships should sail without a Portuguese pass; that no war ships should be built in Gujarát; and that no alliance should be made with the Turks.[5] In 1535, defeated by Humáyun and apparently ruined, Bahádur, on promise of their active assistance, agreed to let the Portuguese build a fort at Diu. Bahádur had written for help to the Sultán of Turkey. But, as time pressed, he did not wait for his answer, but made a treaty with the Portuguese. Under the new agreement the centre of trade was Diu not Bassein, and the fort at Diu was to be built on the site

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1 Faria in Kerr, VI. 221.
2 Bird's Mirát-i-Ahmadi, 237; Briggs' Ferishta, III. 219; Faria in Kerr, VI. 231.
3 Faria in Kerr, VI. 223. 4 Faria in Kerr, VI. 225.
5 Faria in Kerr, VI. 227. When Bahádur, in the next year, allowed the Portuguese to build a fort at Diu, several of these humiliating terms were cancelled. Faria gives 1534.

Chapter VII. History. PORTUGUESE. 1500-1670.

which seemed best to the Portuguese Governor-General.[1] In return for this concession the Portuguese did their best to help Bahádur to regain his kingdom. They repelled a Moghal attack on Bassein, and a body of 500 Portuguese were most useful in helping Bahádur to free Gujarát from the Moghals. In 1535 the Portuguese built a fort at Bassein, and the Diu fort was pressed on and finished.

When his affairs were again prosperous Bahádur repented of having allowed the Portuguese to build at Diu, and invited the Sultán of Turkey and the chief of Aden to attack the Portuguese. In 1536 Bahádur came to Diu, and, to tempt Nuno da Cunha the Portuguese governor to enter the city, paid his ship a visit. Treachery was planned on both sides, and, when Bahádur was landing, a scuffle arose and he and the Portuguese governor of Diu were slain. Two years later, tempted by the great value of a jewelled belt which he had received from Bahádur, the Sultán of Turkey sent a great expedition to take Diu.[2] His admiral Sulaimán besieged the port for two months (September - November 1538). But the heroic defence of the Portuguese garrison, and the well-founded suspicion of the Gujarát Musalmáns, that if the Turks took Diu they would keep it, forced him to retire defeated.[3] After the withdrawal of the Turks a treaty of peace was concluded between the Portuguese and the king of Gujarát.[4] In 1540 Mahmud Sháh III. of Gujarát besieged Bassein, but failed to take it, and, in the same year, Burhán Nizám of Ahmadnagar took from their Gujarát commandants the forts of Karnála in Panvel and of Sangaza or Sánkshi in Pen. The Gujarát commandants applied for help to the Portuguese who retook the forts. They held them for a short time, but, finding them costly, handed them to Ahmadnagar.[5]

In 1546 the Portuguese gained great honour by the second famous defence of Diu. So completely did they defeat the whole strength of Gujarát, that in 1548 Mahmud Sháh made overtures for peace and concluded a treaty much in favour of the Portuguese.[6] In 1556 the great hill fort of Asheri and the important station of Manor on the Vaitarna river were taken by the Portuguese.[7] In 1560 Changiz Khán, one of the leading Gujarát nobles, in return for help in taking Surat, ceded to the Portuguese the belt of coast from the Vaitarna to Daman.[8] Sidi Bofeta, the commandant of Damaı refused to surrender the fort. But a Portuguese force took the fort

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1 Faria (Kerr, VI. 236) gives 21st September 1536 as the date of the treaty Apparently it should be 1535, as, according to the Musalmán historians, Humáyun took Chámpáner in April 1535. Bird's Mirát-i-Ahmadi, 249. In the hope of being the first to carry the news of this treaty to Portugal, one Diogo Botelho of Diu sailed in a boat 16½ feet long, nine feet broad, and 4½ deep, manned by his own slaves with three Portuguese and two others. After a time the slaves mutinied and were all killed. Botelho persevered and reached Lisbon safe. The bark was destroyed that it might not be known that so small a boat could travel to India. Faria in Kerr, VI. 237. There seems to be some doubt about the length of this craft. See Vasco da Gama's Three Voyages, Introduction xxii.; and Baldæus (1660) in Churchill, III. 531.

2 Faria in Kerr, VI. 238.

3 Faria in Kerr, VI. 247, 252. When Sulaimán withdrew only forty of the garrison were able to fight.

4 Faria in Kerr, VI. 255.

5 Faria in Kerr, VI. 368.

6 Faria in Kerr, VI. 403.

7 Nairne's Konkan, 44.

8 Watson's Gujarát, 56.

of Daman and Párnera as well as the island of Balsár. Daman was strongly garrisoned and was highly valued as a guard to the district of Bassein.[1] In the same year (1560) a body of 3000 Moghal horse attacked Daman, but were driven off with the loss of their baggage.[2] They seem to have seized Párnera and to have remained there till they were driven out in 1568.[3] In 1569 the Portuguese attacked the Jawhár Kolis, and passed through their country as far east as the foot of the Sahyádris.[4] In 1570 the kings of Ahmadnagar, Bijápur, Kalikat, and Achin in Sumatra formed a great league against the Portuguese. Mortaza of Ahmadnagar, who was stirred to great exertions by the hope of securing Chaul, Bassein, and Daman, led a mighty army against Chaul. The siege was pressed with vigour and with great loss of life, but, such was the courage and skill of the defence, that after wasting several months Mortaza was forced to retire. The Bijápur attack on Goa was equally unsuccessful and the Portuguese gained much honour and respect.[5] From Chaul, Mortaza sent a body of 5000 horse to ravage the Portuguese territories in Thána, but the Portuguese drove them off and invaded Ahmadnagar territory, attacking Kalyán and burning its suburbs. In 1581 Portugal was conquered by Spain and its eastern possessions passed to the Spaniards without a struggle. In 1583, on his final conquest of Gujarát, the Emperor Akbar attempted to win back Bassein and Daman. But the Portuguese met the Moghals with so vigorous a defence that they were forced to retire.[6] A favourable treaty was afterwards concluded, partly by the good offices of a Portuguese lady who was an inmate of Akbar's household. In the same year the Portuguese ravaged the Koli country, but suffered considerable loss from the activity of the enemy who, they said, jumped from tree to tree like monkeys.[7] In 1594 the Ahmadnagar king attacked Chaul or Revdanda, and detached a body of horse to ravage Bassein.[8]

Though, for fifty years more, they lost none of their Thána possessions, the power of the Portuguese began to wane at the close of the sixteenth century. In 1597 the Dutch, 'the scourge of Portuguese pride,' appeared in Indian seas.[9] In 1609 the governor of Musalmán Chaul attacked and harassed the Portuguese at sea.[10] Two years later Malik Ambar, the Ahmadnagar minister, sent an army to take Bassein and Sálsette but failed.[11] In 1612, in consequence of an injury done to their fleet at Surat the Moghals besieged Daman, Bassein, and Chaul, desolated the country, and had to be bought off.[12] In the same year the naval fame of the Portuguese received a serious blow by the defeat of a great Portuguese fleet

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1 Faria in Kerr, VI. 413; Faria gives 1558.
2 Faria, in Kerr, VI. 421. 3 Faria, in Kerr, VI. 422.
4 Nairne's Konkan, 45.
5 Faria in Kerr, VI. 423, 437. According to Ferishta (Briggs, III. 254) the siege of Chaul failed because the Ahmadnagar officers were bribed by presents of wine.
6 Faria in Kerr, VI. 442. 7 Nairne's Konkan, 45.
8 Briggs' Ferishta, III. 284. Ferishta gives 1592, the Portuguese 1594. Da Cunha's Bassein, 59, 61.
9 Faria in Kerr, VI. 475. 10 Nairne's Konkan, 47.
11 Da Cunha's Chaul and Bassein, 64. 12 Nairne's Konkan, 36.

Chapter VII. History. PORTUGUESE. 1500-1670.

by four English ships at the mouth of the Tápti.[1] In 1614 the Portuguese concluded a favourable treaty with the Emperor Jahángir. And for the next thirty-five years, though they suffered serious loss in other places, the Portuguese continued to hold their Thána possessions without loss in area and apparently with an increase of wealth.[2] In 1640 Portugal made itself independent of Spain, and, for a few years, fresh interest was shown in its eastern possessions.

During the sixteenth century hardly any references have been traced to the inland parts of south and east Thána. Except the forts of Karnála and Sánkshi, which remained under Gujarát till the middle of the century, south and east Thána were under the Ahmadnagar kings, several of the hill-forts being held by local tributary chiefs. These districts, of which Kalyán was the head, passed to the Moghals when Ahmadnagar was taken in 1600. They were soon after recovered by Malik Ambar, the Ahmadnagar minister, who held them till his death in 1626, and is said to have surveyed the land and improved the revenue system. After Malik Ambar's death the south of Thána or Kalyán was kept by the Moghals for ten years and then made over to Bijápur. During all this time the wild north-east, apparently as far south as about Bhiwndi and the hill fort of Máhuli, was held by the Rája of Jawhár and other Koli chiefs. The Kolis had three leading towns, Tavar to the north of Daman, Vazen perhaps Vásind, and Darila apparently Dheri near Umbargaon, a considerable town of great stone and tiled houses.[3]

In 1534, when Bassein and Sálsette were ceded to the Portuguese, they found the land guarded by stockades and fortified posts. Besides the land revenue which was taken in kind,[4] there was a miscellaneous cash revenue from cesses on cocoanut oil, opium, cotton, palm spirits, vegetables, fish, sugarcane, and betel-leaf, and on butchers, dyers, fishermen, and shepherds.[5] In 1538, four years after it came under Portuguese management, Bassein is described as a difficult river, with an excellent beach for small boats in the stormy season. The town was large, the resort of many people and nations. The land was level, and the soil rich and strong. In the rains it was under water and walking was impossible. There were great groves of trees, and many reservoirs and lakes notable for their flights of steps and for their buildings and carvings.[6] Sálsett

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1 Faria in Kerr, VI. 499. Of the English ships one was of 200 tons, one of 300 one of 500, and one of 650. The Portuguese had sixty small war boats, a pinnace of 120 tons, two ships of 200 tons, and six great ships of from 400 to 800 tons. Kerr's Voyages, IX. 204. Details of the fight are given in the Surat Statistical Account, Bombay Gazetteer, II. 76-77.

2 The revenue of Bassein is said to have risen from Xeraphins 172,920 in 1686 to Xs. 194,748 in 1709, Xs. 310,770 in 1718, and Xs. 914,125 in 1729. F. N. Xavier's Diccionario, 1848, p. 10. The Xeraphim is probably the silver Xeraphim about equal to half a rupee. Da Cunha's Chaul and Bassein, 87.

3 Nairne's Konkan, 45.

4 Colleccão de Monumentos Ineditos, V.

5 Authorities in Da Cunha's Chaul and Bassein, 158.

6 Dom João de Castro Primeiro Roteiro, 112. After its formal cession in 1533, Bombay was rented in perpetuity to Garcia d'Orta, a Lisbon physician, known for his Dialogues on Indian Simples and Drugs. He paid a yearly quit-rent of about £71 12s. (1432½ *pardáos*). He mentions his island as Bombaim and Mombaim in his Dialogues, and notices a mango tree that yielded two crops a year. He lived in India from 1534 to 1572. Dr. G. Da Cunha.

was famous for the ruins of the great and beautiful city of Thána, and the mighty cave temple of Kanheri. The island was very rich and well provided with food, and with poultry and small and big game. In the hills was plenty of timber for ships and galleys.[1] Though terribly ruined by the ravages of the Portuguese and of the Gujarát kings, Thána was a great city, with 900 gold-lace looms and 1200 white-cloth looms. The low pleasantly-wooded island of Bombay had much game and plenty of meat and rice; its crops were never known to fail.[2]

Whatever damage they may have done when they first conquered the country, the Musalmáns seem, long before the Portuguese came, to have ceased to interfere with the religion of the Hindus. The Portuguese found many sacred ponds and fine temples near Bassein, and De Castro is full of the beauty of the buildings at Thána whose stones and bricks were fitted without mortar.[3]

On their transfer to the Portuguese in 1534, the Thána coast was made a separate charge and placed under a General of the North, the second layman in India whose head-quarters were at Bassein. Lands were granted in estates of a varying number of villages to Portuguese officers and soldiers, who paid a quit-rent originally in cash, but afterwards partly in cash and partly in grain. Many of the villages near Bassein and Sopára were originally granted by the Viceroy Dom João de Castro about 1538. About twelve years later, it was found that the produce of some of the villages had been fraudulently under-estimated and a slight increase in the rents was made. The state revenue seems to have been a very small share of the produce. The receipts are returned as varying from £676 (Rs. 6760) and 2482 *mudás* of rice in 1539 to £4897 (Rs. 48,970) in 1547.[4]

From 1560, when they had gained the whole coast from Daman to Karanja, the Portuguese divided their Thána territories into two parts, Daman and Bassein. Under Daman were four districts, Sanján, Dáhánu, Tárápur, and Máhim; under Bassein were seven districts, Asheri, Manor, Bassein proper or Saiván, Sálsette, Bombay, Belápur or Shábáz, and Karanja. These divisions included *thánádáris* or village groups under an officer styled *thánádár*, towns or *kasbes*, custom-houses or *mándvis*, villages or *aldeas*, hamlets or *sarredores* the Marátha *sadetors* meaning cut off or divided, and wards of towns or large villages called *pacarias* the Maráthi *pákhádis* meaning a dividing lane. There were also lands or *terras*, and gardens or *hortas*, the modern *oarts*. Of the seven divisions of the Bassein territory, Asheri had thirty-eight villages

1 Dom João de Castro Primeiro Roteiro, 70, 72.
2 Dom João de Castro Primeiro Roteiro, 70.
3 Dom João de Castro calls them *meskitas* or mosques. But the details given below show that many of the buildings were temples. See Da Cunha, 185.
4 The figures are compiled from the Collecção de Monumentos Ineditos, V. 139-153. The returns have been reduced from *fedeas* into rupees, on the basis of thirty *fedeas* to a *pardáo* and two *pardáos* to a rupee. The *mudás* varied so greatly, that it is impossible to ascertain what quantity of rice they represent. The details are given in Appendix C.

Chapter VII. History. PORTUGUESE. 1500-1670.

and six part-villages or *pákhádis*.[1] Manor had forty-two villages and a hamlet, or *sadetor*. Saiván or Saibana, on the left or south bank of the Tánsa about fifteen miles north-east of Bassein, was the head-quarters of six petty divisions. These were the town of Bassein with sixteen wards or *pákhádis* and eight gardens; the town of Agáshi, apparently, known as the Kasbe, with twenty wards or *pákhádis* and ten gardens; the sub-division or *pargana* of Salga with eighteen villages and three lands or *terras*; the division of Hera or Virár with twenty villages; the division of Kámari, six miles east of Bassein, with twenty-five villages and two hamlets or *sadetors*; and the division of Anjár or Anjore, on the Bassein creek near the mouth of the Kámvádi, with eighteen villages and seven hamlets or *sadetors*. Sálsette had two divisions, the isle of Sálsette with one *pargana* and ninety-nine villages, and the town of Thána with eight wards or *pákhádis*. The island of Belápur, or Shábáz or Sabayo, had three sub-divisions, Panechan or Panchnad to the east of the Persik hills with thirty villages, Kairana the coast strip from opposite Thána to opposite Trombay with seventeen villages, and Sabayo or Shábáz, now called Belápur, with seventeen villages[2]. The island of Karanja or Uran included the town or *kasbe* of Karanja, the land of Bendolæ or Bhendkula, and the three islands of Náve or Hog Island, Sheve, and Elephanta.[3]

Though subject to occasional inroads from Gujarát, the Koli chiefs of Jawhár, the Moghals, and Ahmadnagar, the Portuguese territory was fairly free from attacks by land or sea. Internal order was well preserved. The only notice of riot or rebellion was in 1613 (13th April), when fighting went on in Karanja and other towns for several days and many Portuguese were killed.[4]

On the cession of Sálsette and Bassein, in 1533, the Portuguese built places of special strength at Bassein, Asheri, Tárápur, Máhim, Daman, and Chaul; they raised royal fortifications at the head-quarters of each sub-division; they guarded the entrances to their territories with forts and stockades; they armed several of their colleges and monasteries; and, in each village, the proprietor built a watch-tower or moated grange.[5] The hill of Asheri, which wanted little help from art, was strongly guarded from the time of its capture in 1556. The present fortifications of Bassein belon

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1 Da Cunha's Chaul and Bassein, 206. Interesting details of the settlement of the land revenue at Goa in 1510 are given in the Commentaries of Albuquerque, II. 12. *Thánádár* is there (p. 126) explained by the Arab-Portuguese word Almoxarife. Both words closely correspond to the English Collector or Superintendent.

2 Da Cunha's Chaul and Bassein, 206.

3 Da Cunha, 201.

4 Da Cunha, 203. The Karanja riot was soon quelled by the brave Captain Fernão de Sampayo da Cunha. Mickle's Lusiad, I. cciii., mentions tumults among the Portuguese in Chaul, Bassein, Tárápur, and Thána.

There are one or two references to local Hindu chiefs in alliance with the Portuguese In 1617 the friendship of the Jaeda (Yádav) chief of Sárceta, apparently Sávta six miles east of Dáhánu, was so important that the Portuguese allowed him to perform his own rites when he came to Daman. O. Chron. de Tis. IV. 22. There was also Vergi and his Bagulos, apparently Bohrji and his Báglánis. O. Chron. de Tis, IV. 22.

5 O. Chron. de Tis. I, 29, 35.

to about the close of the sixteenth cen ry,[1] and the beautiful fort of Thána was not begun till about 1730, and was unfinished when Sálsette was taken by the Maráthás in 1739.[2] Of creek-bank defences the most notable were four wooden stockades at Sopára made by General Luis de Mello Pereira, soon after the cession of Bassein (1534).[3] Of fortified custom-houses or factories the chief was at Manor,[4] and fortified religious houses are mentioned at Yerangal near Versova, and at Bándra in Sálsette.[5]

In the north-east, south of Asheri and Manor, a line of forts, along the east or left bank of the Vaitarna, guarded Kelva-Máhim from the raids of the Koli chiefs of Jawhár. Of this line of forts traces remain in the villages of Haloli, Sákda, Dhaisar, and Párgaon.

South of the Tánsa river, the fort of Mándvi about fifteen miles north-east of Bassein and the stockaded post at the sub-divisional town of Saiván, five miles east of Mándvi, guarded the rich lands of Sopára and Bassein from attacks along the left or south bank of the Tánsa valley. The Tungár and Kámandurg range, running south from Mándvi, protected the eastern frontier as far as the valley of the Kámvádi or Bhiwndi river and the Bassein creek. The entrance to Bassein along the right or north bank of this creek was blocked by a line of forts, Kámbe about two miles west of Bhiwndi, then Ju-Nándikna, Gava (Gaunna of the maps), Phiringpáda, Paigaon, Navgad or Sassu-Navghar, and the striking fortified hillock near the sub-divisional town of Káman. Further south there was a fortlet named Santa Cruz, on the river bank opposite Kalyán, and in the mainland across from Thána are remains of mansions or granges which seem to have been fortified. Another row of watch-towers guarded the coast from Shirgaon, fifty miles south to Dántivra at the mouth of the Vaitarna.[6]

Army.

Under the General of the North, these forts were commanded by officers, of whom the chief were the captains of Bassein, Daman, Chaul, and Sálsette. Besides them, between the Vaitarna and Karanja, were fourteen commandants of forts and stockaded posts.[7]

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[1] There was a fort at Bassein from the time of its conquest in 1534; but the present fortifications are not older than about the close of the sixteenth century. Nairne's Konkan, 46. Gemelli Careri (1695) noticed that they were still unfinished. Churchill's Voyages, IV. 191.

[2] Sálsette was never well defended. There were coast forts at Dhárávi and Versova, a small watch-tower at Bándra, and at Thána three small fortlets, one to the north of the city a square fort with two bastions named Reis Magos, and two round towers to the south, St. Pedro and St. Jeronimo. In 1728 complaints were made of the defenceless state of the island, and the present beautiful fort was begun. But, according to an English writer (Grose, I. 48-51), from the greed of the Jesuits, it was never finished. See Da Cunha's Bassein, 200.

[3] Da Cunha's Chaul and Bassein, 159. See Places of Interest, Sopára.

[4] In 1728 Manor is described as not worthy to be called a fort. O. Chron. de Tis. I. 58.

[5] Nairne's Konkan, 60. In 1673 the Jesuit college at Bándra had seven guns mounted in front and a good store of small arms. Fryer's New Account, 71.

[6] Two miles south of Shirgaon fort is Máhim fort, half a mile further the Phadke tower, a mile more the Madla tower, another mile the Alibág fort and Pán tower, further south is the Danda fort, and near Danda the Tánkicha tower. South of this, almost every village, Usarni, Mathana, Yedvan, Kori, and Dántivra has its fort. A little inland are forts at Kartála, Chatalo, and Viráthan. Mr. W. B. Mulock, C.S.

[7] Nairne's Konkan, 50.

Chapter VII. History. PORTUGUESE. 1530-1610.

Army.

The captains and commandants were chosen from certain noble families who had a right to the posts. The commands were usually held for a term of three years; but this was not always the case, as the captain of Karanja is mentioned as holding the command for life.[1] Under the captain in all important places, the garrison consisted of a certain number of Portuguese soldiers, some native troops, and some slaves.[2] To guard the open country nine flying companies, or *volantes*, were enlisted, and afterwards, as the Moghals and Maráthás grew more troublesome, fresh companies of sepoys were formed. There were also two troops of horse, one at Bassein the other at Daman.[3] Finally, there was a militia, the owners of every village supplying a few men.[4] At sea the Portuguese early established their supremacy and forced Indian traders to take their passes. The coast was guarded by a line of forts, and companies were named from the Goa army-corps to man country boats.[5]

Navy.

To keep the rule of the sea was no easy task. In 1570 there were two centres of hostile shipping, one on the Malabár coast the other in the Persian gulf. Some writers describe these rivals of the Portuguese as peaceful traders. A few may have been driven from trade by Portuguese exactions. But the bulk of them were pirates and rovers, who not only seized Portuguese ships and ships carrying Portuguese passes, but landed and pillaged the Portuguese coasts.[6] So dangerous were they that (1570) the Portuguese had to keep two fleets to act against them, the fleet of the north and the fleet of the south.[7] In the beginning of the seventeenth century after the arrival of the Dutch (1597) and the English (1609), the Portuguese ceased to be the first naval power. Till 1624 they continued strong enough to force native craft to carry their passes. But with the English capture of Ormuz in 1623 and the Dutch

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1 Da Cunha's Chaul and Bassein, 203. Of the post of captain, Fryer (1673) says: 'The several capitaneos are triennial, which are the alternate governments entailed on the families of the conquerors, and therefore made circular. Every one in his course has his turn to make in some place or other for three years, and upon these they can borrow or take up money as certain as upon their hereditary estates, the next incumbent being security for the payment.' New Account, 73.

2 In Asheri, in the sixteenth century, there is said to have been a garrison of about 700 including women and children. The Europeans were chiefly pardoned criminals. In 1720 there were 150 men and three corporals. (Details are given under Asheri in Places of Interest). In 1634 the Bassein garrison was 2400 strong, of whom 400 were Europeans, 200 Native Christians, and 1800 slaves. O. Chron. de Tis. III. 243. The Thána garrison, in 1634, was a captain, eight soldiers, and four guns. Da Cunha' Chaul and Bassein, 181. The Karanja garrison, in 1634, included a captain, six soldiers, one bombardier, and five messengers. Da Cunha's Chaul and Bassein, 202. Native soldiers, or *pies*, are mentioned as early as 1534. Do Couto, IV. 96, in Nairne's Konkan, 51. The Saiván stockade had a captain, twenty-nine Europeans, and 530 natives and slaves. Da Cunha, 158.

3 O. Chron. de Tis. I. 29-35.

4 In Karanja the owners of villages and others interested in the defence of the island kept up a force of 100 armed men. Da Cunha's Chaul and Bassein, 203. In every village the proprietor was bound to have a body of twenty or thirty men trained in the use of arms. O. Chron. de Tis. I. 29-35.

5 O Chron. de Tis. I. 29-35.

6 Fryer (New Account, 63) describes the Malabárs (1673) as not only seizing cattle, but depopulating whole villages by their outrages, either destroying them by fire and sword or compelling to a worse fate, eternal and untolerable slavery.

7 Nairne's Konkan, 56. In 1728 there were twenty-one armed boats at Bassein, carrying from sixteen to eighteen pieces of ordnance. Da Cunha's Chaul and Bassein, 209.

capture of Kochin in 1663, the claim of supremacy at sea was given up.[1]

Administration.

At Bassein, besides the General of the North the captain and the garrison, there was a factor, a collector or *thánádár*, a magistrate or *ouvidor*, a police superintendent or *meirinho*, a sea bailiff, a commissary of ordnance *almoxarife dos almazens*, a king's solicitor, an administrator of intestates, a chief of the night-watch, and a master-builder.[2] Besides at Bassein, there were collectors, or *thánádárs*, at Thána, Agáshi, Bándra, and Karanja.[3] There was also occasionally at Bassein a special appeal judge, called a *veador* or overseer, who heard appeals from all the magistrates or *ouvidors* of the north coast. In Bassein and Chaul criminal and civil cases were settled by magistrates, who were subordinate to the captain of the fort and were often forced to decide as the captain pleased.[4] From the decision of the magistrate in early times an appeal lay to the Supreme Court or *Reluçao* at Goa. Afterwards, about 1587, one of the bench of six or eight judges, or *desembargadores*, was appointed to Bassein. These judges, besides appeals, heard important civil and criminal suits. The cases were conducted by native pleaders, who are said not to have had much knowledge of law.[5]

Land System.

Of the Portuguese land system the available details are given in the Land Administration Chapter. The chief peculiarity was the grant of large areas of land, at from four to ten per cent of the regular rental, to landlords or *fazendeiros*. These landlords were

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1 Nairne's Konkan, 58. In 1638 Mandelslo noticed that the Portuguese came out from Bassein to the English ship in which he was sailing, and asked the captain to take a bark to Goa as they feared the Dutch who were roaming about. Da Cunha's Bassein and Chaul, 229. The English granted passes to native shipping at least as early as 1734 (see below, p. 497), and perhaps as far back as 1690 (Hamilton's New Account, I. 216).

2 The Bassein details were, the captain £128 15*s.* (*reis* 600,000), his staff, a *náik*, ifteen peons, and two servants £3 2*s.* (*reis* 14,400), four torch-bearers and oil £12 7*s.* *reis* 57,600), three water-bearers and one umbrella-carrier £3 2*s.* (*reis* 14,400); the actor £43 (*reis* 200,000), his staff, two clerks £21 10*s.* (*reis* 100,000), two torch-bearers nd oil £6 4*s.* (*reis* 28,800), and 20 peons 19*s.* (*tángás* 60); the collector or *thánádár* £43 *eis* 200,000), his staff, 20 peons £18 15*s.* (*tángás* 1200), 4 musketeers £5 (*tángás* 336), *náik* 18*s.* (*pardáos* 24), a private 7*s.* (*vintens* 84), a clerk £6 8*s.* (*reis* 30,000), d guard of five £2 12*s.* (*reis* 12,072); a translator £3 2*s.* (*reis* 14,400), a writer 6*s.* (*reis* 10,800), and a cooper £3 12*s.* (*reis* 16,800); the magistrate or *ouvidor* 1 10*s.* (*reis* 100,000), his five messengers 5*s.* (*tángás* 15); the police superintent £21 10*s.* (*reis* 100,000), and his ten constables 9*s.* (*tángás* 30); the bailiff on £2 11*s.* (*reis* 12,000); the commissary of ordnance, *almoxarife dos nazens*, £6 8*s.* (*reis* 30,000), and his clerk £2 11*s.* (*reis* 12,000); the king's licitor £4 6*s.* (*reis* 20,000); the administrator of intestates £3 17*s.* (*reis* 18,000), nd his clerk £3 17*s.* (*reis* 18,000); the chief of the night-watch £5 8*s.* *eis* 25,200); and the master-builder £3 18*s.* (*reis* 18,000). Da Cunha's Chaul and assein, 218, 221, 222. The Thána details were, a manager or *thánádár* £6 8*s.* *eis* 30,000), and five peons; a magistrate or *ouvidor* £21 10*s.* (*reis* 100,000) and five peons; a police superintendent or *meirinho* on £3 18*s.* (*reis* 18,000) and eight peons; a jail-keeper on £2 11*s.* (*reis* 12,000) and two peons; and a customs-clerk n £4 6*s.* (*reis* 20,000). Da Cunha's Chaul and Bassein, 181-182.

3 Da Cunha's Chaul and Bassein, 222. In a letter to the king of Portugal in 1548 imao Botelho complains of the *thánádárs* as costly, useless, and oppressive. In his pinion there should only be two at Thána and Karanja, with a third at Agáshi in var time. Col. de Mon. Ined. V. 7-8.

4 Nairne's Konkan, 48.

5 Nairne's Konkan, 48. According to Gemelli Careri, who was himself a lawyer, there were no doctors of civil law in the Portuguese territory. The few native lawyers were bad advocates. Churchill, IV. 192.

Chapter VII. History.

PORTUGUESE. 1530-1670.

Land System.

generally soldiers or other Portuguese who deserved well of the state. The grant was nominally for three lives. But, at least in later times, the holder seems to have generally succeeded in having the grant renewed.[1]

No right in the land was conceded to the husbandmen or tenants. They seem to have been treated as part of the estate and not allowed to leave it.[2] Besides the villages tilled by their tenants, large landholders generally set apart some of their land as a home farm, and worked it by slaves most of them Africans.[3] Lands not granted on quit-rents were let from year to year, by the heads of villages, or *máhtárás*, to husbandmen who paid partly by a share of the crop and partly by money cesses.[4] These lands were under the supervision of state factors or *veadors*. Towards the close of the seventeenth century (1688), about one-half of the revenue of the province of Bassein was drawn from quit-rents.[5] The rest was partly land revenue collected from peasant-holders, partly the proceeds of cesses.[6]

Religion.

From the beginning to the close of their rule in Thána, with ebbs and flows of zeal and of success, the conversion of the people to Christianity continued one of the chief objects on which the Portuguese spent their energy and their wealth. In 1534 Goa was made the see of a bishop, and, about the same time, when the Gujarát king ceded Bassein and Sálsette, the great Franciscan Antonio do Porto devoted himself to the spread of Christianity.[7]

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1 Gemelli Careri in Da Cunha's Chaul and Bassein, 200, 201. Land-grants to the church were permanent. Ditto, 201.

2 In 1664, the articles under which Bombay was ceded to the English, stipulate that Kurambis, Bhandáris, and other people of Portuguese villages were not to be allowed to settle in Bombay, but were to be forthwith given to their masters. Bom. Geog. Soc. Trans. III. 69. In 1675 Fryer (New Account, 71) speaks of the gentry as like petty monarchs, holding the people in a state of villainage. In 1695 Gemelli Careri (Churchill, IV. 197) speaks of the owners of villages as to all intents and purposes like the feudal lords of mediæval times.

3 Great numbers of house slaves were brought from Africa and spread at low prices all over the Portuguese territories. Gemelli Careri in Churchill, IV. 203. Hamilton (1680-1720) notices that a good store of Mozambique negroes was brought to India. They were held in high esteem by the Indian Portuguese, who made them Christians and sometimes raised them to be priests (New Account, I. 10). Hamilton also notices (Ditto, I. 24) the import of slaves from Æthiopia. In driving off the Mask Arabs from Diu in 1670 African slaves are noted (Ditto, 140) as behaving with great gallantry. At the fall of Bassein (1739) negroes are mentioned in the stipulation about the release of prisoners. Jervis' Konkan, 130.

4 Gemelli Careri says, 'Peasants that hold in fee pay an imposition according to what they are worth every four months to the king's factors or treasurers.' Churchill, IV. 19

5 MS. Records in Nairne's Konkan, 49.

6 The chief cesses were on stone, salt-pans, fishers, liquor, and shops. A list is given in Reg. I. of 1808, and a summary in the Land Administration Chapter. One cess was a money commutation for supplying a certain number of horses. The commutation for an Arab horse was Rs. 132, and for a country horse Rs. 89. MS. Records in Nairne's Konkan, 49.

7 Except two monks of the order of the Blessed Trinity who came with Vasco da Gama in 1498 but were killed before making any converts the Franciscans were the first monks to come to India. Eight of them came in 1500. The Dominicans were next, arriving in 1513, but they were never so powerful or so successful as the Franciscans. The rise of the Jesuits dates from the arrival of St. Francis Xavier in 1542. A fourth religious body, the Hospitallers, came to India about 1681, but never rose to power. Da Cunha's Chaul and Bassein, 99, 227. Gemelli Careri mentions a fifth body the Recolets at Tárápur: these were a branch of Franciscans. Churchill IV. 198.

Between 1534 and 1552 he destroyed 200 temples, made over 10,000 converts, built twelve churches, and, by founding orphanages and monasteries, secured a supply of native priests.[1] Up to 1542 the work of conversion was almost solely carried on by the Franciscans. In 1542 the great St. Francis Xavier landed at Goa, and, with the help of a large body of Jesuits who arrived in the following year, Christianity spread rapidly. St. Xavier took much interest in Bassein. He established a Jesuit seminary in 1548, sent missionaries to Thána and Chaul in 1552, and thrice visited Bassein in 1544, 1548, and 1552.[2] Between 1570 and 1590 the Jesuits were most successful in Bassein. They took pains to make Bráhman and other high-caste converts, knowing that if the Bráhmans became Christians, many of the lower classes would follow their example, and they made the baptism of converts an occasion of great splendour and rejoicing. With these encouragements the number of converts rose from 1600 in 1573 to 9400 in 1588.[3] At Thána, about 1560, Gonsala Rodrigues, the superior of the Jesuit monastery, did much to spread Christianity by buying young children and collecting orphans. In three years he baptised from 5000 to 6000 souls.[4] From a special grant this Father founded a Christian village in the waste and wooded but well-watered valley of Vehár. Ground was bought and divided into holdings, and, in a few years, there was a population of 3000. They had 100 bullocks and ploughs, and an ample store of field tools all held in common. The villagers had religious teaching every day, and, in the evening, joined in singing the Christian doctrines. Close to the village was a famous shrine to a three-headed god, which pilgrims from Gujarát and from Kánara used to visit. This temple came into the possession of the Christians, the idol was broken, and the temple enlarged and dedicated to the Christian Trinity. The devil, jealous of the Christians, did what he could to mar their success. He appeared and frightened the people, and possessed some of them. The evil spirits would not be exorcised till they were

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1 Among the temples destroyed by Antonio do Porto some were at Agáshi, some at Bassein, and some at Thána. At most of the old places of pilgrimage, especially at the sacred pools or *tirths*, temples were thrown down. Some of the pools were filled with earth. At others, as at one famous pool between Bassein and Agáshi, the pool was converted, a chapel built to Our Lady of Healing, and the pilgrimage and cure-working continued. Among Antonio do Porto's reforms was the conversion of the Great Cave (III.) at Kanheri into a church of St. Michael, and the Bráhman caves at Mandapeshvar into a church of Our Lady of the Conception. Da Cunha's Chaul and Bassein, 163, 185, 191. Among the churches built were several by Antonio do Porto at Thána and Bassein, and there were three on Karanja. Of his orphanages one was at Agáshi, one of 130 boys at Thána, one of 300 boys at Vehár, and one at Mandapeshvar with 100 orphans (Ditto 159, 188, 192, 202). Of asylums or *misericordias* there was one in almost every settlement (Ditto 93, 102, 226). Among the converts the two most interesting were the heads of the Hindu monastery at Kanheri. They seem to have been Buddhists. After conversion one was called Paulo Rapozo and the other Francisco de Santa Maria. They were treated with much respect, and Francisco converted several of the other monks to Christianity. Paulo Rapozo was presented with three villages which he left to the college of Mountpezier or Mandapeshvar. Ditto 191.

2 Nairne's Konkan, 52.

3 Da Cunha's Chaul and Bassein, 234.

4 Oriente Conquistado, 2nd Ed. p. 85. The lower Hindus sold their children to Musalmáns and Christians. A child at the breast cost as much as a goat in Portugal: two sick children were bought for 1*s.* (8 *ans.*). Ditto, p. 50.

Chapter VII. History. PORTUGUESE. 1530-1670. *Religion.*

whipped out with scourges. The place was unhealthy and the village had to be moved to a higher site.[1] While the Jesuits were so successful in Bassein and in Thána, Manuel Gomes a Franciscan made (1575-1590) so many converts in Sálsette, about 6000 in Bándra alone, that he gained the name of the Apostle of Sálsette, and won for his order the high post of Christian Fathers in all the villages of Sálsette and Karanja.[2]

During the seventeenth century the conversion of Hindus, and the building of churches and monasteries was continued, and the church, especially the Jesuits, grew in wealth and power.[3] In 1634 there were sixty-three friars at Bassein, thirty of them Franciscans, fifteen Jesuits, ten Dominicans, and eight Augustines.[4] The parts about Bassein were thickly peopled with Christians, and the city was studded with Franciscan, Dominican, and Jesuit chapels.[5] At Thána there was a cathedral and many churches.[6] In 1664 the Jesuits suffered by the transfer of Bombay to the English. But the church was richer and more powerful than ever. In 1673 there were, in Thána, seven churches and colleges, and in Bassein six churches, four colleges, and two convents.[7] All the people in Sálsette were Christians,[8] and the Bándra Jesuits lived sumptuously, most of Sálsette being theirs.[9]

Persuasion seems to have been the chief means of conversion. Two hundred years earlier, in 1320, three or four Latin friars, in spite of Musalmán persecution, found the Hindus and Párs̀is ready to listen and be converted. The zeal of the early Portuguese friars, their generous gifts of alms, and their kind care of orphans, made many believe that the new faith was better than the old faith, and, in later times, other converts were won by the splendour of the Christian churches and the pomp of the Christian ceremonies. Converts, especially high caste converts, were treated with honour and distinction, and, for the first fifteen years after conversion, the poorer class of Christians were freed from the payment of tithes and first fruits.[10] The fact that the people of Bándra remained Hindus till about 1580, seems to show that the earlier conversions were the result of persuasion and encouragement, not of force. At the same time, from before the middle of the sixteenth century, the persuasion and encouragement to become Christians were accompanied by rules discouraging and suppressing Hinduism. In 1546 the king of Portugal ordered idols to be broken, idol-makers and performers of Hindu rites to be punished, and mosques to pay tribute.[11] These orders were not enforced and were renewed in

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1 Oriente Conquistado, 2nd Ed. p. 32.

2 Da Cunha's Chaul and Bassein, 196. The duties of the Christian Father, or Pater Christianorum, were to further Christianity, to foster Christians, and to gather others to Christ. (Ditto 102). The Jesuits held this office in Goa and Kochin, and the Dominicans in Chaul and Diu. Ditto.

3 Among seventeenth century churches were three in Thána built in 1605, the Jesuit college of St. Anne's in Bándra begun in 1620, and the chapel of Mount Mary, also at Bándra, probably about 1640.

4 Da Cunha's Chaul and Bassein, 241.

5 Da Cunha's Chaul and Bassein, 101.

6 Da Cunha's Chaul and Bassein, 182.

7 Nairne's Konkan, 54.

8 Fryer's New Account, 73.

9 Fryer's New Account, 70.

10 Nairne's Konkan, 55.

11 Nairne's Konkan, 55,

1555. Feasts and ceremonies, and Bráhman preachings washings and burnings were forbidden;[1] any one found with idols was to be sent to the galleys and his property forfeited. These orders were for a time evaded by the grant of licenses, but they seem to have been enforced in 1581.[2]

In 1560 the Inquisition was established in Goa, and by 1580 agents of the Inquisition, called commissaries, were at work in Chaul, Bassein, and Daman, collecting offenders and sending them for trial and punishment to Goa.[3] During the seventeenth century the power and wealth of the church increased. In 1673 they are said to have held most of Sálsette.[4] In 1695 the revenue of the church was said to be greater than the revenue of the king,[5] and in 1720 the power of the church was so great that they supervised the General of the North and made his government both uneasy and precarious.[6] The wealth of the church came partly from fines, tithes, first fruits, and state grants of money, but chiefly from gifts of land made both by the King and by private persons.[7]

On the whole Portuguese rule did good to the country. Till the middle of the seventeenth century order was well kept and life and property were fairly safe, large areas of salt waste and salt marsh were reclaimed, tillage was spread, and better and richer crops were grown. The country was covered with fine buildings; the church was rich and bountiful; the nobles and landlords were wealthy and prosperous, and the tenants, though they had little freedom, seem to have been well off. In 1630, Goez wrote that the persecution of the Portuguese had driven the people into the neighbouring territories, and that between Bassein and Daman the greater part of

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1 Nairne's Konkan, 55.

2 Nairne's Konkan, 55. The view that during the sixteenth century there was practical freedom from religious persecution in Portuguese territory is supported by Fulke Grevile's remark in 1599, that at Goa people of all nations were allowed to live after their own manners and religion, only in matters of justice they were ruled by Portuguese law. Bruce's Annals, I. 126. This tolerance seems to have lasted till much later times, as Baldæus about 1662 (Churchill's Voyages, III. 545) notices that at Kanarins, Moors, and Pagans of all nations, and Hamilton, about 1700 (New account, I. 251), notices that many Gentoos, lived in Goa. Careri (Churchill's Voyages, IV. 203) about the same time states that most of the merchants in Goa were idolators and Muhammadans who lived by themselves and had no public use of their religion.

3 Dellon in 1683 gives an account of the cruelties practised at the Goa Inquisition. Compare Hough's Christianity in India, I. 212-237. The Goa Inquisition was closed in 1774; it was again opened in 1779, and was finally suppressed in 1812. Da Cunha's Chaul and Bassein, 235.

4 Fryer's New Account, 70. Fryer (1673) is one of the few English writers who takes the side of the priests. 'All had now bowed to the cross, had they not been prevented by unhappy pretenders who preferred merchandise and private piques to the welfare of religion. It is morally probable, had not the Dutch and we interfered, all might have been Christians in these parts of the world.' New Account, 75.

5 Gemelli Careri in Churchill, IV. 198.

6 Hamilton's New Account, I. 180.

7 Half of the property of a man found with idols went to the church. Nairne's Konkan, 55. Of money grants the vicar of Karanja got £9 (*reis* 42,000); orphanages and monasteries got cash grants; the Christian Fathers were paid by the state, and a mosque fund was made over to the church. There were many grants of lands, and, unlike land grants to private persons, lands given to the church belonged to it for ever. Da Cunha's Chaul and Bassein, 102, 187, 201, 203, 235.

Chapter VII. History.

PORTUGUESE. 1530-1670.

the land was untilled.[1] If this account is correct the districts soon recovered their prosperity. In 1634 the island of Karanja was so well managed that its surplus revenue was used to help to spread religion in and out of India.[2]

Inland Thána.

During the sixteenth and the first part of the seventeenth centuries, the wild north-east of Thána remained under the Koli chiefs of Jawhár, and, except for a year or two at the beginning of the seventeenth century, the south-east or Kalyán district remained under Ahmadnagar.[3] On Malik Ambar's death, in 1626, Kalyán passed to the Moghals. In 1632 Sháhji, Shiváji's father, in the name of a child of the Ahmadnagar family, seized Násik, Trimbak, Sangamner, Junnar, and Kalyán. In 1635 a Moghal officer was sent to recover the Konkan from Sháhji, and forced him to take refuge in the hill-fort of Máhuli, and at last to surrender.[4] In 1636, as Adil Khán of Bijápur agreed to pay tribute, the Konkan was made over to him, and in the following year (1637) Sháhji entered the service of Bijápur.[5] For ten years the province of Kalyán, which is represented as stretching from the Vaitarna to the Nágothna river, remained under Bijápur.[6] The places specially noticed as ceded to Bijápur are Jival or Chaul, Bábal or Pábal perhaps the port of Panvel, Danda-Rájpuri, and Chákan in west Poona.[7] In 1648, by the capture of Kalyán, Shiváji began the series of aggressions, which, after a century of disorder, ended in the Maráthás gaining the whole of Thána, except the island of Bombay and some tracts in the wild north-east.[8] Kalyán town was retaken by the Moghals about 1661;[9] but Shiváji seems to have continued to hold part of the Kalyán district, as in 1663 he collected a force near Kalyán, and, in 1666, seems to have had an officer whom he styled governor of Kalyán.[10]

Trade.

In the North Konkan ports, the sixteenth and the first half of the seventeenth centuries, between the arrival of the Portuguese and the establishment of the English at Bombay, was on the whole a time of declining trade. At the beginning of the sixteenth century, Chaul and Thána, especially Chaul, were great centres of foreign trade having direct dealings westwards with the Persian Gulf, the Arabia coast, Egypt, and the African coast; south with Ceylon; and ea with Chittagong, Achin in Sumatra, and Malacca.[11] In the latt

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1 Calcutta Review, V. 271, in Da Cunha's Chaul and Bassein, 143. 'Tárápur w very rich, the best and most prosperous of the Daman districts.' Do Couto, VIII. 2 208 in Nairne's Konkan, 44. 2 Da Cunha's Chaul and Bassein, 203.

3 Musalmán writers include the north-east of Thána in Báglán, which, according t their accounts, stretched to the sea. See Elliot and Dowson, VII. 66.

4 Elliot and Dowson, VII, 59. 5 Elliot and Dowson, VII. 35, 52, and 57.

6 Grant Duff's Maráthás, 63. A line from Bhiwndi to Máhuli is perhaps nearer th actual limit. Baldæus (1666) puts the north boundary of Bijápur at Dauno (Dáhánu) thirty miles from Daman where the Bijápur and Moghal territories divided Malabá and Coromandel coast. Churchill's Voyages, III. 540.

7 Elliot and Dowson, VII. 256, 271.

8 Nairne's Konkan, 62. 9 Grant Duff's Maráthás, 86. 10 Jervis' Konkan, 92

11 Albuquerque (1500) mentions Chaul vessels trading to Malacca. Commentaries III. 200. The crew were Moors, the lading from Malacca was pepper, silk, sandal-wood, and wood aloes. Ditto 200. The chief export to Malacca was cloth. Ditto 69.

part of the sixteenth century their old share of the commerce with Europe left the North Konkan ports for Goa and for Diu in south Káthiáwár. Still Bassein, Máhim, Thána, and Chaul maintained a large coasting traffic with the Malabár, Gujarát, and Sindh ports, and a considerable foreign trade with the Persian Gulf, the Arabian and African coasts, and, to some extent, with Ceylon and the east. In the seventeenth century the direct European trade, centering in Surat in the hands of the British and the Dutch, passed more completely from the Konkan ports, and in the decay of Portuguese power the foreign trade with Persia, Arabia, Africa, and the east declined.[1] There remained little but a coasting traffic, chiefly north with Surat and south with Goa.

Under the Portuguese, foreign trade was a monopoly of the king. Most of the local sea trade was in the hands of free-traders or interlopers, whom the Portuguese government tried to put down.[2] The Bassein timber trade was chiefly carried on by the captains of forts and other government officers.[3]

During this period the chief local marts were Chaul, Thána, Máhim, and Bassein; and among places of less importance were Panvel, Kalyán, Bhiwndi, Kelva-Máhim, Agáshi, Tárápur and Bombay.[4] The chief marts with which the Thána ports were connected were, in India, Cambay Diu and Surat in Gujarát, and Diul-Sindhi in Sindh; Goa, Kalikat, Kochin, and Kúlam on the Malabár coast; and Chittagong on the Bay of Bengal. Of foreign marts there were Ormuz and Maskat in the Persian Gulf, and Shehr Julfar and Kalat on the Arabian coast; Socotra and Aden at the mouth of the Red Sea; Mocha Jidda and the Abyssinian coast on the Red Sea; Zaila, Quiloa, Brava, Mombaza, Melinda, Megadozo, and Sofála in East Africa; Colombo in the south; and, in the east, Malacca and Achin.[5] The articles of trade between the Konkan coast and these different marts were, of Food, rice, pulse, vegetables, cocoanuts, and

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1 The Portuguese lost Ormuz in the Persian Gulf in 1622, Maskat in 1650; and the east African ports between 1624 and 1698. Hamilton's New Account, I. 60, 103; Badger's Varthema, cx. 2 Nairne's Konkan, 56.

3 In 1581 the king complained of the slackness of officers in their duties, and because they made everything second to the gains of trade. Da Cunha's Chaul and Bassein, 144.

4 Chaul, 1502, a great place of trade, Badger's Varthema, 114, and Linschoten's (1590) Navigation, 20. Thána, 1538, an emporium and chief town in decay (Dom João de Castro Primeiro Roteiro, 70-75) exports rice (Frederick (1583) Harris, II. 344), has trade and manufactures (1627, O. Chron. de Tis. III. 258). Máhim, 1514, a place of small trade, Barbosa, Stanley's Edition, 68; 1554, has direct trade with Arabia, Mohit Jour. Ben. As. Soc. V-2, 461; Bassein, 1500, Gujarát port, Bird's Mirát-i-Ahmadi, 129; 1514, a great place of trade, Barbosa, 68; 1526, a Portuguese factory; 1534, a Portuguese capital; 1583, a chief place of trade, Fitch in Harris, I. 207; 1590, a great place of trade, Linschoten's Navigation, 20; 1607, a great place of trade, Pyrard de Laval (Portuguese Edition), II. 226; 1654, the English Company beg Cromwell to grant them Bassein. Bruce's Annals, I. 488. Of the smaller places, Panvel, Kalyán, and Bhiwndi are mentioned as Gujarát trade centres about 1500. Bird's Mirát-i-Ahmadi, 129. Kelva-Máhim was destroyed by the Portuguese in 1530; Agáshi, also twice destroyed, was a great ship-building centre in 1530, and was flourishing in 1540; Do Couto, IV. 99; Tárápur was destroyed in 1530, and was rich in food supplies in 1627. O Chron. de Tis. III. 258; Bombay is mentioned by Linschoten (1590) and by Baldæus (1660) in Churchill, III. 540.

5 Badger's Varthema, 1500, Commentaries of Albuquerque, 1500, Stanley's Barbosa, 1514, Mohit (1554) Jour. Ben. As. Soc. V-2; Davis' Voyage (1598) Kerr's Voyages, II. and VI. Baldæus (1660) Churchill's Voyages, III. 513-516.

Chapter VII. History. PORTUGUESE. 1500-1670. *Trade.*

betelnuts, which were sent from the Thána ports to Gujarát, Malabár, Persia, Arabia, and Africa; cocoanuts, betelnuts, and palm-sugar, which were brought to the Konkan ports from the Malabár coast;[1] dates and raisins which came from the Persian Gulf and the Arabian coast;[2] and Spanish wines and cases of strong waters which were brought from Europe.[3] Of Building Materials, large basalt columns and pillars 'as fine and hard as granite' were sent from Bassein to Goa;[4] and great quantities of the finest teak were sent to Goa, Gujarát, Sindh, and occasionally to the Persian Gulf and the Red Sea.[5] Of articles of Dress, cotton cloth made in the district, coloured cloth, gauze, and muslins embroidered with silver and gold, brought by land from Burhánpur and Masulipatam, were sent to the Malabár coast, Diu, Persia, Arabia, and Africa.[6] There was a considerable local manufacture of silks

[1] 1500, immense quantities of grain barley and vegetables grown in the Konkan, Badger's Varthema, 114; 1500, rice sent to the Malabár coast, Kerr's Voyages, II. 419; 1500, wheat to Africa, Vasco da Gama's Three Voyages, 129; 1514, arecas and cocoas sent to and from the Malabár coast, wheat rice millet and sesamum sent to Gujarát and Sindh, rice and cocoanuts to Ormuz, rice to Dhafar and Shehr in Arabia, rice and cocoanuts to Aden, rice millet and wheat to Africa, Stanley's Barbosa, 13, 30, 42, 68; 1583, corn and rice grown in the Konkan, Fitch in Harris, I. 207; 1585, rice grown in the Konkan, Cæsar Frederick Hakluyt, II. 344; 1590, rice peas and vegetables grown in the Konkan, Linschoten, 20; 1627, provisions sent to Surat, O. Chron. de Tis. III. 258. 1510, Stanley's Barbosa, 41-42, mentions that much rock-salt was sent from Ormuz to India. Salt is not likely to have been in demand on the Thána coast.

[2] 1514, dates and raisins brought from Ormuz, Shehr, and Aden: Stanley's Barbosa, 28, 31, 33, 42.

[3] Bruce's Annals, I. 308, Pyrard (1607). All the churches and sumptuous palaces in Goa are built of Bassein stone. Da Cunha's Chaul and Bassein, 140. The early Portuguese were greatly struck with the basalt columns of Dhárávi in west Sálsette. In 1538 Dom João de Castro wrote: Opposite Bassein is a mine of obelisks, a wonderful display of the power of nature. There is an infinite number of them arranged with such order and agreement that they seem to be organ pipes. Some of the pillars are four-sided, some five-sided, and some eight-sided. Each is so polished and perfect that it seems wrought by the hand of Phidias or other excellent workman. All stand very straight. Some touch, but each is self-contained, none springing out of or resting on another. They are about six feet broad. How long they are, it is impossible to say, for the only interest people take in them is in breaking not in measuring them. They stand from thirteen to sixteen cubits out of the ground, and apparently run underground as deep as the sea. If so the smallest obelisks would be ninety feet high. Had the hill held a mine of ore it would have been levelled with the plain; had the obelisks been pearls, at great danger to life the bottom of the sea would have been scoured for them. But because they are simply wonderful, men are too timid, too lazy to find out about them. Primeiro Roteiro, 112.

[4] Pyrard de Laval, Portuguese Edition, II. 226; French Edition, 165.

[5] 1514, planks and bamboos sent to Sindh, Stanley's Barbosa, 49, 50; 1510-1530, timber sent from Bassein to help the Egyptians and Turks to build fleets. Nairne's Konkan, 31; 1583, great export of timber from Bassein, Cæsar Frederick Hakluyt, II. 344; 1607, ditto Pyrard de Laval, II. 226; 1634, commandants of forts do great trade in timber, O. Chron. de Tis. I. 33.

[6] Local Trade, 1500, cotton stuffs in great abundance, Badger's Varthema, 114; sent to Kochin, Three Voyages, 364, and to Africa, ditto 287; 1514, cotton stuffs coarse and fine sent to Diu, to Ormuz, to Shehr and Dhafar in Arabia, to Aden, and to the African ports, Barbosa, 11-18, 28, 30-31, 42-60; 1538, gold cloth and plain cloth, Primeiro Roteiro, 70-75; 1585, black and red cloth, Frederick in Hakluyt, II. 344; 1590, Linschoten's Navigation, 20; 1627, cotton cloth, O. Chron. de Tis. III. 258. Inland Trade, 1554, muslins from Kandhár (in the Deccan), Daulatabad, Burhánpur, and Paithan came to Máhim and were sent to Arabia, Mohit in Jour. Ben. As. Soc. V-2, 461; 1660, chintz was brought from Masulipatam through Golkonda, Chándor, and Násik, and sent to Goa for Europe and to Persia and Arabia, Thevenot in Harris, II. 362. Very fine cloth from Khándesh, some painted, others with a mixture of silver and gold, used for veils, scarves, and handkerchiefs, ditto 373, 384. Apparently fine muslins came by sea from Bengal, Barbosa, 179.

and velvets,[1] and silk stuffs, brocades, and coloured silks were brought through the Persian Gulf, the Red Sea, and round the Cape of Good Hope.[2] Of Woollens, blankets were made in Thána,[3] and rugs, scarlet woollens, coarse camlets, and Norwich stuffs were brought from Europe round the Cape, and by the Red Sea and the Persian Gulf.[4] There was an export of sandals and an import of Spanish shoes.[5] Among miscellaneous articles of dress brought from Europe were gloves, belts, girdles, beaver hats, and plumes of feathers.[6] Of Personal Ornaments, jewels, pearls, and strings of agate beads went from Chaul to the Arabian coast,[7] and turquoises, pearls, and lapis lazuli came to the Konkan from the Persian Gulf;[8] ivory came from Abyssinia and was a great article of trade at Chaul;[9] and cut and branch coral came from Europe.[10] Of Spices, in which there was a great trade,[11] pepper came from the Malabár coast and Sumatra, cinnamon from Ceylon, camphor from Borneo, and cloves from the Moluccas, partly direct partly through the Malabár ports. These spices were used locally, sent inland, or re-exported to Persia and Arabia.[12] Of Drugs, opium is mentioned as brought from Burhánpur in Khándesh and from Aden.[13] Of dyes, indigo was brought from Burhánpur,[14] madder from Arabia,[15] dragon's blood from Socotra,[16] vermilion from Ormuz, Aden, and Europe,[17] and pigeon's dung from Africa.[18] Of Perfumes, rose-water was brought from Ormuz and Aden.[19] Of Metals, gold was brought from Sofála and Abyssinia in Africa, and in ingots and coined from Europe;[20] silver, copper, brass, and lead came from Europe;[21] and quicksilver from Ormuz and Aden, and

1 1580, Thána the seat of a great velvet manufacture, Yule's Marco Polo, II. 330, 331; 1583, a great traffic in silk and silk cloths, Fitch in Badger's Varthema, 113; 1620, silk, O. Chron. de Tis. III. 258.

2 1502, coloured silks from Europe by the Cape, Vasco da Gama's Three Voyages, 344; 1514, through Ormuz, and from Europe through Mecca and Aden, Barbosa, 27, 42; 1614, rich velvets and satins from Europe, Stevenson's Sketch of Discovery, 402-403; 1631, silk stockings and ribbons, Bruce's Annals, I. 308.

3 1585, blankets made in Thána, Cæsar Frederick in Hakluyt, II. 344.

4 1500, by the Cape, rugs and scarlet cloth, Vasco da Gama's Three Voyages, 344; 1510, from Europe through Mecca, woollens and camlets, Stanley's Barbosa, 28; and from the west, through Ormuz, scarlet woollens and coarse camlets, ditto 42; 1614, by the Cape, Norwich stuffs, Stevenson, 402.

5 Sandals exported, 1585, Fitch in Badger's Varthema, 113. Spanish shoes imported, 1631, Stevenson, 406.

6 1614 and 1631, Stevenson, 402-406; Bruce's Annals, I. 308.

7 1510, Stanley's Barbosa, 28-31.

8 Stanley's Barbosa, 42.

9 Stanley's Barbosa, 18; Fitch in Badger's Varthema, 113.

10 Vasco da Gama's Three Voyages, 344. Emeralds and other precious stones set in enamel are also mentioned as coming from Europe, 1614. Stevenson, 402-403.

11 1585, Fitch in Badger's Varthema, 113.

12 1500, Badger's Varthema, 124; Vasco da Gama's Three Voyages, 364; 1514, Stanley's Barbosa, 31, 42, 68, 203; 1512, Kerr's Voyages, VI. 66.

13 Burhánpur, 1660, Thevenot in Harris, II. 373-384; Aden, 1510, Stanley's Barbosa, 28, and Kerr's Voyages, II. 524.

14 Thevenot in Harris, II. 373-384.

15 Badger's Varthema, 85.

16 Stanley's Barbosa, 30.

17 Stanley's Barbosa, 28, 42; Vasco da Gama's Three Voyages, 344.

18 Stanley's Barbosa, 79.

19 Badger's Varthema, 11, 181; Stanley's Barbosa, 28, 42.

20 Stanley's Barbosa, 5, 11; 1628, Kerr's Voyages, II. 402, 516; Terry (1618) in Kerr's Voyages, IX. 392.

21 Silver, Terry in Kerr's Voyages, IX. 392; copper, Stanley's Barbosa, 27, Vasco da Gama's Three Voyages, 344; brass and lead, Kerr, II. 517. Great quantities of copper were sent inland and worked into cooking pots, Barbosa, 70. Lead was one of the first articles imported by the English, Bruce's Annals, I. 129.

Chapter VII. History. PORTUGUESE. 1500 - 1670. *Trade.*

round the Cape from Europe.[1] Of articles of Furniture and Hardware, desks and blackwood tables inlaid with ivory were made in Thána,[2] and arras hangings, large looking-glasses, figures in brass and stone, cabinets, pictures, fine basins and ewers, drinking and perspective glasses, swords with inlaid hilts, saddles, fowling pieces, toys, and knives were brought from Europe.[3] Of Animals, dogs were brought from Europe,[4] horses from the Persian Gulf and the Arab coast,[5] and elephants from Ceylon.[6] Pilgrims were carried to Mecca and slaves were brought from Abyssinia.[7]

The chief changes in the merchants were the disappearance of the Chinese, and the decrease of Arabs and Turks, and, to some extent, of local Musalmáns. Of new comers there were the Portuguese, and, occasionally, though they had few direct dealings with the north Konkan, English, Dutch, French, and Danes. In the beginning of the sixteenth century many Moorish merchants are noticed at Chaul, and trading from Chaul to the Malabár coast.[8] Hindus, as in previous periods, are found at long distances from India. A ship with a Hindu captain is met in the Red Sea;[9] and the Portuguese and Dutch found Hindus in the Persian Gulf, in Mocha, in the African ports, in Malacca, and in Achin in Sumatra.[10]

Ships.

During this period the Thána coast was famous for its ship-building. Between 1550 and 1600 great ships built at Agáshi and Bassein made many voyages to Europe,[11] and, in 1634, the English had four pinnaces built for the coast trade, two at Daman and two at Bassein.[12] The Portuguese historian Gaspar Correa gives a fuller description than any previous writer of the craft which were built at this time in the Konkan ports. The local boats in ordinary use were of two kinds, one which had the planking joined and sewn together with coir thread, the other whose planks were fastened with thin nails with broad heads which were rivetted inside with other broad heads fitted on.

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1 Ormuz, Stanley's Barbosa, 42; Aden, ditto 28; the Cape, Vasco da Gama's Three Voyages, 344; much of the quicksilver went inland, Stanley's Barbosa, 70.

2 1627, O. Chron. de Tis. III. 258.

3 1614, Stevenson, 402-403; Bruce's Annals, I. 308.

4 1614, Stevenson, 402.

5 1510, Stanley's Barbosa, 25, 42; Commentaries of Albuquerque, I. 63, 83.

6 Stanley's Barbosa, 167.

7 1618, Terry in Kerr's Voyages, IX. 392; 1500, Badger's Varthema, 86; 1510, Stanley's Barbosa, 18.

8 1500, Badger's Varthema, 114, 151.

9 1612, Dounton in Kerr's Voyages, VIII. 426. In the Persian Gulf near Maskat, Albuquerque's Commentaries, I. 100.

10 In Africa, Stanley's Barbosa, 13, Castanheda in Kerr's Voyages, II. 378, Vasco da Gama's Three Voyages, 137, note 1; in Achin, Davis' Voyage (Ed. 1880), 143. Albuquerque (1510) found large numbers of Hindus who seem to have been chiefly southerners 'Quilons and Chitims' in Malacca. They were governed by a Hindu in accordance with Hindu customs (Com. III. 146; compare Barbosa, 193, 194). There were Hindu rulers in Jáva and Sumatra. (Ditto, III. 73, 79, 151-161). Four Malabárs went with Vasco da Gama (1500) to Portugal and came back to Kalikat; on their return the Zamorin would not see them as they were only fishermen. Kerr's Voyages, II. 406. In 1612 (Kerr's Voyages, VIII. 476) Sarris got a letter from the Sháhbandar of Mocha in the Banian language and character; and in 1660 Baldæus (Churchill, III. 513-515) mentions Banian temples at Mocha. In 1603 Benedict Goes found Bráhmans at Gialalabath south of the Oxus; the king of Bokhára allowed them to levy a toll. Yule's Cathay, II. 559. In 1637 Olearius (Voyages, 200) found 12,000 Indian merchants in Ispahan in Persia, apparently Hindus.

11 Do Couto, IV. 99. Pyrard, French Edition, II. 114. No place had better timber than Bassein. Ditto, 115.

12 Bruce's Annals, I. 334.

The ships sewn with coir had keels, those fastened with nails were flat-bottomed; in other respects they were alike. The planks of the ship-sides went as high as the cargo, and above the planks were cloths thicker than bed-sacking and pitched with bitumen mixed with fish and cocoanut oil. Above the cloths were cane mats of the length of the ship, woven and very strong, a defence against the sea which let no water pass through. Inside, instead of decks, were chambers for the cargo covered with dried and woven palm-leaves, forming a shelving roof off which the rain ran and left the goods dry and unhurt. Above the palm-leaves cane mats were stretched, and on these the seamen walked without doing any harm. The crew were lodged above; no one had quarters below where the merchandise was stored. There was one large mast and two ropes on the sides, and one rope at the prow like a stay, and two halliards which came down to the stern and helped to hold the mast. The yard had two-thirds of its length abaft and one-third before the mast, and the sail was longer abaft than forward by one-third. They had only a single sheet, and the tack of the sail at the bow was made fast to the end of a sprit, almost as large as the mast with which they brought the sail very forward, so that they steered very close to the wind and set the sails very flat. They had no top-masts and no more than one large sail. The rudder, which was very large and of thin planks, was moved by ropes which ran along the outside of the ship. The anchors were of hard wood, and they fastened stones to the shanks so that they went to the bottom. They carried their drinking water in square and high tanks.[1]

Of Gujarát boats the ordinary deep-sea traders were apparently from 100 to 150 tons burden.[2] Besides these, there were in the sixteenth century some great vessels from 600 to 1000 tons burden,[3] and in the seventeenth century, in the pilgrim traffic between Surat and Mocha, still larger ships were used, from 1400 to 1600 tons and able to carry 1700 passengers.[4]

Goa was also a great ship-building place. In 1508 the Portuguese found that the carpenters and calkers of the king of Bijápur had built ships and galleys after the model of the Portuguese,[5] and in 1510 twelve very large ships were built after the model of the Flor de la Mar.[6]

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1 Vasco da Gama's Three Voyages, 239-242. A full account of the Portuguese shipping about 1600 is given in Pyrard, II. 118.

2 In 1612, Dounton in Kerr's Voyages, VIII. 426.

3 In 1510 Albuquerque found a beautiful fleet at Ormuz rigged out with flags, standards, and coloured ensigns. One of them was 600 tons and another 1000 tons, with many guns and fire-arms, and with men in sword-proof dresses. She was so well fitted that she required nothing from the king's magazine. She had three great stone anchors. Com. I. 105; II. 122.

4 1618, Terry in Kerr's Voyages, IX. 391, 392. One reason for building such large ships was that they might put to sea in the stormy months and avoid the Portuguese. 'The Gujarátis load their great ships of 900, 1200, and 1500 tons at Gogha, and steal out unknown to the Portuguese.' These ships were called Monsoon Junks (Kerr's Voyages, IX. 230). They are described as ill-built like an overgrown lighter broad and short but exceeding big (Terry's Voyage, 130). The scantlings of the Rahimi of 1500 tons were length 153 feet, breadth 42 feet, depth 31 feet. Kerr's Voyages, VIII. 487. Part of the crew in these big vessels were often Dutch. Baldæus in Churchill, III. 513.

5 Com. of Alb. II. 82.

6 Com. of Alb. II. 87.

Chapter VII. History.
PORTUGUESE. 1500-1670.
Ships.

According to Varthema (1500) the Kalikat boats were open and of three or four hundred butts in size. They were built without oakum, as the planks were joined with very great skill. They laid on pitch outside and used an immense quantity of iron nails. The sails were of cotton, and at the foot of each sail was a second sail which they spread to catch the wind. Their anchors were of stone fastened by two large ropes.[1] One of these Kalikat vessels is mentioned of 140 tons, with fifty-two of a crew, twenty to bail out water and for other purposes below, eight for the helm, four for the top and yard business, and twenty boys to dress provisions.[2] Very large boats are mentioned as trading to the Coromandel coast.[3]

Many foreign ships visited the Thána ports. In the beginning of the sixteenth century, Maskat was a great ship-building place. In 1510 Albuquerque found two very large ships ready to launch and a fleet of thirty-four ships great and small.[4] The establishment of Portuguese power in the Persian Gulf seems to have depressed the local seamen, as in the beginning of the seventeenth century the Persian Gulf boats are described as from forty to sixty tons, the planks sewn with date fibre and the tackle of date fibre. The anchor was the only bit of iron.[5] The Red Sea ships were larger and better built and were managed with great skill.[6] In the beginning of the sixteenth century large junks from Java and Malacca came to the Coromandel and Malabár coasts, and may occasionally have visited Chaul.[7]

The greatest change in the shipping of this period was the introduction of the square-rigged Portuguese vessels. They caused much astonishment at Anjidiv; the people had never seen any ships like them.[8] The vessels in Vasco da Gama's first fleet (1497-1500) varied from two hundred to fifty tons.[9] The size was

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1 Badger's Varthema, 152-154. Of these larger ships the flat-bottomed were called Sambuchis and those with keels Capels. Sambuchis seem to be *Sambuks* and Capels the same as Caravels, round lateen-rigged boats of 200 tons. (Com. of Alb. I. 4). Of smaller boats there were *praus* of ten paces, all of one piece with oars and a cane mast; *almadias* also all of one piece with a mast and oars; and *katurs* two-prowed, thirteen paces long, and very narrow and swift. These *katurs* were used by pirates (Ditto). A few years later Barbosa (p. 147) describes the ships of the Moors of Kalikat, as of about 200 tons, with keels but without nails, the planks sewn with mat cords, well pitched, the timber very good. They were without decks, but had divisions for stowing the merchandise separately.

2 1612, Dounton in Kerr's Voyages, VIII. 425.

3 1500, Vasco da Gama's Three Voyages, 339. They carried more than 1000 measures of rice of 105 pecks each.

4 Commentaries, I. 71, 81, 82.

5 John Eldred in Kerr's Voyages, VIII. 6.

6 One is mentioned in 1500 of 600 tons and 300 fighting men and bands of music with seven elephants (Kerr's Voyages, II. 412); another in 1502 had 700 men (Vasco da Gama's Three Voyages, 315); another in the same year had 300 passengers (Kerr's Voyages, II. 435-436).

7 Stanley's Barbosa, 193; Albuquerque's Commentaries, III. 63. So skilful were the Jáva boat-builders that Albuquerque (1511) brought sixty of them to Goa. Ditto, III. 168.

8 1498, Kerr's Voyages, II. 388. What astonished the people was the number of ropes and the number of sails; it was not the size of the ships. Vasco da Gama's Three Voyages, 145, 149.

9 The details were, the San Gabriel, the San Raphael, the Birrio, and a transport for provisions called a naveta (Lindsay's Merchant Shipping, II. 4). The size of these boats is generally given at from 100 to 200 tons (Kerr's Voyages, II. 521). But

soon increased to 600 and 700 tons[1] a change which had the important effect of forcing foreign trade to centre at one or two great ports. Of smaller vessels the Portuguese had caravels and galleys.[2] Before the close of the sixteenth century the size of the European East Indiamen had greatly increased. As early as 1590, the Portuguese had ships of 1600 tons; in 1609 the Dutch had ships of 1000 tons; and in 1615 there was an English ship of 1293 tons.[3] Hindu captains and sailors are mentioned,[4] but the favourite seamen were Arabs and Abyssinians.[5] A great advance had been made in navigation. The Musalmáns of Mozambique (1498) used Genoese compasses, and regulated their voyages by quadrants and sea charts;[6] the Moors were so well instructed in so many arts of navigation that they yielded little to the Portuguese.[7] Trade was still harassed by pirates, though they seem to have been less formidable than they had been in the fifteenth century or than they again were in the seventeenth century. Before the pirates were put down by the Portuguese, Bombay harbour, Goa, and Porka on the Kalikat coast were noted centres of piracy.[8]

Mr. Lindsay thinks they were larger between 250 and 300 tons register. The picture he gives shows the San Gabriel to have been a three-masted vessel with a high narrow poop and a high forecastle. The Gujarát *batela* and the Arab *botel* seem from their name (Port. *batel* a boat) and from the shape of their sterns to have been copied from Portuguese models. See Appendix A.

[1] The 1502 fleet was one 700, one 590, one 450, one 350, one 230, and one 160-ton ships, Kerr's Voyages, II. 521; in the 1503 fleet was one 600-ton ship. Ditto, V. 510.

[2] In 1524 Vasco da Gama brought out some caravels which were fitted with lateen rigging in Dábhol. Three Voyages, 308. Of galleys Dom João de Castro (1540) notices three kinds: *bastardos* from 20 to 300 tons, 130 soldiers and 140 men decked, with sails and 27 benches of three oars; *subtis*, 25 benches of three oars, the crew and size the same as *bastardos*; and *fustas*, smaller with 17 benches of two oars. Primeiro Roteiro, 275.

[3] In 1592 a Portuguese carack of 1600 tons was caught and taken as a prize to Dartmouth. It was 165 feet long, 46 feet broad, and 31 feet draught. Its main mast was 121 feet long and its main yard 106 feet. It had seven stories, one main orlop, three close decks, one forecastle, and a spar deck. Milburn's Oriental Commerce, I. 306. In 1600 Pyrard (Voyage, French ed. II. 114) mentions a Portuguese carack of 2000 tons. In 1616 a Portuguese carack of 1600 tons had a brilliant fight with four English vessels. Low's Indian Navy, I. 25-27. The first English fleet in the east included one ship of 600 tons with 200 men, one of 300 tons with 100 men, one of 260 tons with 80 men, one of 240 tons with 80 men, and one of 100 tons with forty men. Bruce's Annals, I. 129. Up to 1600 there was no English ship over 400 tons. Milburn's Oriental Commerce, I. IX. In 1615 the English East India Navy included one ship of 1293 tons, one of 1100, one of 1060, one of 900, one of 800, and others of 600. Stevenson, 150. The first Dutch fleet in the east (1598) included the Hope 250 tons, the Charity 160 tons, the Faith 160 tons, the Fidelity 100 tons, and the Good News 75 tons. Kerr's Voyages, VIII. 65. In 1604 the Dutch had ships of from 600 to 800 tons. Milburn's Oriental Commerce, II. 369. In 1609 they had three ships of 1000 tons each. Middleton in Kerr's Voyages, VIII. 349.

[4] 1612, Dounton in Kerr's Voyages, VIII. 426. Albuquerque (1508) found the Hindus of old Goa a maritime race and more inured to the hardships of the sea than any other nation. Com. II. 94.

[5] 1590, Linschoten in Vincent, II. 261.

[6] Kerr's Voyages, II. 318. According to De Castro (1540, Kerr's Voyages, VI. 310) a good Lascarin must be an Abyssinian.

[7] Vasco da Gama's Three Voyages, 138. In 1498 one of the pilots who took Vasco da Gama from Melinda in Africa to Kalikat was a Moor of Gujarát. Three Voyages, 137, 138. In 1504 a Moor of Cannanur was so acquainted with his trade, that he took Albuquerque straight from Cannanur to Mozambique. Com. I. 17. In Socotra Albuquerque found a Moor with an elaborate chart of Ormuz. Ditto, 52.

[8] Bombay Harbour, 1514, Stanley's Barbosa, 69; Goa, 1500, Vasco da Gama's Three Voyages, 244; Porka, 1500, Badger's Varthema, 154. In 1514, the Bombay pirate boats were small vessels like watch-boats, which went out to sea plundering and sometimes killing the crew of any weak boat they met. Stanley's Barbosa, 69.

Chapter VII. History.
PORTUGUESE. 1500-1670.
Bombay, 1664.

In November 1664, the island of Bombay passed from the Portuguese to the English. The English had for years been anxious to gain a station on the Konkan coast.[1] In June 1661, as part of the dower of his sister Katherine, the King of Portugal ceded the island and harbour of Bombay, which the English understood to include Sálsette and the other harbour islands.[2] In March 1662 a fleet of five men-of-war, under the command of the Earl of Marlborough, with Sir Abraham Shipman and 400 men accompanied by a new Portuguese Viceroy, left England for Bombay. Part of the fleet reached Bombay in September 1662 and the rest in October 1662. On being asked to make over Bombay and Sálsette to the English, the governor contended that the island of Bombay had alone been ceded, and on the ground of some alleged irregularity in the form of the letters or patent, he refused to give up even Bombay. The Portuguese Viceroy declined to interfere, and Sir Abraham Shipman was forced to retire first to Suváli at the mouth of the Tápti, and then to the small island of Anjidiv off the Kárwár coast. Here, cooped up and with no proper supplies, the English force remained for more than two years, losing their general and three hundred of the four hundred men. In November 1664, Sir Abraham Shipman's successor Mr. Humfrey Cooke, to preserve the remnant of his troops, agreed to accept Bombay without its dependencies, and to grant special privileges to its Portuguese residents.[3] In February 1665, when the

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In 1498, the Goa pirate craft are described as small brigandines filled with men, ornamented with flags and streamers, beating drums, and sounding trumpets. Kerr's Voyages, II. 387. Some pirate boats caught at Goa, in 1500, had small guns and cannon, javelins, long swords, large wooden bucklers covered with hides, long light bows, and long broad-pointed arrows. Vasco da Gama's Three Voyages, 252. There was already a European element in the Goa pirates. Ditto, 244.

[1] In 1625 the Directors proposed that the Company should take Bombay. Accordingly, in 1626, the President at Surat suggested to the Dutch a joint occupation of the island, but the Dutch declined, and the scheme was abandoned (Bruce's Annals, I. 273). In 1640 the Surat Council brought Bombay to notice as the best place on the west coast of India for a station (Ditto, I. 366), and, in 1652, they suggested that Bombay and Bassein should be bought from the Portuguese (I. 472). In 1654, in an address to Cromwell, the Company mentioned Bassein and Bombay as the most suitable places for an English settlement in India (I. 488). In 1659 the Surat Council recommended that an application should be made to the King of Portugal to cede some place on the west coast, Danda-Rájpuri, Bombay, or Versova (Ditto, I. 548). Finally, at the close of 1661 (7th December), in a letter which must have crossed the Directors' letter telling of the cession of Bombay, the President at Surat wrote (Ditto, II. 111) that, unless a station could be obtained which would place the Company's servants out of the reach of the Moghal and Shiváji and render them independent of the overbearing Dutch, it would be more prudent to bring off their property and servants, than to leave them exposed to continual risks and dangers.

It was its isolated position rather than its harbour that made the English covet Bombay. Then and till much later, Bombay harbour was by many considered too big. In 1857, in meeting objections urged against Kárwár on the ground of its smallness, Captain Taylor wrote (27th July 1857), 'Harbours can be too large as well as too small. The storms of 1837 and 1854 show us that Bombay would be a better port if it was not open to the south-west, and had not an expanse of eight miles of water to the south-east.' Bom. Gov. Rec. 248 of 1862-64, 29, 30.

[2] According to Captain Hamilton (1680-1720), 'the royalties appending on Bombay reached as far as Versova in Sálsette.' (New Account, I. 185). This does not agree with other writers and is probably inaccurate.

[3] Cooke renounced all claims to the neighbouring islands, promised to exempt the Portuguese from customs, to restore deserters, runaway slaves, husbandmen, and craftsmen, and not to interfere with the Roman Catholic religion. Trans. Bom.

island was handed over, only 119 Englishmen landed in Bombay.[1] At the time of the transfer the island is said to have had 10,000 inhabitants and to have yielded a revenue of about £2800 (Rs.28,000).[2]

Bombay, 1664.

The cession of Bombay and its dependencies was part of a scheme under which England and Portugal were to join in resisting the growing power of the Dutch. A close alliance between the English and the Portuguese seemed their only chance of safety. In 1656 the Dutch had driven the Portuguese from Ceylon. They were besieging the English at Bantam and blockading the Portuguese at Goa; 'If the Dutch took Goa, Diu must follow, and if Diu fell, the English Company might wind up their affairs.'[3] The scheme was ruined by the looseness of the connection between the Portuguese in Europe and the Portuguese in India. The local Portuguese feeling against the cession of territory was strong, and the expression of the King's surprise and grief at their disobedience failed to overcome it.[4] Bitter hatred, instead of friendship, took the place of the old rivalry between the Portuguese and the English.[5] Without the dependencies which were to have furnished supplies and a revenue, the island was costly, and, whatever its value as a place of trade, it was no addition of strength in a struggle with the Dutch. The King determined to grant the prayer of the Company and to hand them Bombay as a trading station. On the first of September 1668, the ship Constantinople arrived at Surat, bringing the copy of a Royal Charter bestowing Bombay on the Honourable Company. The island was granted 'in as ample a manner as it came to the crown,' and was to be held on the payment of a yearly quit-rent of £10 in gold. With the island were granted all stores arms and ammunition, together with such political powers as were necessary for its defence and government.[6] In these three years of English management the revenue of the island had risen from about £3000 to about £6500.[7]

Geog. Soc. III. 68-71. These terms were never ratified either by the English or by the Portuguese. Anderson's English in Western India, 53. According to Mr. James Douglas, Kolába Point or Old Woman's Island was at first refused as not being part of Bombay. It and 'Putachos,' apparently Butcher's Island, seem to have been taken in 1666. Fryer's New Account, 64.

1 The details were, the Governor, one ensign, four serjeants, six corporals, four drummers, one surgeon, one surgeon's mate, two gunners, one gunner's mate, one gunsmith, and ninety-seven privates. Bruce's Annals, II. 157.

2 Fryer's New Account, 68; Warden in Bom. Geog. Soc. Trans. III. 45, 46.

3 Bruce's Annals, I. 522; Baldæus in Churchill, III. 548.

4 The King of Portugal to the Viceroy, 16th August 1663. Trans. Bom. Geog. Soc. III. 67.

5 Besides soreness at being 'choused by the Portugels' (Pepys' Diary, Chandos Ed. 155) the English were embittered by the efforts of the Jesuits to stir up disaffection in Bombay, and by the attempt of the Portuguese authorities to starve them out of the island by the levy of heavy dues on all provision-boats passing Thána or Karanja on their way to Bombay. Bruce, II. 175, 214. Of the relations between the Portuguese in India and the Portuguese in Europe, Fryer writes (New Account, 62), 'The Portuguese in East India will talk big of their King and how nearly allied to them, as if they were all cousin-germans at least. But for his commands, if contrary to their factions, they value them no more than if they were merely titular.'

6 Bruce's Annals, II. 199. The troops which formed the Company's first military establishment in Bombay numbered 198, of whom five were commissioned officers, 139 non-commissioned officers and privates, and fifty-four hat-wearing half-castes or *topazes*. There were twenty-one pieces of cannon and proportionate stores. Ditto, 240.

7 The details are given in Warden's Landed Tenures of Bombay, 8.

Chapter VII. History. PORTUGUESE. 1500-1670. *Bombay, 1664.*

The factors at first thought so poorly of their new possession, that, in 1668, they proposed to the Surat Council that Bombay should be given up, and the factory moved to Janjira rock.[1] But soon after, they began to esteem it 'a place of more consequence than they had formerly thought.'[2] Under the able management of Gerald Aungier (1669-1677) the revenue rose from £6500 to £9260 and the population from ten thousand to sixty thousand, while the military force was increased to four hundred Europeans and 1500 Portuguese native militia.[3]

In 1674 the traveller Fryer found the weak Government house, which under the Portuguese had been famous chiefly for its beautiful garden, loaded with cannon and strengthened by carefully guarded ramparts. Outside the fortified house, were the English burying-place and fields where cows and buffaloes grazed. At a short distance from the fort lay the town, in which confusedly lived the English, Portuguese, Topazes, Gentoos, Moors, and Koli Christians mostly fishermen. The town was about a mile in length with low houses, roofed with palm-leaves, all but a few left by the Portuguese and some built by the Company. There was a 'reasonable handsome' bázár, and at the end next the fort, a pretty house and church of the Portugals with orchards of Indian fruit.

A mile further up the harbour was a great fishing town, with a Portuguese church and religious house; then Parel with another church and estates belonging to the Jesuits. At Máhim the Portuguese had a complete church and house, the English a pretty customs-house and guard-house, and the Moors a tomb. The north and north-west were covered with cocoas, jacks, and mangoes. In the middle was Varli with an English watch. Malabár hill was a rocky wooded mountain, with, on its seaward slope, the remains of a stupendous pagoda.[4] Of the rest of the island, 40,000 acres of what might have been good land was salt marsh. In Kámáthipura there was water enough for boats, and at high tides the waves flooded the present Bhendi Bázár and flowed in a salt stream near the temple of Mumbádevi. Once a day Bombay was a group of islets, and the spring-tides destroyed all but the barren hills.[5]

Ten years more of fair prosperity were followed by about twenty years of deep depression (1688-1710). Then, after the union of the London and the English Companies, there came a steady, though at first slow, advance. But for fifty years more the English gained no fresh territory, and, except at sea, took no part in the struggles between the Moghals, Maráthás, Sidis, Ángriás, and Portuguese.[6]

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1 Grant Duff, 99. 2 Anderson, 56; Low's Indian Navy, I. 61.

3 Of the £6500 of revenue in 1667, £2000 were from the land. The Portuguese quit-rents were supposed to represent one-fourth of the crop. Bruce's Annals, III. 105.

4 Fryer's New Account, 61-70. Stones of this old temple are still preserved near the Válukeshvar reservoir.

5 Bruce's Annals, II. 215; Anderson, 53, 54; Hamilton's Description of Hindustán, II. 154.

6 Of the position of the English in Bombay, Fryer wrote in 1673: 'Our present concern is with the Portugals, Shiváji, and the Moghal. From the first is desired no more than a mutual friendship, from the second an appearance only, from the last a nearer commerce. The first and second become necessary for provisions for the belly

SECTION III.—THE MARÁTHÁS.

On his escape from Delhi at the close of 1666, Shiváji drove the Moghals out of most of the south-east of Thána. They continued to hold the great hill-forts of Karnála and Máhuli, but, after heavy fighting, lost them also in 1670. In 1670 the Portuguese defeated Shiváji at sea.[1] But he came perilously near them on land, taking several forts in the north-east of Thána and attacking Ghodbandar in Sálsette.[2] This advance of Shiváji's led the English to send him an envoy, and an alliance was agreed to, in which he promised to respect the English possessions.[3] In 1672 the Sidi of Janjira, whose appointment as Moghal admiral had lately (1662) increased his importance, blockaded the Karanja river and made a fort at its mouth. In October of the same year (1672) a Sidi and Moghal squadron landed troops on the banks of the Nágothna river, laid the country waste, and carried off the people as slaves.[4]

In February 1673 a Dutch fleet, under their Governor General, appeared before Bombay and caused such alarm that the settlers fled to the Portuguese territories. But the Governor, Gerald Aungier, had given so much care to the fortifications and to strengthening the garrison and organizing the militia that, after hovering about the mouth of the harbour for some time, the Dutch retired without attempting an attack.[5] Another cause of difficulty in Bombay were the Sidis. Nearly every season between 1672 and 1680, sometimes with leave sometimes without leave, the Sidis came to Bombay to winter, that is to pass the stormy south-west monsoon (May-October). In 1674 they scared the people from Sion fort in the north-east of the Island, but were attacked by English troops, and an agreement was made that not more than 300 of the Sidi's men were to remain on shore at one time and that none of them were to have any arms except a sword. These visits placed the English in an unpleasant dilemma. If they allowed the Sidis to land, they roused the suspicion and anger of Shiváji; if they forbad the Sidis landing they displeased the Moghals.[6]

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and building, the third for the gross of our trade. Wherefore offices of civility must be performed to each of these: but they, sometimes interfering, are the occasion of jealousies, these three being so diametrically opposite one to another. For, while the Moghal brings his fleet either to winter or to recruit in this bay, Seva takes offence: on the other hand, the Moghal would soon put a stop to all business should he be denied. The Portugals, in league with neither, think it a mean compliance in us to allow either of them countenance, especially to furnish them with guns and weapons to turn upon Christians which they wisely make an Inquisition crime. New Account, 70. What the King gave was the 'port, island, and premises, including all rights, territories, appurtenances, royalties, revenues, rents, customs, castles, forts, buildings, fortifications, privileges, franchises, and hereditaments.' Russel's Statutes of the East India Company, Appendix VIII. ix. The English, says Baldæus (1666), thought they had obtained an all-powerful treasure, though, indeed, Bombay has brought them nothing but trouble and loss. Malabár and Coromandel Coast, Churchill, III. 540.

[1] Nairne's Konkan, 65. This is the first mention of Shiváji's fleet. Orme's Historical Fragments, 207.

[2] Nairne's Konkan, 65.

[3] Anderson's English in Western India, 76-77.

[4] Orme's Historical Fragments, 38-39.

[5] Bruce's Annals, II. 319.

[6] Orme's Historical Fragments, 42; Low's Indian Navy, I. 62-63; Anderson's English in Western India, 79-81.

Chapter VII. History.
THE MARÁTHÁS. 1670-1800.

In April 1674 Shiváji was crowned at Ráygad fort near the town of Mahád in south Kolába. An embassy sent by the Bombay Government found him friendly. He granted them leave to trade to any part of his territory on paying an import duty of two and a half per cent; he allowed them to establish factories at Rájápur and Dábhol in Ratnágiri, at Chaul in Kolába, and at Kalyán; and he arranged to make good part of their losses from his sack of Rájápur in Ratnágiri.[1] In the same year (1674) Moro Pandit, a Marátha general, took up his quarters in Kalyán and called on the Portuguese to pay a *chauth* or twenty-five per cent tribute for Bassein.

State of the Country, 1675.

Of the state of the district between 1673 and 1675, Fryer has left several interesting details. Under the great Gerald Aungier, the English were founding a marine, fortifying Bombay, bringing the settlement into order, and making the island an asylum for traders and craftsmen; but trade was small and the climate was deadly.[2] In Sálsette and Bassein the Portuguese were 'effeminated in courage'; they kept their lands only because they lived among mean-spirited neighbours.[3] Still Sálsette was rich, with pleasant villages and country seats, the ground excellent either of itself or by the care of its inhabitants, yielding fine cabbages, coleworts and radishes, garden fruit, 'uncomparable' water-melons, and onions as sweet and well-tasted as an apple. Sálsette supplied with provisions not only the adjoining islands but Goa also. Every half mile, along the Bassein creek from Thána to Bassein, were 'delicate' country mansions. In Bándra the Jesuits lived in a great college with much splendour. Rural churches were scattered over the island, and Thána and Bándra were considerable towns.[4] Bassein was a great city with six churches, four convents, and two colleges, and stately dwellings graced with covered balconies and large two-storied windows. The land was plain and fruitful in sugarcane, rice, and other grain. Much of it had lately been destroyed by the Arabs of Maskat, who, without resistance, often set fire to the Portuguese villages, carried off their gentry into slavery, butchered their priests, and robbed their churches. Every year the Portuguese had a 'lusty' squadron at sea, but no sooner was the squadron passed than the Arabs landed and worked mischief.[5]

On his way to Junnar in Poona, in April 1675, Fryer found, on both sides of the Kalyán river, stately villages and dwellings of

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[1] Anderson's English in Western India, 77.

[2] Fryer's New Account, 65-70. Bruce's Annals, II. 244. Weavers came from Chaul to Bombay, and a street was ordered to be built for them stretching from the customs-house to the fort. Ditto. In 1669 Mr. Warwich Pett was sent to Bombay to instruct the settlers in ship-building (Ditto, II. 254).

[3] Fryer's New Account, 64; Baldæus in Churchill, III. 546; Chardin in Orme's Hist. Frag. 220.

[4] New Account, 70-73.

[5] Fryer's New Account, 75. Orme (Hist. Frag. 46) states that the Arabs numbered 600, fewer than the Bassein garrison, but the garrison remained panic-struck within their walls. This pusillanimity, adds Orme, exposed them to the contempt of all their neighbours. In 1670 the Arabs had seized and sacked Diu. Hamilton's New Account, I. 139. In 1674, according to Chardin, the Arabs were routed at Daman. Orme's Hist. Frag. 218.

Portuguese nobles, till, on the right, about a mile from Kalyán, they yielded to Shiváji. Kalyán was destroyed by the fury of the Portugals, afterwards of the Moghal, then of Shiváji, and now lately of the Moghal whose flames were hardly extinguished. By these incursions the town was so ruined that the houses were mean kennels and the people beggars.[1] Titvála, seven miles east, across rocky barren and parched ways, was, like Kalyán, reeking in ashes. The Moghals laid waste all in their road, both villages, fodder, and corn, carrying off cattle and women and children for slaves, and burning the woods so that runaways might have no shelter. Then the way led across some better country, with arable grounds, heaths, and forests, some of them on fire for two or three miles together. In the poor village of Murbád, where Fryer next stopped, the people had no provisions. Though several villages were in sight and the people greed enough to take money, with diligent search and much ado, only one hen was found. All the land was ploughed, but Shiváji coming reaped the harvest, leaving the tillers hardly enough to keep body and soul together. From Murbád the path led over hilly, but none of the worst ways, across burnt grass-lands; then over a fine meadow checkered with brooks and thriving villages, to the foot of the hills, to Dehir (Dhasai), a garrison town of Shiváji's, where he stabled his choicest horses. Here all were in arms, not suffering their women to stir out of the town. The town was crowded with people miserably poor. The garrison was a ragged regiment, their weapons more a cause of laughter than of terror.[2]

On his return from Junnar (May 24th), Fryer came by the Nána pass through Murbád and Barfta, perhaps Barvi about three miles north-east of Kalyán. The misery of the people seems to have struck him even more than on his way inland. His bearers could buy nothing, the people being 'harried out of their wits,' mistrusting their own countrymen as well as strangers, living as it were wildly, betaking themselves to the thickets and wildernesses among the hills upon the approach of any new face. At Barfta the 'Coombies or woodmen,' who lived in beehive-like huts lined with broad teak leaves, were not strong enough to aid their herds against the devouring jaws of wild beasts. Fires had to be kept up, lest the horse might 'lose one of his quarters or the oxen serve the wild beasts for a supper.' A strict watch was added, whose mutual answerings in a high tone were deafened by the roaring of tigers, the cries of jackals, and the yellings of *baloos* or overgrown wolves. The poor Coombies were all so harassed that they dared not till the ground, never expecting to reap what they sowed. Nor did they remain in their houses, but sought lurking places in deserts and caverns. So obvious were the hardships that Fryer's bearers often reflected on their own happiness under English rule.[3]

During these years (1673-1677) the relations of the English and Portuguese were still unfriendly. Enraged at the refusal of the Deputy Governor to give up a Malabár ship that had sought refuge

[1] Fryer's New Account, 124.
[2] Fryer's New Account, 127.
[3] Fryer's New Account, 142.

Chapter VII. History. THE MARÁTHÁS. 1670-1800.

in Bombay, the Portuguese General Manuel de Saldanha raised a force of 1200 men and marched against Bombay. But, on finding that this display of strength had no effect, he beat a retreat. Shortly after some Portuguese priests were found in Bombay, stirring up the Portuguese residents against the English, and an order was issued requiring 'all vagabond Pádres' to leave the island. The Portuguese authorities continued to starve Bombay, forbidding the export of rice from Bándra and placing an almost prohibitive duty on fruits, vegetables, and fowls. They tried to levy a ten per cent duty on all supplies passing Thána and Karanja on their way to Bombay, but this the English steadily resisted.[1]

Shiváji's Conquest, 1675-1680.

In 1675 Shiváji drove the Moghals from their Thána possessions, and, passing west along the Tánsa, began to fortify opposite the Portuguese town of Sáiván (Sibon). This produced some 'slender hostilities,' but the work went on.[2] In the following year Shiváji sent a force to Párnera in the south of Surat, and repaired and garrisoned the fort.[3] In 1678 Shiváji tried to burn the Musalmán boats in Bombay harbour. Failing in his first attempt he went back to Kalyán and tried to cross to Thána, but was stopped by Portuguese boats.[4] In the same year the Nágothna river was the scene of a struggle between some English troops from Bombay and Shiváji's general. In October 1679, to guard the southern shores of Bombay harbour against the Sidi's raids, Shiváji took possession of the small rocky island of Khánderi or Kenery at the mouth of the harbour. This island was claimed both by the Portuguese and by the English, but it had been neglected as it was supposed to have no fresh water. On its capture by Shiváji the English and Sidis attempted to turn out the Maráthás. The English sent an aged captain, or according to another account a drunk lieutenant, in a small vessel to find out what the Maráthás meant by landing on the island. The officer was induced to land, and he and his crew were cut off. The Revenge, a pink, and seven native craft were ordered to lie at anchor and block all approach to the rock. On this, the Maráthás attacked the English fleet, took one grab, and put to flight all except the Revenge. The little man-of-war was commanded by Captain Minchin, and the gallant Captain Keigwin was with him as Commodore. These officers allowed the Maráthás to board, and then, sweeping the decks with their great guns, destroyed some hundreds, sunk four of the enemy's vessels, and put the rest to flight. In spite of this success the Maráthás

Shiváji and the Sidis, 1675-1680.

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[1] Bruce's Annals, II. 392; Anderson's English in Western India, 86. According to Navarette the English overthrew the churches and cut to pieces the pictures on the altars. Orme's Hist. Frag. 203.

[2] Orme's Hist. Frag. 51-54. Shiváji is stated to have driven the Moghals from Kalyán, which, except the Portuguese strip of coast, included all the country below the hills as far north as Daman. Bruce's Annals, II. 48. Disorder among the Portuguese was one cause of Shiváji's success. In 1675 (May 25th) Fryer found at Kalyán 'a pragmatical Portugal who had fled to this place for designing the death of a fidalgo. He was about to accept the pay of Shiváji, and was marching at the head of forty men. He was a bold desperate fellow, a rich lout, no gentleman, a fit instrument to ruin his nation.' New Account, 144.

[3] Orme's Hist. Frag. 55.

[4] Nairne's Konkan, 67.

continued to hold Khánderi. Soon after (9th January 1680), as a counter movement, Sidi Kásim entrenched himself on Underi or Henery rock, about two miles to the east of Khánderi, and the Maráthás in vain tried to drive him out. The possession of these islands by enemies, or, at best, by doubtful friends, imperilled Bombay. The Deputy Governor prayed the Court for leave to expel them. In reply he was censured for not having called out the Company's ships and prevented the capture. But, owing to want of funds and the depressed state of trade, he was ordered to make no attempt to recover the islands, and was advised to avoid interference in all wars between Indian powers. An agreement was accordingly made acquiescing in Shiváji's possession of Khánderi.[1]

Sambháji, 1680.

On the death of Shiváji on the 5th of April 1680, Sambháji, his son and successor, by supporting the Emperor's rebel son Sultán Akbar, brought on himself the anger of Aurangzeb. In the fights that followed between the Sidis and the Maráthás the shores of the Bombay harbour were often ravaged. The English in Bombay were in constant alarm, as, from ill-advised reductions, they had only one armed ship and less than a hundred Europeans in the garrison.[2] In 1682 a Moghal army came from Junnar to Kalyán. The Portuguese had before this lost their hold of Shabáz or Belápur near Panvel, as the Sidi is mentioned as building a fort at Belápur to guard it against the Maráthás. After the rains the Maráthás and Sidis again fought in Bombay harbour, and Sambháji is mentioned as preparing to fortify the island of Elephanta and as ordering his admiral Daulat-Khán to invade Bombay, where the militia were embodied and 3000 of Aurangzeb's troops were landed at Mázgaon to help in the defence.[3] In 1683 the Moghals ravaged Kalyán, and the Portuguese fought with the Maráthás. Sambháji, who was repulsed before Chaul, seized the island of Karanja and plundered some places north of Bassein. In consequence of the capture of Bantam by the Dutch, Bombay was made the head English station in the East Indies; forty European recruits were sent, and 200 Rajputs ordered to be enrolled. At the close of the year Captain Keigwin, the commandant of the Bombay garrison, enraged by continued reductions in pay and privileges, revolted from the Company, seized and confined the Deputy Governor, and, with the concurrence of the garrison and the people of the island, declared that the island was under the King's protection. Mr. Child, the President, came from Surat to Bombay, but, failing to arouse any feeling in favour of the Company, returned to Surat. The revolt continued till October 1684, when Sir Thomas Grantham, a King's officer and Vice-Admiral of the Indian fleet, arrived from England, and coming to Bombay in November 1684, landed without attendants, and persuaded Keigwin to give up the island and retire to England.[4] Keigwin had ruled with honesty and success. He made a favourable

Bombay, 1682-1690.

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[1] Bruce's Annals, II. 447-448; Anderson's English in Western India, 82; Low's Indian Navy, I. 65-69. [2] Nairne's Konkan, 74; Bruce's Annals, II. 489.
[3] Nairne's Konkan, 74; Bruce's Annals, II. 60.
[4] Bruce's Annals, II. 512-541; Anderson's English in Western India, 105.

Chapter VII. History.

THE MARÁTHÁS. 1670-1800.

treaty with Sambháji and repressed the Sidi, forbidding him to come to Mázgaon except for water. He claimed, perhaps with justice, that his vigorous management had saved the island from falling into the hands either of the Maráthás or of the Moghals.[1] In 1684 Kalyán was again ravaged by the Moghals.[2] The war between the Portuguese and the Maráthás was renewed, the Portuguese retaking Karanja, Santa Cruz opposite Kalyán, and the great hill-fort of Asheri.[3] Sambháji in return ravaged the Portuguese territory and invested Bassein.[4]

Sir John Child, 1687-1690.

In 1687, under the influence of Sir Josiah Child, the Court of Directors, disgusted with the uncertain nature of their trading privileges in Surat and in Bengal, full of admiration for the Dutch system of independent and self-supporting centres of trade, and encouraged by the support they received from the Crown, determined to shake off their submission to the Moghal, to raise their leading Indian factories to be Regencies, to strengthen them so that they could not be taken by native attack, and to use their power at sea as a means of preventing Aurangzeb from interfering with their trade. With this object independent settlements were to be established at Bombay, Madras, and Chittagong. Bombay was to be the chief seat of power, as strong as art and money could make it, and Sálsette was to be seized and garrisoned. Mr., now Sir John, Child, the brother of Sir Josiah Child, was appointed Captain General and Admiral of the Company's forces by sea and land. He was directed to leave Surat and establish his head-quarters in Bombay, to make an alliance with the Maráthás, and to seize as many Moghal ships as he could, until the independence of the Company's stations was acknowledged. With this object a strong force both in ships and men was sent to Chittagong and to Bombay. These schemes and preparations failed. In Bengal, hostilities were begun before the whole force arrived; they were prosecuted with little success, and agreements were hurriedly patched up on the old basis of dependence on the Moghal. In the west matters went still worse. Sir John Child issued orders for the capture of Moghal ships while Mr. Harris and the other factors were still at Surat. With these hostages there was no chance that the fear of the destruction of the Moghal sea-trade would induce Aurangzeb to admit the independence of the English settlements. Aurangzeb at this time, besides his successes against Sambháji, had reduced both Bijápur and Golkonda. The attempt to wring concessions from him was hopeless and had to be given up, and envoys were sent to Bijápur to negotiate a peace and regain the former privileges. In the midst of these disappointments and failures Sir John Child died in Bombay on the 4th of February 1690.

Bombay, 1690.

On the 27th of February 1690 Aurangzeb passed an order granting the English leave to trade. The terms of this order were humiliating. The English had to admit their fault, crave pardon, pay a heavy fine, promise that they would go back to their old position of simple traders, and dismiss Child 'the origin of all the

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[1] Nairne's Konkan, 74; Bruce's Annals, II. 498.
[2] Nairne's Konkan, 75. [3] Orme's Hist. Frag. 141. [4] Nairne's Konkan, 76.

evil.' Before this pardon was granted (14th February 1689) the Sidi fleet and army had invaded Bombay, gained possession of Máhim, Mázgaon, and Sion, and held the Governor and the garrison as if besieged in the town and castle. The treaty with the English contained an order to the Sidi to withdraw from Bombay. But the English did not regain possession of Mázgaon, Máhim, and Sion, till the 22nd of June 1690.[1] So weak were the defences of the island and so powerless was the garrison, reduced by pestilence to thirty-five English, that, in Mr. Harris' opinion, if it had not been for the jealousy of Mukhtyár Khán the Moghal general, the Sidi might have conquered the island.[2] This foolhardy and ill-managed attempt[3] of the Childs to raise the Company to the position of an independent power is said to have cost the Company £416,000 (Rs. 41,60,000).[4] During the decline of Marátha vigour, that followed the capture and death of Sambháji, the Moghals overran most of the North Konkan. In 1689 they made several inroads into Portuguese territory, plundering small towns and threatening Bassein.[5] In 1690 a band of ruffians, under a leader named Kákáji, came plundering close to Bassein, and two years later the Sidi attacked Bassein and threatened Sálsette.[6] In 1694 Aurangzeb declared war on the Portuguese, and his troops ravaged the country so cruelly that the people had to take shelter within the walls of Bassein and Daman. Fortunately for the Portuguese Aurangzeb was in want of cannon to use against the Maráthás, and, on the promise of a supply, made a favourable treaty with the Portuguese.[7] But there seemed neither rest nor security for the rich peace-loving Portuguese. No sooner were matters settled with Aurangzeb than bands of Maskat Arabs landed in Sálsette, burnt the Portuguese villages and churches, killed their priests, and carried off 1400 prisoners into slavery.[8] Next year the Portuguese were somewhat encouraged by, what was now an unusual event, a sea victory over the Maráthás.[9]

Bombay continued very depressed. In 1694 trade was in a miserable state; the revenue had fallen from £5208 to £1416 (Rs. 52,080-Rs. 14,160), the cocoa-palms were almost totally neglected, and there were only a hundred Europeans in the garrison.[10] In 1696 want of funds required a reduction of sixty Christians and

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[1] Bruce's Annals, II. 550-642.
[2] Bruce's Annals, III. 94. The Jesuits had been active in helping the Sidi. As a punishment their lands in Bombay were seized. Ditto 95.
[3] Anderson's English in Western India, 117.
[4] Khafi Khán (1680-1735) seems to have visited Bombay before Sir John Child's troubles began. He was much struck by the strength and richness of the place. Elliot and Dowson, VII. 212.
[5] Ovington's Voyage to Surat.
[6] Nairne's Konkan, 77; Bruce's Annals, III. 124.
[7] Nairne's Konkan, 78.
[8] Hamilton in Nairne's Konkan, 78. The Arabs of Maskat had five large ships and 1500 men. In 1694 their strength was so great that they were expected to gain command of the Persian gulf. Bruce's Annals, III. 169-198.
[9] Nairne's Konkan, 78. Orme notices (Historical Fragments, 218) that as late as 1674 the Portuguese armada cruised every year off Goa to assert the sovereignty of the seas.
[10] Bruce's Annals, III. 164.

Chapter VII. History.

THE MARÁTHÁS. 1670-1800.

Bombay, 1690-1700.

340 Gentoos,[1] and, in 1697, there were only twenty-seven European soldiers.[2] In 1701 Máhim and other stations had been strengthened, but the garrison was weak. The Maráthás, Moors, Arabs, and Portuguese were ready to attack Bombay, and if reinforcements were not sent the island must be lost.[3] In 1702 the safety of the island was threatened by the Portuguese stopping the supply of provisions for the garrison, and giving secret help to the Maráthás. Added to this the plague broke out in the island, carried off some hundreds of the natives, and reduced the Europeans to the small number of seventy-six men. The plague was followed by a storm which destroyed the produce of the island and wrecked the greater part of the shipping.[4] In 1705 matters were little better. The garrison was very weak, the Hindu companies were disbanded for neglect of duty, the Surat trade was at a stand, and the trade with the Malabár coast was harassed by Kánhoji Ángria, a Shiváji, or Marátha robber.[5] In 1708 the king of Persia proposed to send an envoy to arrange with the English a joint attack on the Marátha and Arab pirates. But the Governor was forced to decline; Bombay was in no state to receive an envoy 'either by the appearance of its strength, or by having disposable shipping for the service solicited.'[6] The 'Unfortunate Isle of the East' was plague-stricken, empty, and ruined. Of 800 Europeans only fifty were left, six civilians, six commissioned officers, and not quite forty English soldiers. There was only one horse fit to ride and one pair of oxen able to draw a coach.[7] Bombay that had been one of the pleasantest places in India was brought to be one of the most dismal deserts.[8]

Portuguese Thána, 1690-1700.

Between Aurangzeb's treaty with the Portuguese in 1694 and his death in 1708, with the coast strip under the Portuguese and Kalyán under the Moghals, Thána seems to have been freer from war and plunder than it had been for years. Of the parts under the Moghals no details have been traced. But, in spite of all they had suffered, the Portuguese lands were richly tilled, and the people, except the lowest classes, were well-to-do. According to the Musalmán historian Kháfi Khán,[9] Bassein and Daman were very strong and the villages round them were flourishing, yielding a very large revenue. The Portuguese tilled the skirts of the hills and grew the best crops, sugarcane, pine-apples, and rice, with gardens of cocoa-palms and vast numbers of betel vines. Unlike the English, they attacked no ships except ships that refused their passes, or Arab and Maskat vessels with which they were always at war. The greatest act of Portuguese tyranny was, that they taught and brought up as Christians the children of any of their Musalmán or Hindu subjects

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[1] Bruce's Annals, III. 194; Anderson's English in Western India, 128.
[2] Bruce's Annals, III. 215.
[3] Bruce's Annals, III. 439.
[4] Bruce's Annals, III. 502-503.
[5] Bruce's Annals, III. 596-597.
[6] Bruce's Annals, III. 652.
[7] Anderson's English in Western India, 128, 163, 171-172.
[8] Hamilton's New Account, I. 240.
[9] Kháfi Khán's Muntakhabu-l-Lubáb in Elliot and Dowson, VII. 211-212, and 345-346. Kháfi Khán, who lived from about 1680 to 1735, travelled in the Konkan and visited Bombay. See below p. 485 note 2.

Chapter VII.
History.
THE MARÁTHÁS.
1670-1800.
Portuguese Thána, 1690-1700.

who died leaving no grown-up son.[1] Otherwise they were worthy of praise. They built villages and in all matters acted with much kindness to the people, and did not vex them with oppressive taxes. They set apart a quarter for the Musalmáns and appointed a *kázi* to settle all matters of taxes and marriages. Only the call to prayer was not allowed. A poor traveller might pass through their territory and meet with no trouble, except that he would not be able to say his prayers at his ease. Their places of worship were very conspicuous with burning tapers of camphor and figures of the Lord Jesus and Mary, very gaudy in wood, wax, and paint. They were strict in stopping tobacco, and a traveller might not carry more than for his own use. When they married, the girl was given as the dowry. They left the management of all affairs in the house and out of the house to their wives. They had only one wife and concubines were not allowed.[2]

In the beginning of 1695 the Italian traveller Gemelli Careri spent some time at Daman and Bassein, and in Sálsette.[3] Daman was a fairly pretty town in the Italian style. It had three broad streets and four cross streets, lined with regular rows of one-storied tiled dwellings, with oyster-shell windows instead of glass, and each house with its garden of fruit-trees. There were several good monasteries and four modern bastions, well-built though ill-supplied with cannon. There was a good garrison, a captain, and a revenue factor. The people were Portuguese, half-castes or *meştizos*, Musalmáns, and Hindus. Most of the Hindus lived in old Daman on the right bank of the river, a place of ill-planned streets and cottages, with mud walls and roofs thatched with palm-leaves. The Portuguese lived in great style, with slaves and palanquins.[4] Out-of-doors they rode in coaches drawn by oxen. The food was not good. The beef and pork were ill-tasted, they seldom killed sheep, and everybody could not go to the price of fowls. Their bread was excellent, and native fruits and many European herbs were plentiful. Under their coats the men wore an odd sort of breeches called *candales*, which when tied left something like the tops of boots on the leg. Others wore a short doublet, and under the doublet wide silk breeches, and some let their breeches hang to their ankles serving as hose.

Tárápur was well inhabited with monasteries of Dominicans and Recolets or Franciscans. At Bassein the fortifications were not finished. The people of fashion wore silk and thin muslins with long breeches to the heels, without stockings, and with sandals instead of shoes. A bride was richly dressed in the French fashion. For fifteen miles between Bassein and Cassabo, that is Agáshi, was

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[1] Muntakhabu-l-Lubáb in Elliot and Dowson, VII. 345.
[2] Muntakhabu-l-Lubáb in Elliot and Dowson, VII. 211-212 and 345-346.
[3] Churchill's Voyages, IV. 185-200.
[4] The number of slaves varied from six to ten in a small establishment and from thirty to forty in a large establishment. They carried umbrellas and palanquins and did other menial work. They cost little to buy, fifteen to twenty Naples crowns, and scarcely anything to keep, only a dish of rice once a day. They were blacks brought by Portuguese ships from Africa. Some were sold in war, some by their parents, and others, in despair, barbarously sold themselves. Churchill's Voyages, IV. 203.

Chapter VII. History.

THE MARÁTHÁS. 1670-1800.

Portuguese. Thána, 1695.

nothing but delightful gardens planted with several sorts of country fruit-trees, as palms, figs, mangoes, and others with abundance of sugarcanes. The gardens were always green and fruitful, watered with engines. The gentry, tempted by the cool pleasant lanes, had all pleasure houses at Agáshi, where they went in the hottest weather. About this time, besides the risk of slaughter by Pendhári free-booters and Maskat pirates, the people of Bassein were haunted by another form of sudden death. A plague, a pestilential disease called carazzo, exactly like a bubo, had for some years infested the north coast; cities were emptied in a few hours; Surat, Daman, Bassein, and Thána had all suffered.[1]

Sálsette, the best part of which belonged to the Jesuits, was very rich yielding abundance of sugarcane, rice, and fruit. There were several villages of poor wretched Gentiles, Moors, and Christians living in wattle and daub houses covered with straw or palm-leaves. The peasants were worse than vassals to the lords of the villages. They were bound to till the land or to farm as much as might put them in a condition to pay the landlord. They fled like slaves from one village to another, and their landlords brought them back by force. Those who held from large proprietors paid their rent in grain, sometimes with the addition of personal service. Those who held direct from the state paid the Government factor or treasurer a monthly imposition according to what they were worth. The chief places in the island were Bándra, Versova, and Thána. Thána stood in open country excellent good for India. It had three monasteries and a famous manufacture of calicoes.[2]

Careri makes no mention of the loss and havoc caused by recent raids and disturbances. But he tells of fierce fights at sea with the Maskat pirates;[3] of the Malabars, pirates of several nations, Moors, Hindus, Jews, and Christians, who with a great number of boats full of men fell on all they met; and of Savaji, the mortal enemy of the Portuguese, so strong that he could fight both the Moghals and the Portuguese. He brought into the field fifty thousand horse and as many or more foot, much better soldiers than the Moghals, for they lived a whole day on a piece of dry bread while the Moghals marched at their ease, carrying their women and abundance of provision and tents, so that they seemed a moving city. Savaji's subjects were robbers by sea and by land. It was dangerous at any time to sail along their coast, and impossible without a large convoy. When a ship passed their forts, the Savajis ran out in small well-manned boats, and robbed friend and foe. This was the pay their king allowed them.

Trade, 1660-1710.

During the first fifty years of the British possession of Bombay the trade of the Thána coast shows a gradual falling off in all the

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[1] This plague devastated Upper India from 1617 to 1625. Elliot and Dowson, VI. 407. It raged at Bijápur in 1689. Ditto, VII. 337. See Places of Interest, p. 33 and note 5.

[2] Churchill, IV. 198.

[3] There were still men of valour among the Portuguese. The admiral Antonio Machado de Brito, who was killed in a brawl in Goa in 1694 (3rd of December), had freed the Portuguese territory from banditti and defeated fourteen Arab ships which had attacked three vessels under his command. Churchill, IV. 199.

ports except in Bombay. In Bombay between 1664 and 1684 'trade flourished and increased wonderfully.'[1] This was the turning point in the modern history of the trade of the Thána coast, when, as of old, it began to draw to itself the chief foreign commerce of Western India. Between 1684 and 1688 Bombay was the centre of English commerce with Western India.[2] Then came the collapse and the years of deadly depression and of strife between the London and the English Companies, ending in 1702 in the formation of the New United Company.

In the beginning of the eighteenth century Hamilton[3] enters on his map of the Thána coast, Daman, Cape St. John, Tárápur, Bassein, Bombay, and Chaul. Besides these he mentions, between Daman and Bassein, Dáhánu, Tárápur, Máhim-Kellem or Kelva-Máhim and the island of Vaccas or Agáshi, and between Bassein and Bombay, Versova, Bándra, and Máhim. Of these ports Daman, in former times a place of good trade, was reduced to poverty; Dáhánu, Tárápur, Kelva-Máhim and the island of Vaccas were 'of small account in the table of trade;' Bassein was a place of small trade, its riches dead and buried in the churches; Versova was a small town driving a small trade in dry-fish; Bándra was most conspicuous, but it had no trade as the mouth of the river was pestered with rocks; Bombay, as noticed above, had fallen very low. Trade was so bad that, according to Hamilton, in 1696 the Governor Sir John Gayer preferred a prison in Surat where he could employ his money, to Government house in Bombay where there was no chance of trade. Thána, Kalyán, and Panvel are passed over in silence. Chaul, once a noted place of trade, was miserably poor.[4]

No details have been traced of the trade of Bombay at this period. Apparently vessels from Bombay occasionally traded to England, and to almost all the known Asiatic and east African ports. The following summary serves to show the character of the trade in which, a few years before, Bombay had played a considerable part, and in which, after a few years of almost complete effacement, it again acquired a large and growing share.

Of Indian ports north of the Thána coast, there were in Sindh, Tatta with a very large and rich trade; Cutchnagar apparently Cutchigad six miles north of Dwárka; Mángrol, and Pormain with considerable traffic; Diu, one of the best cities in India, but three-

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[1] Hamilton's New Account, I. 186.

[2] Khafi Khán, who seems to have visited Bombay before Child's troubles began, was much struck by its strength and richness. Inside of the fortress from the gate, on each side of the road, was a line of English youths of twelve or fourteen years, shouldering excellent muskets. At every step were young Englishmen with sprouting beards, handsome and well-clothed with fine muskets in their hands. Further on were Englishmen with long beards alike in age, accoutrements, and dress. Further on were Englishmen with white beards, clothed in brocade, with muskets on their shoulders, drawn up in two ranks in perfect array. Next were some English children, handsome and wearing pearls on the borders of their hats. Altogether there must have been nearly seven thousand musketeers, dressed and armed as for a review. Elliot and Dowson, VII. 351-352.

[3] Hamilton's knowledge of this coast lasted over about forty years from about 1680 to 1720.

[4] Hamilton's New Account, I. 179, 243.

Chapter VII. History.

THE MARÁTHÁS. 1670-800.

Trade, 1660-1710.

fourths empty; Gogha, a pretty large town with some trade; Cambay, a large city, a place of good trade; Broach, famous for its fine cloth and for its cotton 'the best in the world'; Surat, a great city with a very considerable trade 'in spite of convulsions'; Navsári, with a good manufacture of coarse and fine cloth; and Gandevi, with excellent teak exported and used in building houses and ships.

South of Chaul to Goa the coast towns were small and poor, empty and tradeless, the coast harassed by pirates.[1] Even Goa had little trade except in palm-juice arrack, which was bought yearly in great quantities by the English for punch. Between Goa and Cape Comorin, Kárwár, Honávar, and Bhatkal had a good trade. Mangalor was the greatest mart in Kánara, and Kannanur, Kálikat, and Kochin were all centres of considerable commerce. On the east coast Fort St. David was one of the most prosperous places; Madras was a well-peopled colony, and Masulipatam, Calcutta, and Hugli were great centres of trade.[2]

In the Persian Gulf, on the east coast, were Gombroon with English and Dutch factories and a good trade, Cong with a small trade, Bushire with a pretty good trade, and Bassora and Bagdád great cities much depressed by a pestilence and by the conquest of the Turks. On the west of the gulf, Maskat was strongly fortified and well supplied with merchandise. On the east coast of Arabia were Kuria-Muria, Doffar, and Kassin, inhospitable ports with a dislike of strangers and only a small trade. Aden was a place of little commerce. Its trade had passed to Mocha, the port of the great inland city of Sunan, with English and Dutch factories. Of the Red Sea marts, Jidda on the east coast and Massua on the west coast were the most important.[3] On the east coast of Africa, Magadoxo, Patta, Mombas, and Mozambique had little trade with India, partly because of the English pirates of Mozambique and partly because the coast as far south as Mombassa had lately (1692-1698) passed from the Portuguese to the Imám of Maskat. South of Mombassa there was little trade except some Portuguese traffic with Sena and some British dealing with Natal. Passing east, by the south of India, the rich trade of Ceylon was almost entirely in the hands of the Dutch and the English. On the east coast of the Bay of Bengal the chief places of trade were Chittagong, Árrákán, Syrian the only open port in Pegu, whose glory was laid in the dust by late wars with Siam and by its conquest by Burmah. Further east were Merji and Tenasserim, Malacca under the Dutch apparently with much lessened trade, Achin in Sumatra a rich and important mart for Indian goods, and Bencolin also in Sumátra with an English colony. The rich spice trade of Jáva and Borneo was in the hands of the Dutch. Siám and Cambodia were rich and were anxious to trade with the English. Cochin-China

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1 Hamilton mentions Danda-Rájpuri or Janjira, Zeferdon or Shrivardhan in Janjira, Dábhol, Rájápur, Gheria, Málvan, and Vengurla. New Account, I. 244-248.

2 Hamilton's New Account, II. 19.

3 These were, travelling west from Mokha, Mohai, Zibet, Jidda, with a great trade from the concourse of pilgrims to Mecca, Suez where trade was impossible from the intolerable avarice of the Turks, Zuakin, Massua, and Zeyla.

had little trade, but Tonquin was powerful and commercial. In China, 'the richest and best governed empire in the world,' the chief places where the English traded were Canton, Amoy, and Souchou. Amoy at the beginning of the eighteenth century was a great centre of English trade, but it was closed some years later by order of the Emperor. Japan in 1655 had risen on the Portuguese and killed the Christians, and the Dutch had taken advantage of Charles II.'s marriage with the Infanta of Portugal to persuade the Japanese to forbid the English to trade.

The trade between Bombay and other Thána ports was chiefly in grain, vegetables, fruit, fowls, and mutton for the Bombay market, and in teak from Bassein for house and ship building. This local trade was much hampered by the demands of the Portuguese and by taxes in Bombay.[1] The barrier of customs-houses, English Portuguese and Maráthi, and the disturbed state of the Deccan prevented any considerable inland trade.[2] Gujarát chiefly exported corn, cloth, and cotton, and the Káthiáwár ports yielded cotton, corn, cloth, pulse, and butter, and took pepper, sugar, and betelnut. From the South Konkan ports almost the only exports were cattle from Janjira and arrack from Goa. The Kánara ports yielded teak and poon timber, and the Malabár coast rice, sandalwood, pepper, betelnuts, and plenty of iron and steel. The east Madras ports yielded diamonds, the best tobacco in India, and beautiful chintz, and Calcutta and Hugli yielded saltpetre, piecegoods, silk, and opium.

Outside of India the ports in the Persian Gulf took Indian cloth and timber, and European broadcloth and hardware; they exported dates, rose-water, horses, and dry-fish. The east Arab ports took coarse calicoes, and exported myrrh, olibanum, frankincense, pearls, horses, and a red resin. Aden exported horses, finely shaped and mettlesome but very dear £50 or £60 being thought a small price for one. Mokha exported coffee, myrrh, and frankincense; Socotra exported aloes, and the Abyssinian ports low-gold, ivory, slaves, coffee, and ostrich feathers. The only dealings with the East African ports was a little Portuguese traffic in gold with Sena, and a British traffic in ivory with Natal. Ceylon was famous for its cinnamon, emeralds, sapphires, and cats-eyes. Syrian in Pegu imported Indian goods, European hats, and silver and lead which passed for money; it exported timber, ivory, lac, iron, tin, earth-oil, rubies, and diamonds. Achin and Bencolin in Sumátra took large quantities of Indian goods, and exported fine gold-dust and ivory. Siám had timber and *agala* wood. Cambodia had ivory, stick-lac, gum, and raw silk. Tonquin was rich in gold and copper, abundance of raw silk, lacquered ware, and coarse porcelain; the Chinese ports took putchoc from Cutch as incense, and exported gold, copper, raw and wrought silks, lacquered ware, porcelain, tea, and rhubarb. Gold

[1] The Portuguese levied a duty of 33 per cent and a transit fee of 20 per cent on timber passing Bassein. Anderson's Western India, 86. In Bombay Hamilton (New Account, I. 240) writes, 'I have seen Portuguese subjects bring twenty or thirty poultry to the market, and have five of the best taken for the custom of the rest.'

[2] There was five per cent to pay in Bombay, eight per cent in Thána, and arbitrary exactions in Kalyán. Bruce's Annals, III. 239.

Chapter VII. History. THE MARÁTHÁS. 1670-1800.

was plentiful in Japán, and its earthenware, lacquered work, and silks were in many respects better than the corresponding manufactures of China.

Trade, 1660-1710.

From England came lead in pigs, barrels of tar, sword blades and penknives, spectacles, looking-glasses, swinging glasses, hubble-bubbles, rosewater bottles, guns, and flowered cloth green scarlet and white.[1] The exports were indigo, pepper, coffee, drugs, cotton-wool, cloth, cotton, myrrh, aloes, saltpetre, book-muslins, and *doriás*.[2]

Merchants.

Among the Bombay merchants, the number of English, both in the Company's service and as private traders, had increased. The other merchants were chiefly Armenians, Hindus, and Musalmáns. As in former times, Hindu traders were settled at great distances from India. In 1669, among the schemes for increasing the population of Bombay was one for tempting Persian Banians to settle in the Island.[3] About 1700, at Bandar Abás the Banians were strong enough and rich enough to prevent the slaughter of cattle by paying a fine.[4] Banians were also settled at Cong and Bassora,[5] and at Mokha.[6]

Ships.

Some of the ships used by the English were of great size. Hamilton was at one time in command of a vessel that drew twenty-one feet. The native merchants had also large fleets of fine vessels. One Muhammadan merchant of Surat had a fleet of twenty sail varying from 200 to 800 tons.[7] English captains were in much request with the Moghals of India, who gave them handsome salaries and other indulgences.[8]

Pirates, 1700.

The sea seems to have been specially troubled with pirates. The most dangerous were the Europeans, of whom Captains Every, Kidd, and Green were the most notorious. Hamilton notices two nests of European pirates, near Madagascar and on the east coast of the Bay of Bengal.[9] Next to the European pirates the most formidable were the Maskat Arabs, who sometimes with fleets of as many as 1500 men scoured the west coast of India.[10] Along the west coast of India were many nests of pirates, of which the chief were the Sanganians on the north coast of Káthiáwár, the Warels of Chháni on the south coast, the Sidis, Maráthás, Ángriás and Sávants in the Konkan, and the pirates of Porka on the Malabár coast.[11]

Bombay, 1710-1720.

After the union of the London and the English Companies in 1708, Bombay began to recover from its deep depression. By 1716,

1 Surat Diaries for 1700. 2 Bruce's Annals, III. 513, 521, 533, and 534.
3 Bruce's Annals, II. 267. The context shows that this means Hindus from the gulf, not Párs.
4 Hamilton's New Account I. 97. 5 Hamilton's New Account, I. 84, 93.
6 Hamilton's New Account, I. 42. 7 Hamilton's New Account, I. 149.
8 Hamilton's New Account, I. 237. The captain had from £10 to £15 a month, mates from £5 to £9, and gunners and boatswains good salaries. They were also allowed to do some private trade.
9 Hamilton's New Account, I. 19, 43, 320; II. 67. Accounts are also given in Low's Indian Navy, I. 78.
10 Low's Indian Navy, I. 311, 312, 321. Hamilton's New Account, I. 139. Hamilton, perhaps on the ground of their common hate of the Portuguese, was well treated by the Maskat Arabs. Ditto, I. 71, 76.
11 Hamilton's New Account, I. 134, 141, 247; Low's Indian Navy, I. 97.

the population had increased to 16,000, provisions were abundant, and thanks to the building of a strong dyke at the Great Breach, much of the salt swamps had dried, and the climate was pleasant and with care as healthy as England. The Town Wall was finished in 1716, and the Cathedral was begun in November 1715 and finished in 1718.[1] In all other parts of Thána, the death of Aurangzeb was the beginning of fresh struggles and loss. The release of Sháhu, which happened soon after Aurangzeb's death, caused a division among the Maráthás, and, in the struggles between the heads of the state, Angria made himself nearly independent, and spread his power over the south of Thána as far east as the Rájmáchi fort near the Bor pass and as far north as Bhiwndi.[2] The coast districts suffered more than ever from the raids of Arab pirates. Four times between 1712 and 1720 they fought the Portuguese fleet which they formerly used carefully to avoid.[3] About this time (1713) Báláji Vishvanáth, a Chitpávan Bráhman of Shrivardhan near Bánkot, rose to be the leading adviser of the Sátára branch of the Marátha state. His power was increased by the formal withdrawal of the Moghals from the Konkan in 1720, and by the settlement of the dispute between the Sátára and the Kolhápur branches of the house of Shiváji in 1730.[4] Between 1713 and 1727 Angria's power was at its highest. On several occasions, in 1717, 1719, 1720, and 1722, the English from Bombay, sometimes alone sometimes with the Portuguese, attacked Vijaydurg, Khánderi, and Kolába, but never with success.[5]

The Portuguese, 1727.

About 1720 the relations between the Portuguese and the English were more than usually strained. The Bombay Government found that the Portuguese priests were stirring up their people, who numbered about 5000 or one-third of the population of the island, against the English. They accordingly resolved, that instead of the Viceroy of Goa appointing the priests, the congregations should choose their priests, and that the priest chosen by the people should be nominated by the Bombay Government. Enraged at this change the Portuguese General of the North forbad the transport of provisions to Bombay, and seized English craft in the Máhim river. Governor Boone retaliated (5th July 1720) by proclaiming the lands of all absentee Portuguese confiscated to Government, and among other properties Parel was taken from the Jesuits and made a Government House. The British messengers who were sent to Bándra to make the proclamation were seized, carried to Tháná in irons, and there hoisted on a gibbet. On their return, sound in limb 'but very sore and mighty terrified,' a small body of British troops was sent to Máhim.

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1 Bom. Quar. Rev. III. 33-38; Hamilton's New Account, I. 188. Hamilton (New Account, I. 21) describes Mr. Boone, under whom these improvements were made, as 'a gentleman of as much honour and good sense as ever sat in the Governor's chair.'

2 Angria seems to have made grants ten miles north of Bhiwndi. Mr. Sinclair in Ind. Ant. IV. 65.

3 Kloguen in Nairne's Konkan, 79. According to Hamilton (New Account, I. 76) the Arabs of Maskat were by no means savage pirates. They spared churches, killed no one in cold blood, and treated their captives courteously.

4 Grant Duff, 200, 203 and 223. 5 Nairne's Konkan, 80.

Chapter VII. History.

THE MARÁTHÁS. 1670-1800.

The Portuguese, 1727.

A well-aimed shell, lighting on the roof of the Jesuit Church at Bándra, killed several of the priests and brought the rest to terms. Two years later some Portuguese, found contrary to agreement repairing a fort apparently at Kurla, were attacked and driven off with the loss of twenty or thirty lives.[1]

In 1727 the Portuguese made some efforts to check the decay of their power. An officer was sent to examine the defences of their Thána possessions and suggest reforms, and a scheme was started for buying back the island of Bombay. The officer sent to examine the defences found the management most loose and corrupt.[2] There was no systematic defence. The militia was in confusion. There was no discipline: some were called captains and some corporals, but all were heads. Of the troops of horse, the Daman troop was never more than forty strong, and the Bassein troop never more than eight. So weak were they that the infantry had to go into the field while the horse stayed in the fort, the troopers being filled with vices and the horses full of disease from want of exercise.[3]

Bassein had ninety pieces of artillery from three to twenty-four pounders. The garrison was eighty men, almost all natives, many of them sick or past work. Of twelve artillerymen five were useless. There was no discipline. If it was hot or if it was wet, the men on guard left their posts and took shelter in some neighbouring house. The walls were ruined in many places, and, towards the sea side, a sand-hill rose as high as the curtain of the wall. Some rice dams had turned the force of the tide on to the north wall and endangered it. The country between Bassein and Agáshi was green, fertile, and well-wooded, the gem of the province. But the creek which used to guard it on the land side had been allowed to silt, and in places might be crossed dry-shod. The hill of Nilla, Nil Dungri about two miles east of Sopára, had been fortified without the help of an engineer. The bastions were so small that there was no room to work a four-pounder gun. At Sopára, the great gap near Bolinj had been strengthened by a stockade, but the pillars were rotting and were hardly able to hold two cannon. The palm stockade at Sáiván was so decayed that a few shots would bring it to the ground. Five companies of a nominal strength of 250 men guarded the Sáiván villages. In the decay of honour the actual strength of each company was not more than ten or twelve men, and they were little better than thieves, fleecing their friends but never facing the foe. So thoroughly had they forgotten their drill that they could not even talk of it. Through Káman there was an easy entrance to Sálsette. It was deplorable to see so rich an island, with its seventy-one villages, supporting Bassein and great part of Goa, so utterly unguarded. It was open to attack from the Sidi, the English, or the Maráthás.

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[1] Hamilton's New Account, I. 182; Grose's Voyage, I. 46; Bom. Quar. Rev. III. 60-63. In 1722 there was also a customs dispute which led to blows. O Chron. de Tis. II. 34.

[2] The report is given in O. Chron. de Tis. I. 30-34, 50-53.

[3] O. Chron. de Tis. I. 29-35.

At Thána, to guard the dry ford across the creek, there were to the south the towers of Sam Pedro and Sam Jeronimo, one with four soldiers and four guns, the other with two soldiers and two guns, and to the north was the Deis Magos with four soldiers and four pieces of artillery. These towers were of no use. They stopped the shipping, but could never stop an enemy. A royal fort should be built and the creek guarded. The Versova fort was small, ugly, old, and ruined. It had a garrison of fifty men and ten pieces of artillery, but only two of the pieces were serviceable. The fort at Shabaz, or Belápur, had four companies of 180 men, with fourteen guns from four to twelve pounders. On the Karanja island were 400 men able to carry arms. The fort on the plain had a garrison of fifty men, one artilleryman, and six one to six-pounder guns.

In the north, Manor was not worthy of the name of a fort, the wall in places being not more than six feet high. There was a garrison of 104 men, and eight guns of which five were useless. The magazine was bad and the bastions ruined. The captain took contracts for timber, and, neglecting his duty, employed his men in the menial work of hawling logs. There were 150 men on Asherí, but, as at Manor, they were timber-draggers rather than soldiers. All showed neglect and waste, many of the men being old and useless.

The Kelva-Máhim fort was irregular and feeble. There was a garrison of sixty men, of whom seven were white; there were fifteen two to ten-pounder guns but no artillerymen. Many of the arms were unserviceable. There was also a stockade with a captain and thirty men, fourteen of whom had been sent to Santa Cruz opposite Kalyán. At Tárápur were sixty men and twenty three to twelve-pounder guns. There were no artillerymen. Of the sixty men thirty were at Santa Cruz. Things seemed beyond cure. The abuses were so ingrained that they seemed natural. Besides there was no money and even were money spent and things put straight, unless there were more Europeans all would again go wrong. In the last twenty years decay had been most rapid.

The troops consisted of several small detachments, each on a different footing from the other. Three companies belonged to the army of Goa, six were flying companies, two belonged to the administration, and seven were of sepoys. Besides these, nine companies had lately been raised, but they had no pay and were fed by their captains. There ought to be a force of twenty companies, regular muster rolls, and pay certificates and better pay. Half the men should be white. The only power that was to be dreaded was the Marátha court. Friendly relations should be established with the Maráthás. Yearly presents would save many of the raids, which during the last thirteen years had ruined the miserable lands of Daman. The Portuguese nobles, as was originally the case, should be forced to build a moated fort or tower in each village and keep a body of twenty men able to carry arms.

This exposure was not in vain. A beautiful fort was begun at Thána, and judging by the result a few years later, other leading

Chapter VII. History. THE MARÁTHÁS. 1670-1800.

fortifications were repaired and the garrisons strengthened and made more serviceable. As regards the scheme of buying back Bombay the Viceroy João de Saldanha da Gama, on the 18th of January 1727, sent the King a long report estimating what the purchase would cost and how the funds could be raised. The negotiations, or at least inquiries and calculations for the English do not seem to have been consulted, went on till the overthrow of the Portuguese in 1739.[1]

Kánhoji's death in 1731 and the struggles that followed among his sons lessened the power of the Ángriás. A few years later (1734), the death of Yákub Khán and a disputed succession lowered the power of the Sidis, and in 1735 the Peshwa took many of his forts.[2] The Konkanasth Bráhmans, now the first power in the Konkan, were able to turn their whole strength against the Portuguese, whom they hated as Christians and as strangers, and for whose ports and rich coast-lands they had long hungered. The Maráthás began to press the Portuguese. Year after year news reached Bombay that the Maráthás had seized a fresh Portuguese fort, or appropriated the revenues of one more Portuguese district. In 1731 Thána was threatened, and the Government of Bombay, who felt that the success of the Maráthás endangered their island, sent three hundred men to garrison Thána, but soon after withdrew the aid.[3]

Attack the Portuguese, 1739.

In 1737, by siding with Sambháji Ángria against the Peshwa's friend Mánáji Ángria, the Portuguese gave the Maráthás a pretext

[1] Archivo Portuguez Oriental Fas. 6. Supplement New Goa, 1876, 287-292. The following are the chief details of the result of this inquiry: 'Bombay had two towns or *kasbás*, Bombay and Máhim; it had eight villages, Mázgaon, Varli, Parel, Vadála (between Parel and Mátunga), Náigaon (south of Vadála and north of Parel), Mátunga, Dhárávi, and the island of Kolis or Kolába; it had seven hamlets, two, Aivaris and Gauvari under Vadála; two, Bamanvali and Coltem? under Dhárávi, and three, Bhoiváda, Pomala, and Salgado under Parel; and it had five Koli quarters under Bombay, Mázgaon, Varli, Parel, and Sion. There were three salt-pans, at Kauli north of Mátunga, Siwri, and Vadáli. The estimated produce and revenue of the different parts of the island were, of the towns, Bombay 40,000 cocoa-palms, some rice lands, and old rice-lands now built on, and Máhim 70,000 cocoa-palms and 592 *mudás* of rice. Of the eight villages, Mázgaon yielded 184 *mudás* of rice and had 250 brab-palms, with a yearly revenue of about Xms. 4000; Varli 34 *mudás* worth about Xms. 7000; Parel, including its three hamlets, 154 *mudás* and some brab-palms yielding about Xms. 4000; Vadála, with its two hamlets, 75 *mudás* and some brab-palms Xms. 1900; Náigaon, 42 *mudás* and some brab-palms Xms. 1000; Mátunga 65 *mudás* and 100 brab-palms Xms. 1700; Sion, 54 *mudás* and a few palms Xms. 1400; Dhárávi, with two hamlets, 23 *mudás* and a few brab-palms Xms. 625. Kolába worth Xms. 4000 to Xms. 5000. The salt-pans yielded Xms. 2300 and the Koli suburbs about Xms. 7000. There were two distilleries, *bandhárastis* (?), at Bombay and at Máhim. Of other sources of revenue the Bombay and Máhim customs-houses yielded about Xms. 52,000, a tobacco tax Xms. 19,000, an excise Xms. 12,000, quit-rents Xms. 3000, and the Máhim ferry Xms. 1200. The total was roughly estimated at Xms. 160,000. The fortifications of the island were, the castle with six bastions begun in 1716, well armed; a small fort on Dongri; a small bastion at Mázgaon, with a sergeant and 24 men and 3 guns; Siwri fort on the shore, with a *subhedár* and 50 sepoys and from 8 to 10 guns; the small tower and breastwork of Sion, with a captain and 62 men and nine or ten guns; three bastions at Máhim, with 100 men and 30 guns; a fort on Varli hill, with an ensign and 25 men and seven or eight guns; the gun of Patecas (Butcher's Island) belonging to Mázgaon, with a fort, begun by island Boone in 1722, and about seventy seamen and six or seven guns. General Duff, 231-232.

[2] Grant Duff, 231-232.

[3] Bom. Quar. Rev. IV. 78.

for attacking them. The time favoured the Maráthás. Goa was harassed by the Bhonsles, and Ángria's fleet was at the Peshwa's service. The first step taken by the Maráthás was to attack the island fort of Arnála, off the mouth of the Vaitarna. The fort was taken and the commandant and the garrison put to the sword. The Maráthás next (April 1737) attacked Sálsette, took Ghodbandar and put the garrison to the sword, and, gaining command of the river, prevented help being sent from Bassein to Thána. At Thána, though the fort was well advanced, the defences were unfinished. The captain fled to Karanja, and though the garrison made a gallant defence, successfully driving back two assaults, in the end they were forced to capitulate.[1] The English sent men and ammunition to Bándra, but the defences were useless and the place was abandoned, and fell to the Maráthás without a struggle. In 1738 the Portuguese made strenuous efforts to regain what they had lost. They defeated the Maráthás at Asheri, and a gallant attack on Thána might have succeeded, had not the English warned the Maráthás of the Portuguese preparations and supplied the garrison with powder and shot.[2] In January 1739 Chimnáji Áppa, the Peshwa's brother, took command of the Marátha troops, and, in spite of obstinate resistance, captured most of the northern forts, Katalváda, Dáhánu, Kelve, Shrigaon, and Tárápur, whose walls were scaled by the Maráthás, the Portuguese 'fighting with the bravery of Europeans,' till they were overwhelmed by numbers. Versova and Dhárávi in Sálsette, which still held out for the Portuguese, next surrendered, and the siege of Bassein was begun. The commandant of Bassein offered to pay tribute, but the offer was refused; he appealed to the English at first in vain, but he afterwards received from them a loan of £1500 (Rs. 15,000).[3] The siege was pressed with the greatest skill and perseverance, and Ángria's fleet blocked all hope of succour. Still, with the help of some Portuguese lately come from Europe, so gallant was the resistance, little less brilliant than the heroic defences of Diu and Chaul, that before Bassein was taken three months (17th February-16th May) had passed and 5000 Maráthás were slain.[4] The terms were honourable both to the Maráthás and to the Portuguese. The garrison was allowed to march out with the honours of war, and those who wished to leave the country were granted eight days in which to collect their property.[5] Most of the large landholders gave up their estates and

Attack the Portuguese, 1739.

Fall of Bassein, 1739.

[1] Bom. Quar. Rev. III. 273. Grose (1750) says (Voyage, I. 68): 'The Maráthás stepped in when the fort was almost finished. They found the guns not mounted and openings still in the walls.'

[2] Bom. Quar. Rev. IV. 79. This caused the bitterest ill-feeling between the English and the Portuguese; the Portuguese general in his letters, laying aside the usual formal courtesies.

[3] Bom. Quar. Rev. IV. 82-83.

[4] Nairne's Konkan, 83. 'The Portuguese loss was returned at 800 men. Ditto. Details of the siege are given under Bassein, Places of Interest. The Marátha management of the siege greatly impressed the English. Grose (1750) wrote, 'The Maráthás, taught by European deserters, raised regular batteries, threw in bombshells, and proceeded by sap and mine.' (Voyage, I. 80). They paid the European gunners well, he says in another passage (79), but never let them leave, and in old age suffered them to linger in misery and poverty.

[5] Da Cunha's Chaul and Bassein, 149.

Chapter VII. History.

THE MARÁTHÁS, 1670-1800.

sailed for Goa. Except five churches, four in Bassein and one in Sálsette, which the Marátha general agreed to spare, every trace of Portuguese rule seemed fated to pass away.[1] A high authority, Governor Duncan, in Regulation I. of 1808, traces the fall of the Portuguese to the unwise zeal of their priests and to their harsh treatment of their Hindu and Musalmán subjects.[2] Kháfi Khán's statements,[3] that the Portuguese treated their people kindly, and that, till the close of the seventeenth century, Hindus and Musalmáns continued to settle in Portuguese territory, prove that harshness and bigotry were not the causes of the fall of the Portuguese. The causes of their fall were that the Portuguese in Europe, careless of their Indian possessions, failed to keep the European garrison at its proper strength; that the officials in India, keen only to make money, let their defences fall to ruin; and that the hardy vigour of both gentry and priests had turned to softness and sloth. All rested in an empty trust in the name which their forefathers had left, wilfully blind to the law that to be rich and weak is to court attack and ruin.[4]

Fate of the Portuguese, 1740.

On the fall of Bassein, the Government of Bombay sent boats to bring away the garrison. To the commandant the Bombay Government paid the attention which his courage and misfortunes deserved. They allowed his officers and about eight hundred of his men to remain on the island during the monsoon, and advanced a monthly allowance of four thousand rupees for their maintenance.[5] Though most of the Sálsette gentry retired to Goa, many families took refuge in Bombay. It was melancholy, says Grose (1750), to see the Portuguese nobles reduced on a sudden from riches to beggary. Besides what they did publicly to help the Portuguese, the English showed much private generosity. One gentleman, John de Souza Ferras, was extremely pitied by the English. He had owned a considerable estate in Sálsette, and had endeared himself to the English by his kindness and hospitality. He continued many years in Bombay caressed and esteemed.[6] At the close of the rains the Portuguese troops refused to leave Bombay, till their arrears were paid. This demand was met by the Bombay Government, who advanced a sum of £5300 (Rs. 53,000). On the 29th of September the Portuguese were taken to Chaul in native vessels, under a Government convoy. The commandant and the Viceroy of Goa united in sending the Governor of Bombay the warmest acknowledgments of his kindness. But the sufferings of the Portuguese

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[1] Nairne's Konkan, 84.

[2] So also according to Grose [Voyage, I. 167 (1750)] the Portuguese cruelty had not a little share in determining the Maráthás to invade them.

[3] Elliot and Dowson, VII. 211-212, 345-346.

[4] The conduct of the British in refusing to help the Portugese has been severely blamed (Nairne's Konkan, 83; Bom. Quar. Rev. IV. 82). Portuguese writers go so far as to state that the English supplied the Maráthás with engineers and with bombs (Jozé de Noronha, 1772, in O. Chron. de Tis. II. 16). According to Grose, who wrote in 1750, the reasons why the English did not help the Portuguese were, 'the foul practices' of the Bándra Jesuits against the English interest in 1720, their remissness in failing to finish the Thána fort, and the danger of enraging the Maráthás, whose conduct of the war against the Portuguese deeply impressed the English. Voyage, I. 48-51.

[5] Bom. Quar. Rev. IV. 86-87.

[6] Grose's Voyage, I. 73.

troops were not over. From Chaul they marched by land, and, on the 15th of November, when within two hours march of shelter in Goa, they were attacked and routed by Khem Sávant with the loss of two hundred of their best men. The English Commodore saw the miserable remnant arrive in Goa with 'care and grief in every face.'[1] As they were no longer able to hold them, the Portuguese offered the English Chaul and Korlái fort on the south bank of the Chaul river. The English could not spare the men to garrison these places, but trusted that by ceding them to the Maráthás they would gain their regard, and might be able to arrange terms between the Portuguese and the Maráthás. The Portuguese placed their interests in the hands of the English. The negotiation was entrusted to Captain Inchbird, and though the Maráthás at first demanded Daman and a share in the Goa customs, as well as Chaul, Inchbird succeeded in satisfying them with Chaul alone. Articles of peace were signed on the 14th of October 1740.[2]

Fate of the Portuguese, 1740.

Except the island of Bombay, the wild north-east, and some groups of Ángria's villages in the south-east corner, of which, at his leisure he could take what parts were worth taking, the Peshwa was now ruler of the whole of Thána. The change caused great uneasiness in Bombay. Soon after the fall of Bassein two envoys were sent to the Maráthás, Captain Inchbird to treat with Chimnáji Áppa at Bassein, and Captain Gordon to conciliate the Rája of Sátára in the Deccan. Bombay was little prepared to stand such an attack as had been made on Bassein. The town wall was only eleven feet high and could be easily breached by heavy ordnance; there was no ditch, and the trees and houses in front of the wall offered shelter to an attacking force.[3] A ditch was promptly begun, the merchants opening their treasure and subscribing £3000 (Rs. 30,000) 'as much as could be expected in the low state of trade'; all Native troops were forced to take their turn at the work; gentlemen and civilians were provided with arms and encouraged to learn their use; half-castes or topazes were enlisted and their pay was raised; the embodying of a battalion of sēpoys was discussed; and the costly and long-delayed work of clearing of its houses and trees a broad space round the town walls was begun. Though the Maráthás scoffed at it, threatening to fill it with their slippers, it was the ditch that saved Bombay from attack.

Bombay, 1740.

The embassies were skilfully conducted and were successful. Captain Inchbird concluded a favourable treaty with Chimnáji Áppa,[4] and Captain Gordon returned from the Deccan with the assurance that the leading Marátha chiefs admitted the value of English trade and would not molest Bombay.[5] The feeling of security brought by these successful embassies soon passed away. When their fleet

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[1] Bom. Quar. Rev. IV. 88.
[2] Bom. Quar. Rev. IV. 87-89.
[3] Bom. Quar. Rev. IV. 91.
[4] Free trade subject to customs duties between the English and the Maráthás; the English to have dominion over the Máhim creek. Aitchison's Treaties, V. 14.
[5] Aitchison's Treaties, V. 11-15; Low's Indian Navy, I. 113; Bom. Quar. Rev. III. 333-336.

Chapter VII. History. THE MARÁTHÁS. 1670-1800.

Bombay, 1740.

left, convoying some merchantmen, Ángria became insolent, and news came of the gathering of a great Marátha force at Thána. Alarm turned to panic. Numbers fled burying or carrying away their valuables. Should the fleet be sent to convoy merchantmen, or should trade be sacrificed and the fleet kept to guard the harbour? This dilemma was solved in a disastrous way for Bombay. On the 9th of November a frightful storm destroyed their three finest grabs, completely armed and equipped and commanded by three experienced captains. Instantly Sambháji Ángria appeared in the harbour, and carried away fourteen fishing boats and eighty-four of their crews. Remonstrance was vain, retaliation impossible.[1]

The immediate danger passed over, but for nearly twenty years Bombay lived in fear and trembling. In 1750, Grose laments that the friendly, or, at worst, harmless belt of Portuguese territory that used to guard them from the Maráthás was gone. They were face to face with a power, unfriendly at heart, whose officers were always pressing the government to lead them to Bombay, and let them raze its wretched fort and pillage its markets. The Maráthás were proverbially treacherous and unbindable by treaties, and since European deserters had taught them how to carry on sieges, they were very formidable enemies. It was Governor Bourchier's (1750-1760) chief claim to praise that he succeeded in keeping the Maráthás in good humour. The Maráthás knew that they gained much by European trade. But there was no trusting to their keeping this in mind. A change of ministers, a clamour for the sack of Bombay, a scheme to humour the troops, was enough to make them break their pledges of friendship even though they knew that the breach was against their interests.[2] To all human appearance, Bombay ceased to be tolerable the instant the Maráthás resolved on its conquest. Even could the fort hold out, it could be blockaded, and supplies cut off.[3]

The Maráthás, 1750.

Grose gives interesting particulars of these terrible Maráthás, who had taken Thána and Bassein, and who held Bombay in the hollow of their hands. Most of them were land-tillers called Kurumbis, of all shades from deep black to light brown, the hill-men fairer than the coast-men. They were clean-limbed and straight, some of them muscular and large bodied, but from their vegetable diet, light, easily overborne in battle both by Moors and by Europeans. Their features were regular, even delicate. They shaved the head except the top-knot and two side curls, which, showing from the helmet, gave them an unmanly look. The rest of their dress was mean, a roll of coarse muslin round the head, a bit of cloth round the middle, and a loose mantle on the shoulders also used as bedding. The officers did not much outfigure the men. To look at, no troops were so despicable. The men lived on rice and water carried in a leather bottle; the officers fared little better. Their pay was small, generally in rice, tobacco, salt, or clothes. The

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1 Bom. Quar. Rev. IV. 96-97. 2 Grose's Voyage, I. 44. 3 Grose's Voyage, I. 96.

horses were small but hardy, clever in rough roads, and needing little fodder. The men were armed with indifferent muskets mostly matchlocks. These they used in bush firing, retreating in haste to the main body when they had let them off. Their chief trust was in their swords and targets. Their swords were of admirable temper, and they were trained swordsmen. European broadswords they held in contempt. Their targets were light and round, swelling to a point and covered with a lacquer, so smooth and hard that it would turn aside a pistol shot, even a musket shot at a little distance. They were amazingly rapid and cunning. The English would have no chance with them. They might pillage Bombay any day.[1]

Fall of Angria, 1757.

Fortunately for Bombay the Maráthás remained friendly until two events, the destruction of Ángria's power in 1757 and the crushing defeat of the Maráthás at Pánipat in 1761, raised the English to a position of comparative independence. In 1755 the Maráthás and English made a joint expedition against Ángria. The Maráthás proved feeble and lukewarm allies, but the English fleet under Commodore James took the important coast forts of Suvarndurg and Bánkot in the north of Ratnágiri. In 1757, strengthened by the presence of Admiral Watson and of Colonel Clive, the English attacked and took the great coast fort of Vijaydurg in Ratnágiri,

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[1] Grose's Voyage, I. 83. In spite of this Marátha thunder cloud, Bombay was advancing rapidly to wealth and importance. In 1753 (1st December) the Government wrote to the Court; 'The number of inhabitants has so greatly increased that the crowded people are murmuring to have the town enlarged. Some very considerable bankers from Aurangabad and Poona have opened shops to the great advantage of trade.' (Warden's Landed Tenures, 77). This increase in prosperity was partly due to very liberal instructions about attracting strangers to Bombay in a letter from the Court dated 15th March 1748. (See Bom. Quar. Rev. V. 164). Bombay was no longer the Britons' burying-ground. The climate was better or was better understood, and much greater pains were taken to keep the town clean (Bom. Quar. Rev. V. 168). The strong dyke at the Great Breach, which was greatly damaged by a storm in 1728 (Bom. Quar. Rev. III. 331), had been repaired and the sea kept out of a large tract in the centre of the island. Mild management and religious indifference, allowing Hindus, Musalmáns, Pársis, even Catholic Christians the free practice of their forms of worship, had tempted so many settlers that every inch of the island was tilled, and, in proportion to its size, yielded much more than Sálsette. Among the Maráthás, Bombay had a perilously great name for wealth. Its noble harbour was the centre of trade between Western and Upper India and the Malabár coast, the Persian Gulf, and the Red Sea. Its well-built though badly placed castle and its costly moat made it one of the strongest of the Company's Indian possessions. The military force was of three branches, Europeans, Natives, and a local militia. The Europeans were either sent from England or were Dutch French and Portuguese deserters, or they were topazes that is half-Portuguese. The sepoys had English officers, wore the Indian dress, and carried muskets, swords, and targets. They were faithful and with European help they were staunch. The local militia of land-tillers and palm-tappers would prove useful against an invader. Next to Angria, perhaps equal to Angria, the English were the first naval power on the west coast. They had succeeded to the old Portuguese position of granting passes to native craft.* Were it not for the English navy, the seas would swarm with pirates and no unarmed vessel could escape. The English navy consisted partly of beautifully modelled English-built galleys carrying eighteen to twenty guns, provided with oars, and specially useful in a calm. They had also a few grabs, modelled after Angria's grabs, with prows best suited for carrying chase guns, and a competent number of *galivats* or row-boats. Large European ships were also occasionally stationed at Bombay. The marine was chiefly manned by English or European deserters and drafts from the land forces. Grose's Voyage, I. 40, 43, 48, 50.

* Passes were granted by Child at least as early as 1687. Hamilton's New Account, I. 202, 216. The form of pass used in 1734 is printed in Bom. Quar. Rev. IV. 188.

Chapter VII. History.

THE MARÁTHÁS. 1670-1800.

burnt Ángria's fleet, and utterly destroyed his power.[1] They were still so afraid of the Maráthás that the empty threat of an invasion of Bombay made the English break off a favourable agreement with Faris Khán at Surat.[2] In the next year they gained command of Surat castle and became Admirals of the Moghal fleet. So encouraged were they with this success that, in 1760, they were bóld enough to side with the Sidi against the Maráthás and to hoist the English flag at Janjira.[3] The defeat of Pánipat in 1761, the death of the Peshwa Báláji Bájiráv, and the succession of a minor, freed the British from present fear of the Maráthás.[4] Before the year was over they were in treaty with the Maráthás for the cession of Sálsette and Bassein. Raghunáthráv the regent for Mádhavráv refused to cede Sálsette, but granted another important concession, the independence of the Sidi.[5] In 1766 Mádhavráv had so far retrieved Marátha affairs, that he refused to listen to any proposal for the cession of Sálsette and the harbour islands.[6]

Fall of Ángria, 1757.

On the conquest of Bassein in 1739 the Maráthás introduced a regular and efficient government. Under the name of Bájipur or Bájiráv's city, Bassein was made the head-quarters of the governor or *sarsubhedár* of the Konkan. Under the *sarsubhedár* were district officers, styled *mámlatdárs*, whose charges generally yielded about £50,000 (Rs. 5,00,000) a year; and who, besides managing the revenue, administered civil and criminal justice and police. Under the mámlatdárs were village headmen, or *pátils*. In Sálsette the Maráthás raised the land assessment and levied many fresh cesses. In spite of these extra levies the island was fairly prosperous, till, in 1761, on the death of Bájiráv, the system of farming the revenue was introduced. In Bassein grants were given to high-caste Hindus to tempt them to settle. The Native Christians were taxed and the proceeds spent in feeding Bráhmans to purify them and make them Hindus.[7] In 1768 the district of Kalyán, stretching from the Pen river to the Vaitarna, had 742 villages yielding a land revenue of £45,000 (Rs. 4,50,000) and a customs revenue of £25,000 (Rs. 2,50,000).[8]

State of West Thána, 1760.

At the close of 1760 (November-December) the French scholar Anquetil du Perron made a journey from Surat to visit the Kanheri and Elephanta caves. Both in going and coming his route lay along the coast. He travelled in a palanquin with eight bearers, four armed sepoys, and a Pársi servant. He was himself armed with a pair of pistols and a sword, and had two passports one for the

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1 Details are given in Orme's History, I. 408, 417, and in Grose's Voyage, II. 214-227. See Bombay Gazetteer, Vol. X. 196, 381.

2 Grant Duff, 303; Bombay Gazetteer, II. 125. 3 Grant Duff, 324.

4 On the 7th January on the field of Pánipat, fifty-three miles north of Delhi, the Maráthás under Sadáshivráo Bháu were defeated by the Afgháns, and the Peshwa's brother and cousin, chiefs of distinction, and about 200,000 Maráthás slain. Báláji Bájiráv the Peshwa died heartbroken in the following June. Grant Duff's Maráthás, 316, 317.

5 Nairne's Konkan, 96. How greatly Marátha power was feared is shown by Niebuhr's remark when in 1774 he heard that the English had taken Sálsette: 'I do not know whether they will be able to hold it against the great land forces of the Maráthás.' Voyage en Arabie, French Ed. II. 2. 6 Nairne's Konkan, 96.

7 Da Cunha's Chaul and Bassein, 149. 8 Kalyán Diaries in Nairne's Konkan, 98.

Maráthás the other for the Musalmáns. Throughout the whole of Thána order seems to have been well established. The Maráthás found it difficult to protect their shores against pirates, but they were busy repairing and building forts.[1] Both in going and in coming, Du Perron was free from the exactions either of highwaymen or of officials. Of the appearance of the country between Daman and Sálsette he gives few details, except that from Nárgol southwards, he occasionally mentions palm groves and notices the beautiful orchards of Agáshi. There were Christians in several of the villages where he halted, and, though many of their churches and buildings were in ruins or in disrepair, some were in order, and, at Agáshi, the road was full of Christians, going to church as freely as in a Christian land. With Sálsette he was much taken. It was no wonder that it had tempted the Maráthás, and if only the English could get hold of it, Bombay would be one of the best settlements in the east. If well managed it would yield £240,000 (Rs. 24,00,000) a year. It was full of villages almost all Christian. There were several ruined churches and convents, and the European priests had left. But the Maráthás had allowed the Christians to keep some of their churches, and the native priests, under a native Vicar General, kept up the festivals of the church with as much pomp as at Goa. Their processions were made without the slightest danger, even with a certain respect on the part of the Hindus. A festival at Thána in which Du Perron took part was attended by several thousand Christians. The Marátha chief of the island did not live in Sálsette, but on the mainland in a fort commanding Thána.[2] About the same time (1750) the traveller Tieffenthaler described the people of the inland parts of Thána as a kind of savages brought up in thick forests, black and naked except a strip of cloth round the loins.[3]

State of West Thána, 1760.

Meanwhile, Bombay had been growing larger, richer, and healthier. In 1757 Ive describes it as the most flourishing town in the world 'the grand store-house of all Arabian and Persian commerce.'[4] In 1764 Niebuhr found the climate pleasant, the healthiness much improved since some ponds had been filled with earth. The products were rice, cocoanuts, and salt. The population had lately greatly increased. The old castle was not of much consequence, but the town was guarded on the land side by a good rampart, a large moat, and ravelins in front of the three gates. There were also towers at Máhim, Riva north of Dhárávi, Sion, Suri, Mázgaon, and Varli. There were 300 native troops on the island, and, thanks to a Swiss, the artillery were in excellent order. The greatest work was the dock. The Maráthás still continued to treat the English with rudeness. In 1760 they carried off a Bombay cruiser. War seemed certain, but the English had sent a large number of troops to Calcutta and Madras, and they chose a friendly settlement.[5] Another writer makes the population sixty thousand, and the sale of woollens and other English goods £140,000 (Rs. 14,00,000) a year. Still, he adds, the island

Bombay, 1760-1770.

[1] Three chief sets of pirates harassed the Thána coasts at this time; the Sanganians from the gulf of Cutch, the Maskat Arabs, and the Malabáris. Grose's Voyage, I. 41.
[2] Zend Avesta, I. cccIxix.-ccccxxix.
[3] Des. Hist. et Geog. I. 484.
[4] Ive's Voyage in Bom. Quar. Rev. V. 162.
[5] Niebuhr's Voyage en Arabie, II. 1-6.

Chapter VII. History.

THE MARÁTHÁS. 1670-1800.

Bombay, 1760-1770.

does not pay.[1] In 1766 Forbes found the climate in general healthy and pleasant, though a considerable tract was overflowed by the sea. The merchants traded with all the principal seaports and interior cities of India, and extended their commerce to the Persian and Arabian gulfs, the coast of Africa, Malacca, China, and the eastern islands. The provision markets were well supplied from Sálsette and the mainland, and every spot that would admit of cultivation was sown with rice or planted with cocoa palms.[2] The town was about two miles in circumference, surrounded by modern fortifications. There were three excellent docks and a spacious marine-yard, where teak ships of all sizes were made by skilful Pársis, the exact imitators of the best European models.[3] Of public buildings there were a Government house, customs-house, marine-house, barracks, mint, treasury, theatre, and prison. There were three hospitals, a Protestant church, and a charity school. The English houses were comfortable and well furnished, not yet deserted for country villas. The street in the black town contained many good Asiatic houses, kept by Indians especially by Pársis. Bombay was one of the first marts in India, a place of great trade. The government was simple and regular, managed with order and propriety, but the revenue was always inadequate to the expenses.[4] The outlay was seriously increased by the building of new fortifications in 1768.[5] The Court of Directors and the Bombay Government agreed that, without the possession of some of the neighbouring lands, Bombay could not be held. The most suitable lands were Sálsette and Bassein, Sálsette for its rice and vegetables, Bassein for its timber. No chance of gaining these lands was to be allowed to pass.[6] With this object a British envoy was sent to Poona in 1771.[7] The Maráthás refused to cede any land and added 500 men to the Thána garrison. In consequence of this refusal, knowing that the Portuguese had lately made vigorous reforms, and hearing that a fleet was on its way from Brazil to recover their late possessions, the Bombay Government determined to take Sálsette by force.[8]

Sálsette Taken, 1774.

On the 12th of December, 120 European artillery, 200 artillery lascars, 500 European infantry, and 1000 sepoys, under the

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[1] Bombay in 1781, 6-7. Niebuhr (Voyage, II. 2) gives the population at 140,000, on the estimate of an Englishman who had been in Bombay twenty years. There had been 70,000 when he came, and since he had come the number was doubled. Sixty thousand is probably correct. The difference is probably partly due to the large section of the people who lived in Bombay only during the busy season. See below p. 516. [2] Forbes' Oriental Memoirs, I. 22.

[3] Ship-building in Bombay dated from 1735, when Lavji Nasarvánji came from Surat, and in the next year was sent to open a teak trade with the Bhils and other wild tribes of the forests to the north. Bom. Quar. Rev. III. 332. On the ship building at Surat at this time see Stavorinus' Voyages, III. 17-23 and Bombay Gazetteer, II. 146. Grose's Voyage, I. 110. [4] Forbes' Oriental Memoirs, I. 151-155.

[5] Bombay in 1781, 8, 9. [6] Bombay in 1781, 9-10. [7] Grant Duff, 371.

[8] The Portuguese had lately increased both the number and the size of their ships; they had abolished the Inquisition, turned much of the riches of the churches to the use of the state, settled the administration of justice on a firm footing, and done much to encourage the military service. The force at Goa was 2240 infantry, 830 marines, 2000 natives, and 6000 sepoys. An army of 12,000 arrived from Brazil at Goa, and preparations were made to seize Bassein. (Chaul and Bassein, 150; Bombay in 1781, 73 footnote). The day after (13th December) the English sailed for Thána, the Portuguese fleet entered Bombay harbour and protested. O. Chron. de Tis. II. 14.

command of General Gordon, started from Bombay by water to Thána. On the 28th, after a serious repulse, the fort was carried by assault and most of the garrison were put to the sword.[1] A second British force took Versova, and a third occupied Karanja, Elephanta, and Hog Island.[2] By the first of January 1775, Sálsette and its dependencies, including Bassein, were in the possession of the British. In his dispute with Nána Fadnavis as to the legitimacy of the child whom Nána had declared heir to the late Peshwa, Raghunáthráv had been arrested and forced to retire to Gujarát. On the 6th of March 1775, to obtain the help of the English, he agreed to a treaty, known as the treaty of Surat, under which Sálsette and Bassein were ceded to the English.[3] Bassein was soon after restored, but Sálsette, Karanja, Hog Island, and Khánderi, which at the time of cession were estimated to yield a yearly revenue of £35,000 (Rs. 3,50,000), were given over to the English.[4]

Sálsette Taken, 1774.

In August 1775, Parsons found Bombay an elegant town with numerous and handsome gentlemen's houses, well laid out streets, and a clean sandy soil. The esplanade was very large, and as smooth and even as a bowling green. Inside of the walls was a spacious green where several regiments could drill. Bombay castle was very large and strong, and the works round the town were so many and the bastions so strong and well placed, and the whole defended with so broad and deep a ditch, that, with a sufficient garrison and provisions, it might bid defiance to any force. Its dry-dock was perhaps better, and its graving dock and rope-walk were as good as any in England. The ships built in Bombay were as strong, handsome, and well finished as any ships built in Europe.[5]

Bombay, 1775.

At this time Sálsette is described as having good water and a fruitful soil, yielding chiefly rice, capable of great improvement, and formerly the granary of Goa. Karanja yielded rice to the yearly value of £6000 (Rs. 60,000) and Elephanta about £800 (Rs. 8000).[6] In 1774 Forbes, on his way to the Kanheri caves, passed through a country of salt wastes, rice fields, cocoa groves, wooded hills, and rich vallies. The island was infested by tigers and was full of the ruins of Portuguese churches, convents, and villas.[7]

Sálsette.

Shortly after the cession (May, 1775) the Maráthás from Bassein

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1 Forbes (Or. Mem. I. 452) says that the expedition against Thána was in consequence of a treaty between the Select Committee of Bombay and Raghunáthráv Peshwa, by which the islands were ceded to the British. But the first treaty with Raghunáthráv was after, not before, the taking of Thána.

2 Forbes' Or. Mem. I. 453. In the fourteen years before the conquest of Sálsette the revenue of Bombay amounted to £1,019,000 and the expenditure to £3,974,000; it had cost the Company nearly three millions sterling. The details are given in Milburn's Oriental Commerce, I. lii, liii, lviii.

3 Bombay in 1781, 101-102.

4 Aitchison's Treaties, V. 21-28. The Portuguese objected strongly to the action of the English in seizing Sálsette. The correspondence continued till 1780, when Mr. Hornby showed that the English Government had both justice and technical right in their favour. To this letter the Goa government were unable to answer. But representations through the court of Lisbon to the English Government were more successful. A despatch came out denouncing the conquest of Sálsette as unseasonable, impolitic, unjust, and unauthorised, and advising the Bombay Government to cancel the treaty. But the cession had long been formally confirmed and no action was taken. Chaul and Bassein, 156.

5 Parsons' Travels, 214-217.

6 Bombay in 1781, 2, 3.

7 Forbes' Or. Mem. I. 428, III. 449.

45839

Chapter VII. History.

THE MARÁTHÁS. 1670-1800.

Sálsette.

landed on Sálsette with 3500 men, but were repulsed with great loss.[1] A few months before (December 1774), at Gheria in Ratnágiri, Commodore John Moore, with the Revenge and the Bombay grab, had attacked and destroyed the chief ship of the Marátha navy, a vessel of forty-six guns.[2] In 1776 an impostor, calling himself Sadáshiv Chimnáji, gathered a large force and overran the Konkan. In October he marched up the Bor pass, but was driven out of the Deccan, and, seeking shelter with Á'ngria, was made prisoner, and the Konkan speedily reduced to order.[3]

The English and Maráthás.

Meanwhile the English Government in Calcutta, which had lately been made Supreme, disapproved of the support given to Raghunáthráv, declared the treaty of Surat invalid, and sent their agent Colonel Upton to Poona to negotiate with the ministerial party. Under the terms of a treaty dated at Purandhar, near Poona, on the 1st of March 1776, it was agreed that an alliance between the British and the ministerial party should take the place of the alliance between the British and Raghunáthráv or Rághoba. At the same time the British were to continue in possession of Sálsette, Karanja, Elephanta, and Hog Island.[4] In spite of this treaty, the feeling of the ruling party at Poona of which Nána Fadnavis was the head, was strongly hostile to the English. When news arrived that war between England and France was imminent, Nána determined to make use of the French to lower the power of the English. In April 1778, St. Lubin and some other Frenchmen landed at Chaul and proceeded to Poona, and were there received with the highest honour.[5] On St. Lubin's promise to bring a completely equipped French force to Poona, Nána concluded an alliance between France and the Maráthás, granting the French the free use of the port of Chaul.[6] At the same time Nána treated the English Agent at Poona with marked discourtesy. A considerable party at Poona, whose leaders were Sakhárám and Moroba, were hostile to Nána and were anxious to see Rághoba in power. Disappointed with the failure of the Purandhar treaty, and feeling that only by the overthrow of Nána could French influence at Poona be destroyed, the Governor General encouraged the Bombay Government to come to an arrangement with Sakhárám's party, and promised to send a force overland by Oudh and Berár to act with them in setting Rághoba in power in Poona. A strong force[7] was directed to meet on the Jamna, opposite to Kalpi, and Colonel Leslie, who was placed in command, was

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1 Bombay in 1781, 82. 2 Bombay in 1781, 84-85; Parsons' Travels, 217.

3 Nairne's Konkan, 99.

4 Aitchison's Treaties, V. 28-33. In spite of this affront from the Government of Bengal the Court of Directors approved the policy of the Bombay Government, preferring the treaty of Surat to the treaty of Purandhar. Grant Duff, 396, 406.

5 Bombay in 1781, 115-116.

6 Bombay in 1781, 120, 143. On the 13th May 1778, Nána delivered a paper to St. Lubin, requiring the help of France to punish a nation 'who had raised up an insolent head and whose measure of injustice was full.' Ditto 163. Part of the French plan was an attack on Bombay. Ditto 168. They collected 5000 European soldiers and a supply of artillery at Mauritius. Ditto 304, 317, 326.

7 Six battalions of sepoys with proportionate artillery and some cavalry. Grant Duff's Maráthás, 406.

instructed to march across India towards Bombay, and place himself under the orders of that Presidency. Colonel Leslie crossed the Jamna in May 1778, but, getting mixed with local disputes in Bundelkhand, he made little progress, and died on the 3rd of October 1778.[1]

English Advance on Poona, 1775.

On receipt of the instructions from the Supreme Government, the Governor of Bombay decided to make a fresh alliance with Rághoba on the terms of the Surat treaty of 1775. The English undertook to establish Rághoba in Poona, but stipulated that, unless he could prove that the young Peshwa was not the son of Náráyanráv, Rághoba was to be placed in power merely as regent. In return Rághoba promised to cede Bassein and Khánderi island, the Átgaons which formed part of Sálsette, and several districts in Gujarát. He also promised that, without the consent of the English, no European should be allowed to settle in the Peshwa's territory.[2] The treaty was concluded in Bombay on the 24th of November 1778. On the 22nd of November, hearing that the ministerial party were taking steps to oppose Rághoba's march to Poona, a force of 3900 men was ordered to leave Bombay.[3] The military command was given to Colonel Egerton, but all negotiations were to be carried on by Messrs. Carnac and Mostyn who accompanied the force. On the 25th of November the first division, under Captain Stewart, took possession of the Bor pass and of the village of Khandála. Colonel Egerton, with the second division, seized Belápur, and, on the 26th November, encamped at Panvel. On the 15th December the whole army reached Khopivli, or Campoli, at the foot of the Bor pass. Here, though they heard that the ministerial troops were gathering to bar their passage to Poona, they remained till the 23rd of December, spending the time in making a road for the guns up the Bor pass. Meanwhile the Marátha horse ranged in large bodies between Khopivli and Panvel, and caused much annoyance to the camp. To add to their misfortunes, Mr. Mostyn, who alone had a thorough knowledge of Poona affairs, fell sick and returned to Bombay where he died on the 1st of January. Colonel Egerton's health also gave way. He resigned the command and left for Bombay, but the country was so full of Marátha horse that he was forced to return. On his return he resumed his place in the committee, but was succeeded in the command by Colonel Cockburn.

English Defeat, 1779.

When the English force reached the Deccan, contrary to Rághoba's assurances, they found that the country was full of hostile horse, and that none of the chiefs were inclined to support Rághoba's cause. In skirmishes between Khandála and Kárli, the British force was unfortunate in losing Colonel Cay and Captain Stewart, two of its best officers.[4] When they reached Talegaon, eighteen

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[1] Grant Duff's Maráthás, 420.

[2] Aitchison's Treaties, V. 34-38. The Gujarát districts ceded under this treaty were Olpád in Surat, Jambusar, Ámod, Hánsot, and an assignment of £7500 on Ankleshvar in Broach.

[3] The details of the force were, 143 artillery with 500 lascars, 448 rank and file of European infantry, and 2278 sepoys, making with officers a total of 3900. Bombay in 1781, 173.

[4] Colonel Cay and Captain Stewart were killed at Kárli. Grant Duff, 413.

Chapter VII. History.

THE MARÁTHÁS. 1760-1800.

English Defeat, 1779.

miles west of Poona, the town was in flames and there was a serious scarcity of supplies. A council was called, and, in spite of all that the ablest officers could urge, the majority determined to retreat. The retreating force was soon surrounded by Marátha horse, and, but for the courage and skill of Captain Hartley who commanded the rear guard, the greater part of the second division must have been destroyed. At Vadgaon, about four miles west of Talegaon and twenty east of Khandála, a second council was called and the majority agreed that the troops could not stand another day of such fierce fighting. Accordingly, on the 15th, they entered into treaty with Nána Fadnavis and Sindia. Nána Fadnavis made the surrender of Rághoba a preliminary to any agreement. But the English were spared the dishonour of giving him up, as Rághoba had already placed himself under the protection of Sindia. Disappointed of the object he had most at heart, Nána declared that orders must be sent to Colonel Goddard to conduct his detachment back to Bengal, and that the English must surrender all the Marátha territory they had acquired, and that, until the lands were handed over, the army must remain at Vadgaon. The negotiations with Sindia were more successful. On the promise of the cession of Broach, he arranged that the army should be released, and they retired to Bombay guarded by the troops they had been accustomed to see fly before them.[1] In Bombay, joy at the return of the army was lost in the shame of the terms to which its leaders had submitted. At the council regret and recriminations were silenced. 'Our first duty,' said Governor Hornby (29th January), 'is to retrieve our affairs, our next is to inquire into the cause of failure.' He praised the courage of the army, blamed the commanding officers, and advised Colonel Egerton and Colonel Cockburn to abstain for the present from military duty. For his skill and courage in command of the rear guard he promoted Captain Hartley to the rank of Lieutenant Colonel.[2] As Messrs. Carnac and Egerton had no authority to conclude a treaty, he held that the convention of Vadgaon was not binding. As regarded future dealings with the Maráthás, he (19th February) gave his opinion that power in Poona was not in the hands of Nána but in the hands of Sindia, that Sindia was opposed to a French alliance and had shown himself friendly to the British, and that the British should make every effort to conclude an agreement with Sindia. As Rághoba was now a puppet in Sindia's hands, no further attempt should be made to raise him to power. The main objects of the English were to keep the French and Nána from any share in the government of Poona, and to preserve for the Company the territory they then held.[3] Nána was told that Messrs. Carnac

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1 Bombay in 1781, 188. About this time (1780) the Dutch were anxious to establish themselves at Bassein, but the negotiations failed. Da Cunha's Chaul and Bassein, 73-74.

2 Mr. Carnac, Colonel Egerton, and Colonel Cockburn were dismissed the Company's service. Grant Duff, 418.

3 Bombay in 1781, 205. The depressed state of the English in 1780 is shown by the Marátha piracies to which they had to submit. The governor of Bassein, one of the Peshwa's admirals, used to attack English ships, and, if they succeeded in proving the offence, all they gained was the explanation that their ship was supposed to belong to some other nation.

and Egerton had no power to conclude a treaty, and that the English repudiated the Vadgaon convention. An attempt was made to open negotiations with Sindia. But Hornby had overestimated Sindia's goodwill to the English. The Maráthás insisted that the terms of the Vadgaon convention should be carried out, and that Sálsette and the Gujarát territories should be ceded. To enforce their demands preparations were made for attacking Sálsette, but precautions prevented the attack, and the safe arrival of Colonel Goddard at Surat, on the 25th of February, changed the face of affairs.

Goddard's March, 1779.

On Colonel Lewis' death on the 3rd of October, Colonel Goddard succeeded to the command of the army in Bundelkhand, and, in spite of great difficulty and danger, led his men through Bhopál and Hoshangabad to the banks of the Narbada, which he reached on the 16th of January 1779. His instructions were to act as the Bombay Government advised, and his advice from Bombay was to push on to Junnar. On the 24th of January he received a letter from Mr. Carnac, dated the 11th, telling him that matters had changed, and advising him to give up Junnar and to march either to Bombay or to Surat, or, if he was not strong enough to do this, to stay in Berár. Colonel Goddard pushed on and reached Charváh, opposite Burhánpur, on the 30th of January. On the 2nd of February he received a letter from Mr. Carnac and Colonel Egerton, dated Khopivli the 19th of January, telling him not to act on their letter of the 16th, as, on consideration, they found that they had no power to give the orders which that letter contained. No letter dated the 16th had been received. But the probability that the Bombay force had met with a heavy disaster, led Goddard to press on to Surat. On the 9th he received Mr. Carnac's letter of the 16th of January ordering his return to Bengal. After this, the march was carried on with such spirit that Surat was reached on the 25th of February, 300 miles, much of it wild and rugged, in nineteen days.[1]

Negotiations with Poona, 1779.

On hearing that Colonel Goddard was safe in Surat the Supreme Government made him their minister to treat with the Maráthás. The treaty of Purandhar was to be renewed, provided the Maráthás agreed to withdraw claims based on the Vadgaon convention and never to admit French forces into their dominions.[2] At the request of the Bombay Government, Goddard visited Bombay on the 15th of March 1779. He agreed with the Bombay Government that no steps should be taken, till a further letter was received from the Supreme Council. He then returned to his army at Surat. On the 29th of May he wrote to the Poona Court telling them that he had been charged with negotiations at Poona, and expressing the wish of the Supreme Council to conclude a lasting treaty with the Maráthás. In the struggle for power between Nána and Sindia, Nána was most anxious to gain possession of Rághoba. In case Nána might succeed, Sindia sent Rághoba under escort to Burhánpur, and, on the way, Rághoba, suspecting that he would be thrown into confinement, escaped with a body of troops to Gujarát, and threw himself on the protection of Colonel Goddard. Goddard agreed to protect him,

[1] Bombay in 1781, 289. [2] Grant Duff, 424.

Chapter VII. History. THE MARÁTHÁS. 1670-1800.

and, on the 12th of June, Rághoba joined the English camp. During the rains, negotiations went on between Colonel Goddard and the Poona Court. But, as the Maráthás claimed the cession of Sálsette and demanded the surrender of Rághoba, no advance was made. At the close of the year General Goddard visited Bombay. Mr. Hornby proposed that the British should form an alliance with the Gáikwár and attack the Peshwa's territory. This proposal was approved by the Supreme Government, and four companies of European infantry and two battalions of sepoys, under Colonel Hartley, were sent from Bombay to help Goddard in Surat.[1]

War in the Konkan, 1780.

On the 1st of January 1780, Goddard marched from Surat, took Dabhoi, and agreed with the Gáikwár to divide the Peshwa's Gujarát possessions, the Gáikwár keeping the north and the British the south. Ahmadabad fell on the 15th of February, and the success was followed by the defeat of part of Sindia's army.[2] At the request of the Bombay Government, Hartley was ordered from Baroda to Bombay on the 8th of May. This reinforcement was much wanted in the Konkan. To prevent the Maráthás cutting off Bombay supplies, small bodies of troops had been posted at different parts of the Konkan. Four European subalterns, in charge of two companies of sepoys, took post on one of the Sahyádri passes, and another force under Captain Richard Campbell seized Kalyán. Enraged at the loss of Kalyán, Nána Fadnavis despatched a large force who took the British post on the Sahyádris, and, on arriving near Kalyán, sent a message to Captain Campbell demanding the surrender of the town. Campbell told them they were welcome to Kalyán if they could take it, and made a spirited defence. A Marátha assault was planned for the 25th of May, but Colonel Hartley arrived, and, on the night of the 24th, surprised the Marátha camp, pursuing them for miles, and killing a great number. During the rest of the fair season the British remained unmolested in the Konkan.[3] Shortly before the relief of Kalyán, the bravery and skill of Lieutenant Welsh had (23rd April) gained a great advantage to the British, by the capture of the three forts of Párnera, Bagváda, and Indragad, on the borders of Gujarát and the Konkan.[4] After the beginning of the rains the Maráthás attacked the different posts in small parties, but Kalyán was well garrisoned and was not molested.[5]

On the third of August, the night on which the fort of Gwálior was surprised by Captain Popham, Captain Abington marched about ten miles south from Kalyán, and attempted to surprise the important fort of Malanggad or Báwa Malang. He secured the lower hill, but the garrison were able to retreat to the upper fort, and its mass of sheer rock defied assault.[6] Meanwhile the Bombay Government were hardpressed for funds. They had looked for help to Bengal, but the whole strength of Bengal was strained to meet Haidar Ali's attack on Madras. Bombay had no resource but in its

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1 Grant Duff, 429. 2 Grant Duff, 430-433. 3 Grant Duff, 434.
4 Grant Duff, 435. Párnera and Bagváda are in the south of Surat; Indragad is in the north of Dáhánu. See Places of Interest, Indragad.
5 Grant Duff, 435. 6 Grant Duff, 437.

own efforts. The only means of raising a revenue was to overrun the enemies' territory as soon as the rains were over. With this object Goddard was asked to besiege Bassein, and, early in October, five battalions were placed under Colonel Hartley, with orders to drive out as many of the enemy's posts as possible and secure the rice harvest. He was to arrange his movements so as to hold the country between the Sahyádris and Bassein, and prevent the Maráthás from strengthening that fort. Colonel Hartley's first service was, on the 1st of October, to relieve Captain Abington whose retreat from Malanggad to Kalyán had been cut off by a force of Maráthás. The relief was completely successful and was effected with little loss. The troops pursued the Maráthás to the Bor pass and enabled the Bombay Government to gather the greater part of the Thána revenue.[1] General Goddard arrived before Bassein on the 13th of November. On account of its strength he determined to attack by regular approaches, and completed his first battery on the 28th of November. The Maráthás strained every nerve to recover the Konkan and relieve Bassein. Large bodies of troops were hurried down, and Colonel Hartley, after a month's fighting, was forced to retire towards Dugad about nine miles east of Bassein. Finding that they could not succour Bassein, the Maráthás determined to destroy Hartley's army. On the 10th of December upwards of 20,000 men thrice attacked the Bombay division in front and rear, but each time were repulsed with slight loss though two of the slain were officers. On the eleventh the attack was repeated with heavier loss to the British, including two more officers. During the night Hartley fortified two heights that covered his flanks. Next morning at daybreak the Maráthás attempted a surprise. But they were met with so deadly a fire that they were forced to retire with the loss of their leader Rámchandra, who was slain, and of Signior Noronha, a Portuguese officer, who was wounded. Bassein had fallen on the day before the battle of Dugad (11th December), and, on the day after the battle, Goddard joined Hartley's camp.[2] Though Bassein had fallen, Goddard was detained for about a month (18th January 1781) by the island fort of Arnála about ten miles north of Bassein.

War in the Konkan, 1780.

Battle of Dugad, 1780.

Haidar Ali's success in Madras made the Supreme Government anxious to come to terms with the Maráthás. In the hope that a show of vigour might make the Maráthás more willing for peace, Goddard pushed to the foot of the Bor pass, his advanced party forcing the pass on the night of the 8th of February and encamping at Khandála, while Goddard, with the head-quarters, remained below at Khopivli.[3] This movement proved a failure. Naná Fadnavis was in no way affected by it. He refused to treat with the British unless the treaty included his ally Haidar

Goddard's Retreat, 1781.

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1 Grant Duff, 438.

2 Grant Duff, 440. The British loss at Bassein was only thirteen, one of them, Sir John Gordon, an officer. Details of the siege of Bassein and of Hartley's battle at Dugad are given under Places of Interest, Bassein and Dugad.

3 The total strength of his force was 6152 men, 640 Europeans and 5512 Natives. Grant Duff, 443 note.

Goddard's Retreat, 1781.

Ali, and he sent a force of 12,000 men to cut off Goddard's communication with Panvel. On the 15th of March the Maráthás attacked a convoy of grain near Chauk and caused severe loss. Goddard proposed to make a fort on the Bor pass and Mr. Hornby proposed to garrison Rájmáchi, but neither suggestion was carried out and Goddard prepared to return to Bombay. Nána kept on sending troops into the Konkan, and held the country between Khopivli and Panvel in such strength, that a convoy, sent by Goddard for grain, was unable to return from Panvel without the help of every disposable man from the Bombay garrison, or without the loss of 106 men killed and wounded. On the 19th of April Goddard brought his guns and baggage from the top of the Bor pass and prepared to march towards Panvel. Every movement was watched by three great bodies of Marátha horse. There were 15,000 men at the foot of the Kusur pass, 12,000 near Bhimáshankar, and 25,000 at the top of the Bor pass. On the 20th, the moment that Goddard began his march, the Deccan force poured into the Konkan and captured much of his baggage. On the 20th, Goddard moved seven miles to Khálápur, and next day seven miles to Chauk. On the way his loss was severe, the Maráthás attacking the rear, assailing the front, and keeping up a steady fire from behind rocks and bushes. On the 22nd the British halted at Chauk. Early in the morning of the 23rd, the baggage was sent ahead and some distance was covered before the enemy came up. Then the attack was so severe that Goddard made a show of pitching his tents and the enemy withdrew. The army reached Panvel on the evening of the 23rd April, without further annoyance, but with the loss of 466 killed and wounded, of whom eighteen were European officers. The Maráthás considered Goddard's retreat one of their greatest victories.[1] From Panvel part of Goddard's army was drafted to Madras; the rest were moved to Kalyán and there spent the rains. A large Marátha force was sent towards Gujarát and their garrisons strengthened.[2]

Treaty of Salbái, 1782.

During the rains (June-November 1781) the Bombay Government were extremely hardpressed for money. Several schemes for carrying on the war on a large scale had to be set aside for want of funds.[3] During the next fair season defensive operations continued in the Konkan. But the great power of Haidar Ali made peace with the Maráthás so important that, at last, on the 17th May 1782 the treaty of Salbái was concluded. One of its chief provisions was the restoration of all territory conquered from the Maráthás since the treaty of Purandhar in 1775. This reduced the British possessions in the north Konkan to Bombay, Sálsette, and the three small islands of Elephanta, Karanja, and Hog Island.[4]

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[1] Grant Duff, 447. [2] Grant Duff, 447.

[3] One suggestion which was fully considered, but finally rejected, was that certain Marátha *deshmukhs*, whose ancestors had held lands under the Muhammadans, should put the English in possession of the Konkan, the English giving them £5000 (Rs. 50,000) for each of the larger and £1000 (Rs. 10,000) for each of the smaller forts, and allowing them to keep all money, jewels, and wares they might capture. Grant Duff, 450-451.

[4] Aitchison's Treaties, V. 41. Grant Duff, 452. The treaty was not finally exchanged till the 24th February 1783.

Bassein had to be given up, but from Marátha delay in completing the treaty it was not actually transferred till April 1783.[1] About the time when the treaty of Salbái was concluded, the Maráthás confirmed the Jawhár chief in the small territory which they had left him.[2]

State of Thána, 1780.

During the disturbances that ended in the treaty of Salbái the district had suffered severely. In February 1781, every village, hut, and stack, on the high road between Kalyán and Khopivli, had been burnt, and most of the people had fled.[3] Even the rich coast tract seems to have become impoverished, as the loss of seventy-five carts and forty-four oxen is said to have caused great distress to the district of Bassein.[4] The scarcity of money in Bombay made a liberal policy in Sálsette impossible. The island showed few signs of improvement. Mr. Forbes, who revisited the Kanheri caves in 1783, was astonished to find that, during the ten years Sálsette had been under the Company, tillage had not spread. The gentle hills and valleys in the centre of the island were still in their former state of wildness.[5] In the Marátha districts, on the way to the hot springs of Vajrábái, about twelve miles north of Bhiwndi, were fields of rice, pulse, and a little tobacco. Mango trees abounded and there were a few lime trees, plantains, and guavas round the Vajrábái temples. Grass grew to a surprising height and there was abundance of flowers and fragrant herbs. The people were lazy, living from hand to mouth, partly because industry was never the character of the Marátha, partly from the unhappy constitution of the government and the confused state of the country.[6] Four years later, in the rains of 1787 (15th August-11th September) the Polish traveller Dr. Hové made several botanical trips through Sálsette and the neighbouring mainland. Sálsette showed signs of great decay; it was thinly peopled and poorly tilled. From Versova to Thána Hové did not find a single village or any signs of tillage. There was teak of an amazing height and thickness, and there were remains of churches, chapels, and large buildings all pining in decay. Near Thána there was some rich rice tillage,[7] and at Dhárávi, in the west, rice, sugar-

1787.

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1 Grant Duff, 457. Under the treaty of Salbái the Maráthas agreed to pay Raghunáthráv an allowance. He retired to Kopargaon on the Godávari and soon after died. His son Bájiráv was nine years old at his father's death, and a posthumous son Chimnáji Appa was born soon after. Grant Duff, 459.

2 Bom. Gov. Sel. [New Series], XXVI. 15.

3 Belápur, Karanja, and Kalyán MS. diaries in Nairne's Konkan, 103.

4 Belápur, Karanja, and Kalyán MS. diaries in Nairne's Konkan, 103.

5 Or. Mem. III. 451. The writer of the Account of Bombay (1781) describes Sálsette as well watered, fruitful, and capable of great improvement, pp. 2-3. In his account of the Kanheri caves, Macneil (Archæologia, VIII. 253) tells a tale which shows, how, in those rough days, the strong bullied the weak. On his way to the caves, he and his palanquin-bearers met a string of about a hundred girls, carrying baskets of dried fish to market. As Macneil drew near, the girls took to flight, the bearers chasing them and taking by force some handfuls of fish from as many of the baskets as they could lay hold of. Macneil forbore punishing his men, as he learned 'that custom hallowed the act and that the tax was a constant perquisite of these gentlemen of the road.'

6 Or. Mem. IV. 248.

7 Tours, 13-16. According to Hové the practice of sowing rice in beds and planting it out in tufts had only lately been introduced from Gujarát. It saved seed and trebled the outturn. Ditto, 13.

Chapter VII. History.
THE MARÁTHÁS. 1670-1800.
State of Thána.

cane, and vegetables were grown. But in the south-east, while there were remains of wells and marks of former tillage, there was a large waste area of level land fit for sugarcane and rice. The produce of the island was not enough to maintain the garrison and town of Thána.[1] The Marátha mainland was even more deserted than Sálsette. Between Thána and Vajrábái there was not a single village, and travelling was dangerous from tigers, of whom five were seen in one day, from buffaloes who pursued Europeans like enemies, and from natives who were such enthusiasts for their religion that they looked on Europeans as the lowest on earth and did not scruple to kill them.[2]

1788.

In the January following (1788) Hové travelled down the west coast from Surat to Bassein. The Thána part of the country was well watered and on the whole fertile. The hills yielded the finest teak and the valleys high grass, and on some of the flats, near Nárgol, grew a luxuriant wild sugarcane.[3] The extreme north was very wild, the hills were covered with unbroken forest, and the valleys were overgrown with grass. Further south, between Umbargaon and Dáhánu, the ruggedness disappeared, the coast lands were plain and rich, and the hills yellow and bare. South of Dáhánu, almost the whole way to Bassein, the coast strip was rich and well tilled with rice, sugarcane, and plantains.[4] During the day the thermometer was never less than 89°, but the nights were unexpectedly cold, small pools of water being frozen over near Maroli on the night of the thirteenth January. The valleys were full of brushwood and bastard poon, Sterculia fœtida. Along the coast, between Umbargaon and Dáhánu, were large groves of brab-palms, and further north, near Maroli, the country abounded in teak of a prodigious size, several of the trees measuring over twelve feet in girth and not less than eighty feet high.[5] In the rich coast strip between Dáhánu and Bassein, rice, yams, and turmeric were grown. There were also sugarcane gardens with plantains and pomegranates, the canes very flourishing, fifteen feet high and thick in proportion.[6] In the north there were many tigers. Not a day passed that several were not started. Some of the villages had herds of cattle hunch-backed and small, miniatures of the Gujarát oxen, and so moderate in price that any number might have been bought at 2*s.* (Re. 1) a head. There were some sheep with wool as soft and white as Gujarát cotton.[7] Except the rich coast the country was poorly peopled and badly tilled. From the north to Bassein Hové did not see more than thirteen villages. The people were dark, slender, active, and longlived. They ate all animal food except the ox, and drank liquor freely. Their winter

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1 Tours, 14. 2 Tours, 17, 19, 20. 3 Tours, 98, 99. 4 Tours, 99, 100.

5 According to Hové the Kolis made teak plantations, sowing the seeds at the end of the hot season, and tended the young trees lopping side shoots. Teak seemed to thrive best in rocky places and was chiefly used for ship building. Tours, 97.

6 Tours, 99, 100. According to Hové the growth of sugarcane had been introduced only eight years before (1780). It had spread so rapidly that, instead of importing sugar, the people of Bassein were able to send it to Bombay and Surat. They had not learned the art of refining sugar. 7 Tours, 101.

clothing was of wool. Their villages, especially in the hills, were small, of not more than thirteen families. They were pining in poverty and destitute of comfort. Though the country was so rough the coast route was passable for carts. Hové had a horse and two carts, and he talks of hundreds of hackeries, between Umbargaon and Dáhánu, coming to load jars of palm-juice.

State of Thána, 1783.

The country seems to have been free from robbers. All along the route, especially in the north, were posts of mounted guardsmen who lived in small thatched huts, tilled a plot of land, and were armed with a sabre, a spear, and a matchlock. One of their chief duties was to give alarm on the appearance of an enemy. They stopped travellers, and, if they had not passes, took them to the chief officer of the district, who closely examined them. There were also posts at every ferry, and no one could pass without heavily feeing the head of the watch. The Marátha officers pillaged openly and forced travellers to give whatever they chose to ask. Gujarát, though full of robbers, was less troublesome and cheaper to travel in.[1]

In 1783 Forbes found Bombay greatly increased since 1774. The troubles on the mainland had driven people to Bombay, and a flourishing commerce had drawn others. Provisions and supplies were plentiful, but prices were high, double what they used to be. The island was almost covered with houses and gardens. It would soon be a city like Surat or Ahmadabad.[2]

Sálsette, 1790-1800.

In 1790 Thána, with other parts of Western India, suffered from a failure of rain and from famine.[3] In 1793 a great part of Sálsette appeared to be lying waste. But an attempt had lately been made to grow sugarcane and indigo, and a Dr. Stewart from Bombay was superintending the infant plantations.[4] Shortly after this a few large estates were granted to British subjects with the view of improving the country.[5] In 1801 a permanent settlement was offered to the holders of land in Sálsette, but only four landholders accepted the offer.[6] During the last fifteen years of the eighteenth century, trade, especially the Chinese cotton trade, had brought much money into Bombay. The prosperity and growth of the city improved it as a market for field produce, and, by the opening of

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1 Tours, 103. In crossing the Dáhánu river and the Vaitarna, Hové had each time to pay Rs. 10. At Bassein he had to pay Rs. 12 to men to whom he showed his passes, and he was charged Rs. 43 for a boat from Bassein to Máhim. Ditto 100, 101, 102, and 103.

2 Forbes' Oriental Memoirs, III. 436-7. Abbe Reynal gives the population in 1780 at 100,000 (I. 378-379). Francklin (Pinkerton's Voyages, IX. 236) describes Bombay in 1786 as very beautiful and as populous for its size as any island in the world. It had a splendid harbour, an excellent dock, and a ship-building yard with very ingenious and dexterous shipwrights, not inferior to the best in England. Merchants and others had come to settle from the Deccan, the Malabár and Coromandel coasts, and from Gujarát. There were eight battalions of sepoys, a regiment of European infantry, and European artillery and engineers. The chief work of note was a causeway, a mile long and forty feet broad.

3 Etheridge's Famines, 117.

4 Moor's Operations, 370.

5 Manuscript Records in Nairne's Konkan, 124. Several of the present large landholders in Sálsette derive their rights from these grantees. Ditto.

6 Manuscript Records in Nairne's Konkan, 124.

Chapter VII. History.

THE MARÁTHÁS.

Sálsette, 1790-1800.

the Sion causeway and the abolition of customs dues (1798-1803), Sálsette was able to take full advantage of the increased demand.[1]

In the struggles for power at Poona, between Sindia, Nána Fadnavis, and Bájiráv the young Peshwa, the government of the inland parts of the district fell into feebleness and decay. The country suffered severely from the raids of Deccan Kolis. A gang over 1000 strong divided into two or three parties, robbed villages at their leisure, shared the spoil, and disappeared to their homes. The guards posted in different places among the hills could do nothing to stop them.[2]

SECTION IV.—ENGLISH (1800-1882.)

Treaty of Bassein, 1803.

In 1802, after the victory of Yeshvantráv Holkar, Bájiráv Peshwa retired to Mahád in south Kolába. From Mahád, followed by Holkar, he fled to Suvarndurg; finding Suvarndurg ruined, he sailed to Chaul, and after a few days, delayed by head winds, landed on the 15th of December at Manori in Sálsette, and reached Bassein on the seventeenth with thirty followers.[3] On his arrival at Bassein Bájiráv was met by Colonel Close, the British agent at Poona. The terms of a treaty, under which the British should uphold the power of the Peshwa, had already been considered. Discussion was renewed on the 18th of December and concluded on the 31st.[4] Under the terms of the treaty then framed, which is known as the treaty of Bassein, the English agreed to guard the Peshwa's territory against all enemies, and the Peshwa agreed to have no dealings with any European nation but the English. A subsidiary force of 6000 Native Infantry, with the usual proportion of field pieces and of European artillerymen, was to be furnished by the English and stationed in the Peshwa's territory. For the support of this force, the Peshwa was to cede to the English districts yielding a yearly revenue of £260,000 (Rs. 26,00,000).[5] It was also arranged that the Peshwa was to maintain a force of 5000 cavalry and 3000 infantry with a due proportion of artillery,[6] and that he should enter into no negotiations without consulting the British Government. To ensure the Peshwa's safety a field detachment was sent to Bassein, and a considerable stockade of palmyra trees was raised to defend the Sopára bridge.[7] The Peshwa remained in Bassein till the 27th of April (1803). Then, escorted by a British force of 2200 men, including the 78th Regiment part of the 84th and some artillery, he moved to Kalyán, and, after staying a week at Kalyán, marched to Poona by the Bor pass.[8]

During the famine years of 1803 and 1804 there was much distress

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[1] Manuscript Records in Nairne's Konkan, 124. Details of the Sálsette revenue system are given in the Land Administration Chapter.

[2] Trans. Bom. Geog. Soc. I. 257.

[3] Asiatic Annual Register, 1803, 23. Grant Duff (559) gives the 6th of December instead of the 17th.

[4] Grant Duff, 566.

[5] Aitchison's Treaties, V. 52-58. The lands at first ceded in the Southern Marátha Country were afterwards changed for lands in Bundelkhand.

[6] This was settled a year later by a supplementary treaty dated 16th December 1803. Aitchison's Treaties, V. 60.

[7] Capt. Dickinson's MS. Report on Konkan Forts, 1818.

[8] Nairne's Konkan, 108.

Famine, 1812.

in Thána. The country had not suffered from the ravages of Holkar, and therefore the famine pressed less heavily than above the Sahyádris. But numbers of starving people came from the Deccan, and at Panvel and other places the mortality was heavy.[1] Ten years later the famine of 1811 and 1812, which wasted Márwár, Gujarát, Cutch, and Káthiáwár, extended to Thána. Thána does not seem to have suffered from the plague of locusts, which in Márwár and north Gujarát destroyed the harvest of 1811. But as was the case further north, the rains of 1812 seem to have failed or nearly failed on the Thána coast,[2] and, in addition to local distress, the country was covered with bands of famine-stricken strangers from Márwár and Gujarát. There was known to be food and wealth in Bombay, and all the ferries between the mainland and the island were crowded with half-famished people streaming in converging lines from all parts of the country. Bombay held a supply of grain enough to last its own population of about 200,000 for fifteen months. The question arose whether strangers should be prevented from landing and grain prevented from leaving the island. After much debate, it was decided that no attempt should be made to keep refugees from landing on the island, and that grain merchants should be left free to export grain to places where the famine was more severe. The grain merchants, assured that they would not be hampered in disposing of their stocks, imported freely, and Bombay became the granary of Western India. As grain continued comparatively cheap in Bombay, crowds flocked to it from the famine-stricken north. It was estimated that about 20,000 strangers found their way to the island. The wharfs and roads were lined with crowds of wretched half-starved objects; the eastern or land side of Bombay was strewn with the dead and dying.[3] Much was done to help the strangers. English and native committees were appointed to buy rice. Huge boilers were provided in a cocoa-palm grove about half a mile from the fort, and care was taken to provide cooks for each caste. As pestilence accompanied the famine, great hospital sheds were built outside of the fort. In spite of these efforts to save the famished strangers, the death-rate rose from about fifteen to thirty or forty a day and sometimes to over a hundred. Back Bay was lined by a row of funeral fires that never ceased to blaze night or day, and a few hundred yards from the beach was a long line of coasting vessels, laden with faggots and billets for the funeral piles.[4]

For fifteen years (1803-1817) the English guarantee secured peace over the whole district, and, except for an occasional Pendhári raid, fair security to person and property.[5] Trusting to English support,

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1 The details are given in Chapter IV. p. 303.

2 On the 15th of December 1816, Shaikh Dalu a Pendhári leader descended into the Konkan by the Amba pass in Ratnágiri, and, marching north, plundered the west of Thána and returned by way of the Tápti to Burhánpur. Hamilton's Description of Hindustán, II. 211.

3 It was now late in August and no rain had fallen in Bombay, nor was there much hope that if rain fell so late it would be in time to save the rice crop. Basil Hall's Fragments, 2nd Series, III. 41.

4 Basil Hall's Fragments, 2nd Series, III. 55-78.

5 Basil Hall's Fragments, 2nd Series, III. 56.

Chapter VII. History. ENGLISH. 1800-1882.

the Peshwa failed to keep up his share of the subsidiary force, allowed his forts to fall to ruin, and paid attention to nothing except to the accumulation of treasure. Authority was handed to the revenue farmers and no complaints were listened to. The farmer had no motive to be lenient. His term of power was most uncertain. At any time a higher bid might put an end to his contract, and, if he failed to pay, his property was confiscated and himself thrown into prison.[1]

Trade, 1800-1812.

The Thána ports shown in the map in Milburn's Oriental Commerce (1800-1812) are Daman, Dáhánu, Sirgaon, Agáshi, Elephanta, Bassein, Versova, Bombay, Karanja, Kolába, and Chaul.[2]

The Bombay trade-returns for the early years of the nineteenth century seem to show that the great development of Bombay, of which details are given later on, was accompanied by the revival of a considerable trade in the other ports of the Thána coast.[3] The 1802 returns show a total trade between the Bassein ports and Bombay and Surat, valued at about three and a half *lákhs* of rupees, of which about two *lákhs* were exports and one and a half *lákhs* imports.[4] In 1805 the total value of the trade had risen to about nine *lákhs*, of which four and a half *lákhs* were exports and four and a quarter *lákhs* imports.[5] In 1815 it again fell to about seven *lákhs*, of which about three and three-quarters were exports and three and a quarter were imports. According to Milburn, the Bassein trade during the five years ending 1806 averaged about nine *lákhs* of rupees, of which about five *lákhs* were exports and four *lákhs* were imports. The details for 1805 are, under exports, piecegoods, grain, iron, sugar, cocoanuts, cocoa-kernels, betelnut, dates, pepper, turmeric, and treasure; and under imports, grain, ivory, oil, timber, hemp, piecegoods, and betelnut.[6]

In the beginning of the nineteenth century, the climate of Bombay, though healthy, was still somewhat treacherous, exposure

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1 Nairne's Konkan, 110. Details are given in the Land Administration Chapter.

2 Milburn's Oriental Commerce, I. 143, 168. Milburn mentions the making of beautiful teak ships of 800 tons at Daman, 168.

3 In 1801 a reporter of external commerce was appointed at Bombay, and Milburn states (Or. Com. I. 181) that the returns from 1801 to 1806 may be considered accurate. At the same time, in an enquiry into the details of local trade, the fact that the main head is Bombay and Surat, not Bombay, is puzzling. After the beginning of the nineteenth century, almost the whole of the foreign trade of Surat passed through Bombay (Surat Papers, 278, 374, 384; Bombay Gazetteer, II. 128; Hamilton's Description of Hindustán, II. 156), so that in the foreign trade the double head does not cause confusion; but in the local trade with the Bassein coast the returns are not easy to follow.

4 Hamilton's Description of Hindustán, II. 157.

5 Milburn's Oriental Commerce, I. 213.

6 Hamilton's Description of Hindustán, II. 158; Milburn's Oriental Commerce, I. 213. These entries seem to imply a direct trade between Bassein and the Arab and African coasts. Even with a direct trade the appearance of iron and dates among the exports, and of timber and betelnut among the imports is peculiar. Another head in the returns 'Commerce between the Island of Bombay and Bombay and Surat' shows for the five years ending 1806 an average trade valued at 28 *lákhs*, of which about 13 *lákhs* were exports from the island of Bombay and neighbouring villages, and about 15 *lákhs* were imports. This seems to include the trade between Surat and Bombay. Milburn's Oriental Commerce, I. 204. The export of iron and dates from Thána ports is explained by the fact that they were re-exports received from Bombay and sent from Bassein or some of the main local centres to smaller outlying ports.

owed by fever and frequently by the loss
e charming island was intersected by
ads long before that grand improvement
d.[2] The fort or walled town was nearly
ut a quarter of a mile broad. The
us and well planned, very strong to the
n from the land. The broad deep ditch,
pleasure, made it one of the strongest
l in India. Besides the fort, there were
r parts of the island, especially one at
isoned Bombay could bid defiance to any
ht against it. The fort had five gates,
uth, the Apollo and Church Gates to the
the north. Between the two harbour
uadrangle well built of strong hard
e was the dockyard large, well
dry dock had scarce its equal for
long as any in England, except
rtsmouth. In the centre of the
fine weather, were packed bales
d the green were many large,
left of Church Gate street,
gether, the commodious
and, on the right, the
ehind the theatre, the
the native merchants
high and large with
ooden verandas. In
e-fourths of the bázár,
nd many other public
r the castle been battered
would have been destroyed.
about fifty *lákhs* of rupees.[3]

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2. Even Mackintosh (1804-1811) does not com-
silent operation made life joyless and even less
vigorous health. But the diseases were more regular,
treated than in England. Life, I. 207, 228, 229, and 231.
Series), III. 8. Mackintosh (1804) admits five miles of excellent road to Parel. Life, I. 228.

Though both, in almost the same language, admire the picturesque beauty of the island, its varied woody surface, and wide island-studded bay, it is curious to notice how differently Mackintosh (1804-1811) and Hall (1812) regarded Bombay. To Mackintosh, the disappointed London-loving man of thought, to whom half a dozen Indian victories were not so interesting as one letter from Mark Lane, Bombay was 'a cursed country,' 'a remote second-rate settlement in a distant quarter of Asia' (Life, I. 218, 221, 222). To Basil Hall, the cheerful travel-loving man of action, in the noble range of the eastern world few places could compare with Bombay. A week or two in Bombay and a visit to Elephanta, Kárli, and Poona, was the shortest cheapest and most enjoyable way of seeing all that was most characteristic of the oriental world. Fragments, 2nd Series, III. 6-7.

3 Valentia (1804) says, 'One-third of the town was reduced to ashes; the rest was saved with the greatest difficulty. The old Government house caught fire more than once.' Had they not put it out, the magazine would have caught fire too and several thousand barrels of gunpowder would have scattered the city to all points of the compass. Travels, II. 175.

Chapter VII. History. ENGLISH. 1800-1882. *Bombay, 1800-1810.*

After the fire the town was rebuilt and mu
buildings within the fort were valued a
of rupees, and their yearly rental estimat

To the north of the fort was the Esplan
since 1802 clear of huts.[2] Beyond the esp
palms, was the Black Town. The improv
fort and the clearing of the esplanade had
in the Company's salt rice land. This
from the sea, a low muddy tract, a shal
season. On Colába there was a light-h
barracks, and many delightful villas. In 1
(apparently in the island, but this is not cl
the number of people 235,000, of wh
60,000 migratory.[3] The Europeans h
sorts of country-houses and some
bustle of business;[4] the rich
children living in part of the h
the poor classes lived in small
as at present, were crowded int
or even 300 persons being sto

Bombay was 'a jumble
people from almost eve
Gentoos, Arabs, and Ro
there were five houses
not pay, as the profits w

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1 Hamilton's Hindustán, I
2 An account of the diffi
Bom. Quar. Rev. V. 169-170.
3 Hall's Fragments, 2nd Series,
165,000; migratory population 50,0
4 Hall's Fragments (2nd Series), I
the morning, breakfast at eight, write a
walk 5-30 to 7, drink tea at seven, read fro
the dinner was never before seven, the people
5 Hall's Fragments (2nd Series), III. 43.
6 Bombay, wrote Mackintosh (1804, Life, I. 213),
Hindustán, Ujain, Ahmadábad, Cutch, Cambay, Be
population of Bombay, wrote Basil Hall in 1812 (Fra
wonderfully varied. There is no caste, dress, or c
Peninsula, Jáva, China, or the Phillipine Islands, that we may not see in Bombay.
Hall's estimate in 1812 was, Hindus 104,000, Musalmáns 28,000, Pársis 13,000, Jews 800, Native Christians 14,500, total permanent residents about *160,000*; Europeans 1700. Native troops 3000, migratory population 50,000, total about 215,000. Hall's Fragments, 2nd Series, III. 43. This estimate was perhaps excessive, as further information in 1816 showed only 162,000. The details were: Europeans 4300, Native Christians 11,500, Jews 800, Muhammadans 28,000, Hindus 103,800, Pársis 13,150, or a total of 161,550. Hamilton's Hindustán, II. 159. Ten years later the total population of the island was by special census taken in August, September, October, and November, found to be 162,570. Of these 20,000 were temporary and 10,000 military. Of the remaining 132,570, 13,000 were in the Fort, 47,000 in Dongri, 31,000 in Byculla, 4500 in Mázgaon, 2500 on the Malabár Hill, 13,000 in Girgaon, 17,500 in Máhim, and 2500 in Colába. Arranged according to race, of the regular population of 130,000, 938 were English, 8000 were Portuguese, 10,500 were Pársis, 1250 were Jews, 39 were Armenians, 26,000 Musalmáns, 82,500 Hindus, 3000 Mhárs, and 48 Chinese. Bom. Geog. Soc. Trans. III. 72.
7 Bruce Fawcett and Co., Forbes and Co., Shotton and Co., John Leckie, and S. Beaufort.

by establishment charges. Without trade these houses could scarce gain a subsistence. They allowed nine per cent for money deposited in their hands, and their command of capital enabled them to embrace every opportunity that occurred. The late wars had offered great and uncommon openings, and especially shipowners had made large and sudden fortunes. The return of peace would drive merchants back to their former pursuits, the Indian and China commerce.[1] Besides the five houses of agency there were four European wine merchants and shopkeepers.[2] Pársis, an active industrious and clever people, 'possessed of considerable local knowledge,' ranked next to the Europeans. They lived in the north of the fort, and were not remarkably cleanly in their domestic concerns or in the streets where they lived.[3] Many of them were rich, and each of the European houses of agency had one of the principal Pársi merchants concerned with them in their foreign speculations. They were become the brokers and Banians of the Europeans. There were sixteen leading Pársi firms and two Pársi China agents. In addition to their success as traders the Pársis had a monopoly of the dockyard, and had almost entirely made Bombay their own. Hardly a house or a foot of land belonged to any one else.[4] Besides the Pársis there were three Portuguese, four Armenian, and fifteen Hindu firms possessed of great property and men of much integrity. Finally there were four firms of Bohorás or Muhammadan Jews, who carried on great trade with Gujarát and other places to the north. The people were orderly. During the seven years ending 1811 there was only one capital punishment.[5]

Bombay had suffered long from the dearness of provisions. Full advantage was not taken of the conquest of Sálsette, till, in 1802, Governor Duncan made the Sion causeway and took off import dues. This was of 'infinite service' to the farmers and gardeners who supplied the markets.[6] Within ten years Hall could venture to say that there was no spot on the earth's surface where the means of subsistence were cheaper or in greater variety and even profusion.[7]

The chief product of Bombay was its ships.[8] There were six firms of builders all of them Pársis, who had an absolute monopoly of the dockyard. The first ten years of the century many merchant

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1 In 1804 Valentia speaks of the trade as inferior to what it had been. During the great war between England and France, the Arabs as neutral parties had got into their hands a great part of the trade. Travels, II. 180, 181. In 1810 there was a trade crisis threatening commercial credit. Life of Mackintosh, II. 38.

2 Baxter Son and Co., John Mitchell and Co., Wooller and Co., R. McLean and Co. Mackintosh (1804, Life, I. 229) mentions two barristers 'gentleman-like men.'

3 Hamilton's Hindustán, II. 154.

4 Valentia's Travels, II. 186. The Pársis suffered severely in the trade crisis of 1810. Mackintosh wrote (July 30th, 1810), Nasarvánji Mánekji has failed for £150,000, 'a trifle for a Pársi'; Dady's two sons are in danger. I should not wonder if the Pársis have seen their brightest days. Life of Mackintosh, II. 38.

5 Life of Mackintosh, II. 110, 112. The man who was hanged was an English sailor.

6 Hamilton's Hindustán, II. 154. 7 Hall's Fragments, 2nd Series, III. 40.

8 Ship-building in Bombay dates from 1735, when Lavji Nasarvánji, the Pársi foreman of the Company's ship-building yard at Surat, was induced to come to Bombay. Low's Indian Navy, I. 173. 9 Hamilton's Hindustán, II. 155.

Chapter VII. History. ENGLISH. 1800-1882.

ships of from 600 to 1300 tons had been built for the country trade and for the service of the East India Company. In beauty of construction, excellent workmanship, and durability, they were superior to any class of merchant ships in the world. Bombay was the first place out of Europe, where a ship of the line was built.[1] For the skill of its naval architects, the superiority of its timber, and the excellence of its dock, Bombay might be considered of the first importance in the British empire in India.[2]

Bombay Trade, 1800-1810.

Though Bombay did not from its own products furnish any considerable article of export, or even food enough for its people,[3] all European and Asiatic commodities could be procured in it. It was the emporium of Persia, Arabia, and the west of India.[4] Besides this Bombay had a great trade with England. 'Of the lists of European and other commodities suitable for the British Presidencies those for Bombay were the most extensive. There was scarcely an article manufactured in England that was not taken to Bombay in considerable quantities.'[5] During the early years of the nineteenth century, of the two main branches of trade, the Asiatic or country trade, so called because it was carried in Indian ships and with Indian capital, was entirely in the hands of private persons.[6] The trade with England was carried on partly by the Company partly by private merchants. Of the whole trade with England the Company imported into Bombay about the same amount of treasure as the private traders, and under merchandise imported and exported half as much again as private traders.[7] During the five years ending 1806 imports averaged 412 *lákhs*, of which 92 *lákhs* were treasure; and exports averaged 318 *lákhs*, of which 36 *lákhs* were treasure.

In 1805, of the whole trade valued at 741 *lákhs* of rupees, 411 were imports and 330 exports.[8] Of the whole amount, 443 *lákhs* or

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1 The largest ship ever built in Bombay was the Ganges, a frigate pierced to carry 92 guns and of 2289 tons. Low's Indian Navy, I. 298. Of other men-of-war there were launched one of 74 guns, two of 38 guns, two of 36, two of 18, and two of 10 guns. For commercial purposes there were built up to about 1816 nine ships of 1000 tons, five of 800, six of 700, five about 600 tons, and 35 smaller vessels. Hamilton's Hindustán, II. 156.

2 Milburn (Oriental Commerce, I. 172) says, all the ships were of Malabár teak. Hamilton (Hindustán, II. 156) says, the teak comes from the forests to the north and east of Bassein. Hamilton was correct. Compare Pennant's Outlines of the Globe (1798), I. 81; Rennell's Memoir of a Map of Hindustán, 180. Valentia (1804) is not so complimentary to the Párs management of the dockyard as some other writers. They used bad timber and scamped the work. Frauds were common; the system called loudly for reform. Travels, II. 179-180.

3 Onions seem to be the one article for which Bombay has all along been noted. 'Bombay produces most excellent onions; other provisions are scarce and dear.' Milburn's Oriental Commerce, I. 272.

4 Milburn's Oriental Commerce, I. 181. Hamilton (Hindustán, II. 156) notices Bombay as a specially good place to buy gums and drugs of all kinds, Mokha coffee, carnelians, agates, and blue and other Surat cloths.

5 Milburn's Oriental Commerce, I. Preface. This great import of miscellaneous British ware was to some extent abnormal, to supply the stocks which were destroyed in the fire of 1803. Ditto. 6 Milburn's Oriental Commerce, I. 181, 241.

7 The private trade with England was subject to certain conditions, till, in 1813, all restrictions ceased. The monopoly of the trade between England and China was continued to the Company for thirty years more.

8 There was also the Company's trade of 17½ *lákhs*, 3¼ *lákhs* of imports and 14¼ *lákhs* of exports.

59·64 per cent were with India, and 253 *lákhs* or 34·14 per cent with other parts of Asia and East Africa; 3 *lákhs* or 0·40 per cent were with America; and 42 *lákhs* or 5·66 per cent with Europe.[1] Of the Indian trade about 39 *lákhs*, 18 of them imports and 21 exports, were with Thána ports; about 208 *lákhs*, 100 imports and 108 exports, with Gujarát; about 42 *lákhs*, 26 imports and 16 exports, with Cutch and Sindh; about 54 *lákhs*, 14 imports and 40 exports, with the South Konkan; about 25 *lákhs*, 18 imports and 7 exports, with Malabár; 1¼, ¾ imports and ½ exports, with Ceylon; 2½, 2 exports and ½ imports, with Coromandel; and 70¾, 68 imports and 2¾ exports, with Bengal.

Of the 253 *lákhs* of trade with foreign Asia and East Africa, fifty *lákhs*, 29 imports and 21 exports, were with the Persian Gulf; 41 *lákhs*, 26 imports and 15 exports, with the Arabian Gulf; 5 *lákhs*, 4 imports and 1 exports, with the Straits; and 157 *lákhs*, 85 imports and 72 exports, with China. Of three *lákhs* of trade with America, 2 were imports and 1 exports. Of the 42 *lákhs* of trade with Europe, 14½ *lákhs*, 9 imports and 5½ exports, were with Lisbon; 1¼ *lákhs*, all imports of wine, with Madeira; and 26¾ *lákhs*, 19 imports and 7¾ exports, with England.

The most important branch of the foreign trade of Bombay was with China. The basis of this trade was the export of cotton from Bombay. This export of cotton dated from about 1770, when a famine in China led the Chinese government to issue an edict ordering the cultivation of grain. Sometimes as much as 80,000 bales of 375 pounds each were sent in a year from Bombay to China. But in 1805 the golden days of the cotton trade were over. Scanty supplies and frauds had induced Madras and Bengal to compete, and had tempted the Chinese to grow their cotton at home. It was now a

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[1] The chief Gujarát details are, under imports, cotton 57¼, piecegoods 21½, grain 9½, butter 1½, seeds ¾, oil ½; under exports, treasure 31, sugar 14, silk 13, piecegoods 10½. The chief Cutch and Sindh items are, of imports, cotton 15¾, butter 4½, and grain 2½; and of exports, treasure 2½, sugar 5½, raw silk 1¼, pepper 1, and piecegoods 1. The chief South Konkan items are, of imports, grain 3¾, treasure 3½, piecegoods 2¾, betelnut 1, and hemp 1; and of exports, treasure 5, piecegoods 5½, silk 7, grain 5, sugar 2½, woollen 1¼, *hing* or assafœtida 1, and drugs 1¼. The chief Malabár items are, of imports, cocoa-kernels 2½, cocoanuts 2¼, pepper 2¼, sandalwood 2¾, betelnut 1¼, piecegoods 1, timber 1, butter 1, and treasure ½; and of exports, cotton 1, horses ¾, piecegoods ½, wines ½, and treasure ½. The chief Ceylon items are, of imports, arrack ¾; and of exports, horses ⅛. The chief Coromandel items are, of imports, piecegoods 1, benjamin ¼, spices ½; and of exports, sundries ¼. The chief Bengal items are, of imports, silk 18, grain 15, piecegoods 14¾, sugar 14, liquor 1, and gunny-bags 1; and of exports, copper ½, horses ½, and tea ½. The chief Persian Gulf items are, of imports, treasure 18½, horses 4, dates 1¾, and lametta 1¼; and of exports, piecegoods 11½, sugar 3¾, grain ¶, drugs ¾, and iron ½. The chief Arab items are, of imports, treasure 23¾, sundries ¾, myrrh ¼, and olibanum ½; and of exports, piecegoods 7¾, grain 4¼, and iron ½. The chief Straits items are, of imports, treasure 1¼, metals ¾, and pepper ¼; and of exports, cotton 1. The chief Chinese items are, of imports, treasure 60, sugar 8¾, piecegoods 4½, silk 2, camphire 1¾, and tutenague 1; and of exports, cotton 64¾, sandalwood 2½, shark fins 2½, carnelians ¾, and putchok ½. The chief American items are, of imports, brandy ½, and treasure 1; and of exports, cotton ¾, and piecegoods ½. The chief European articles are with Lisbon, of imports, treasure 7, and wine 1; and of exports, piecegoods 4, and cotton 1; and with England, of imports, treasure 6¼, wine 1¾, wearing apparel 1, copper 1, metals 1, provision 1, malt ½, hardware ¼, and glass ½; and of exports, cotton 5¾, drugs ¾, and ivory ½.

Chapter VII. History.

ENGLISH.

1800-1882.

Bombay Trade, 1800-1810.

precarious trade.[1] The following table gives a general view of the trade of Bombay in 1805:

Bombay Trade, 1805.

PORTS.	Imports *lákhs* (*a*)	Exports *lákhs*.	Total *lákhs*.	PORTS.	Imports *lákhs* (*a*)	Exports *lákhs*.	Total *lákhs*.
Thána ports ...	18	21	39				
Gujarát	100	108	208	America	2	1	3
Cutch and Sindh ...	26	16	42				
South Konkan ...	14	40	54	Continent	10½	5½	15¾
Malabár	7	18	25	England	19	7¾	26¼
Ceylon	¾	¼	1¼				
Coromandel ...	2	¼	2¼	Total Europe ...	29¼	13¼	42½
Bengal	68	2¾	70¾				
				Total Private Trade	411	330	741
Total India ...	235¾	206¾	442½				
				Company's Trade..	3¼	14¼	17½
Persia	29	21	50				
Arabia and Africa...	26	15	41				
Straits	4	1	5				
China	85	72	157				
Total Foreign Asia	144	109	253	Grand Total ...	414½	344½	758½

(*a*) The rupee was worth 2*s*. 6*d*.

As in former times Hindus were settled for purposes of trade at great distances from India. In 1763 Niebuhr found 125 Banians in Sana in Yemen, who paid 300 crowns to live in the city; in Mokha there were 700 Banians, many of them considerable merchants and very honest men, and Rajputs and other Indians who were goldsmiths and mechanics. They were considered strangers as they went back to India when they made money. They suffered many mortifications. There were Banians also at Maskat where they were better off, keeping their own law and practising their own religion.[2] In the beginning of the nineteenth century, in the Persian Gulf the Company's broker at Maskat was a Hindu, who was so desirous of saving the lives of the bullocks that meat had to be brought on board clandestinely. In the Arabian Gulf the greatest part of the foreign trade in Mokha was in the hands of Banians who had partners in Aden. The Banians were safe to deal with, because if one failed his companions paid. At Masuah on the west shore of the Red Sea the Banians were comfortable men of good property. Karamchand would receive a cargo, and, considering himself responsible for the whole, would dispose of it to smaller people worthy of credit. The smaller people took it into the interior and in three months returned with value in other goods. Hindus were also settled in Batavia in Jáva.[3] In 1750, Rámsing a Cutch Hindu

1 Milburn's Oriental Commerce, I. 218.

2 Niebuhr in Pinkerton's Voyages, X. 69, 76, 78, 109, 142.

3 Milburn's Oriental Commerce, I. 117, 112, 100, 82; II. 355. Lord Valentia about the same time (1804) found Banians at Aden, Mokha, Berbera on the Somáli coast, and Masuah on the Abyssinian coast. Most of them came from Jigat in Káthiáwár; they came young and stayed till they had made a sufficiency. They suffered great extortion at Mokha especially just before their return to India. They lived according to their own laws and showed great obedience to the head Banian. They were inoffensive and timid, but bound by no tie of honesty. The Masuah Banians were very comfortable, being allowed wives if they pleased. Travels, II. 48, 57, 88, 239, 353, 378-379. In November 1835 the traveller Wellsted (Travels in Arabia, I. 18, 20) found 1500 Banians in Maskat. They chiefly belonged to the north-west of India, and had come to Maskat by sea from Porbandar in Káthiáwár. They had a small temple, and about 200 well-fed sheep and mischievous cows which they adored. They burned

went to Holland and became a skilful navigator and shipwright.[1] In 1781, a Hindu of the name of Harimán, according to some accounts a Chitpávan Bráhman and according to others a Prabhu, was sent on a mission by Raghunáthráv to England.[2] The best seamen in India were to be found in Bombay. They came from the Gujarát, Káthiáwár, and Cutch coasts. They seem to have been both Hindus and Musalmáns, but the most famous were the Muhammadan *laskárs* of Gogha.[3]

During the eighteenth century, especially since 1759, when the English were appointed Admirals of the Moghal fleet, much had been done to give security to vessels trading in the Arabian Sea.[4] But the west coast of Káthiáwár, Málvan in Ratnágiri, and Maskat in the Persian Gulf, remained centres of piracy till their power was crushed between 1810 and 1820.[5]

Under British protection, in spite of Marátha exactions, Thána like other parts of the Peshwa's possessions greatly improved.[6] By 1816 thé Peshwa had amassed £5,000,000 (Rs. 5,00,00,000).[7] Under the influence of his favourite Trimbakji Denglia he became estranged from the English, and busied himself in forming plans for

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the dead, wore no special dress as in Yemen, and were allowed the full enjoyment of their religious rites. They never brought their wives, and though they intrigued with Arab women they seldom married. Some became Muhammadans, but the Arabs cared little to have them as proselytes. They had the monopoly of the pearl and Indian grain trade, and had extensive dealings in Indian cloths and piecegoods. According to Wilford (As. Res. X. 100, 105, 115, 116) there were Bráhmans in Arabia and the Hindus claimed Mecca as a place of worship. In 1811 Banians held the best part of the trade at Zanzibár. Smee in Trans. Bom. Geog. Soc. VI. 45.

1 Burnes' Bokhára, III. 7. Cutch Statistical Account, Bombay Gazetteer, V. 143. It seems probable that this man, who had very high mechanical talent, taught his countrymen the favourite Cutch silver work which is said closely to resemble old Dutch silver work.

2 Briggs' Pársis. According to Morley's Sketch of Burke (English Men of Letters, 115) two Bráhmans were entertained by Burke at Beaconsfield and given a spacious garden-house, where they were free to prepare their food and perform such rites as their religion required.

3 Hamilton's Hindustán, II. 166; Milburn's Oriental Commerce, I. 153.

4 In 1734 the power of the Kolis of Sultánpur in the south of Káthiáwár was reduced (Bom. Quar. Rev. IV. 99); in 1756 and 1757 Ángria's head-quarters at Suvarndurg and Gheria were captured (Low's Indian Navy, I. 128-136); and between 1759 and 1768 nearly 100 pirate vessels of Cutch, Okhámandal, and south Káthiáwár had been destroyed. Low's Indian Navy, I. 151. In 1804 Valentia complained that the English were held in little respect in the Persian Gulf, as they allowed their vessels to be plundered by the Johásmis of Maskat and Bahrain (Travels, II. 193). In 1809 an expedition was sent against the Johásmis; their stronghold Rás-el-Khaimah was taken and fifty of their vessels burnt. This checked the Johásmis for a time. A few years later many Wáhábis joined them. They fitted up a fleet of more than a hundred large swift vessels from 200 to 400 tons and kept the whole coast of Arabia, the entrance to the Red Sea, and the northern coasts of India in alarm. In 1819 a second expedition was sent against them and they were destroyed. Low's Indian Navy, I. 310-366. Since 1700 (see above, p. 488) the character of the Johásmis seems to have changed greatly for the worse. After a hard fight if they succeeded in boarding the enemy's vessel, they purified the ship with perfumes, and bound and brought forward the prisoners and cut their throats saying Allah Akbar. Wellsted's Arabia, I. 243-253.

5 An expedition was sent against the Málvan pirates in Ratnágiri in 1812 (Low's Indian Navy, I. 277); against Cutch and Dwárka in west Káthiáwár in 1815 and 1820 (Ditto, 280, 281), and against Maskat in 1809 and in 1819 (Ditto, I. 360-366).

6 Pendhári and Marátha Wars, 245.

7 Of a revenue of 120 lákhs of rupees Bájiráv saved yearly about fifty lákhs. He had collected treasure exceeding fifty millions of rupees. Grant Duff, 625.

Chapter VII. History. ENGLISH. 1800-1882. *War with the Peshwa, 1817-1818.*

again raising himself to be Head of the Maráthás. For his share in the murder of the Gáikwár's envoy Gangádhar Shástri, Trimbakji Denglia was imprisoned in the Thána fort. He escaped on the 12th of September, and, with the connivance and help of the Peshwa, devoted himself to raising the wild tribes of Khándesh and Ahmadnagar. During the next six months the Peshwa did his utmost to secure the support of the Marátha chiefs and of the Pendháris. As his hostility to the English was scarcely concealed, on the 6th of June 1817, the Peshwa was forced to enter into a fresh treaty. Under this treaty, which is known as the treaty of Poona, Bájiráv acknowledged that Trimbakji Denglia was the murderer of Gangádhar Shástri, he bound himself to have no dealings with other states except through the British, and, as he had failed to maintain them, he agreed that the English should supply his share (5000 horse and 3000 foot) of the subsidiary force, and that fresh lands should be ceded to enable the English to support this new contingent.[1] Among the territories ceded under this agreement were the districts of Beláپur, Átgaon, and Kalyán, and the rest of the North Konkan to Gujarát.[2]

Early in 1817, some months before the treaty of Poona was concluded, four bodies of Pendháris swept from the Deccan to plunder the Konkan. One body, six or seven hundred strong, was at Panvel, and, either this or another force, advanced to Bhiwndi, but were prevented by the rivers from passing into the rich coast districts of Bassein and Máhim. From Bhiwndi they marched through Asheri and Tárápur to the Portuguese frontier. The people of the richer villages fled to the forests, and next year in some places only a few had come back.[3] After the rains (November 1817), when he openly broke with the English and attempted to crush their detachment at Poona, the Peshwa let loose on the Konkan Trimbakji Denglia's hordes of Bhils and Rámoshis. They held the Sahyádri passes and entered Kalyán, driving many of the people to take refuge in Bassein and Máhuli.[4] The Bombay troops kept the country between Panvel and Khopivli. But the Bhils held the Bor pass and despatches from General Smith, then near Poona, to the Commander-in-Chief in Bombay had to be sent by Bánkot.[5] In December the Peshwa was close to the Nána pass and measures had to be taken to prevent his entering the Konkan.[6] Bápuráv Lámbia, one of his supporters, took the fort of Kotaligad, about twelve miles east of Neral, but it was retaken without loss by Captain Brooks on the 30th of December. In January 1818 Colonel Prother, with a force of 380 Europeans, 800 Native Infantry, and a battering train, took the important forts of Karnála, Rájmáchi, and Koari.[7] The acquisition of the north Konkan was completed by Capt. Barrow's

1 Aitchison's Treaties, V. 64-71.
2 The other cessions were the Peshwa's share of Gujarát, the tribute of Káthiáwár, and the districts of Dhárwár and Kusigal. Aitchison's Treaties, V. 71.
3 Dickinson's Report in Military Diary, 314 of 1818.
4 Dickinson's Report in Military Diary, 314 of 1818.
5 Blue Book, 119, 129, in Nairne's Konkan, 113. 6 Dickinson's Report.
7 Asiatic Journal, VI. 96, in Nairne's Konkan, 113: Blue Book, Nairne's Konkan, 114.

victory near the Kusur pass over a body of Arabs, Musalmáns, and Kolis.[1] As the bulk of the people were friendly the districts did not require a strong garrison.[2] Thána was maintained as a military station, and, for some years, detachments were kept at Panvel, (Kalyán ?), Bhiwndi, and Bassein.[3] Of the inland forts Captain Dickinson, who was sent to survey them, considered Asheri, Malanggad, and Máhuli impregnable, but from their isolated position useless. Of the Sahyádri forts Gorakhgad near Murbád, Kotaligad near Neral, and Sidgad near Gorakhgad, for a short time, were held by small detachments. The inner works of the rest of the inland forts were, as far as possible, destroyed.[4] The coast forts, of which Arnála and Tárápur were the chief, were in better order than the inland forts. They gave the people a feeling of security against pirates, and were allowed to remain untouched.[5]

State of Thána, 1818.

During the rains of 1818 two important prisoners were kept in the north Konkan, Chimnáji Áppa the Peshwa's brother at Bassein and Trimbakji Denglia at Thána.[6] At the time of their transfer to the British, the Thána districts for miles round the forts had scarcely an inhabitant. The few people were almost without tools ; there was hardly a craftsman even of the humblest description.[7] In other parts the people were poor and numbers of villages were empty. The forests were held by most degraded, almost savage, Kolis, Bhils, Káthkaris, and Thákurs who lost no chance of plunder.[8] There were two exceptions to the general wretchedness, Kalyán whose villages were large and well-peopled and the country prosperous,[9] and the garden of Bassein, where every inch of land was highly tilled, much of it under sugarcane, garden crops, and rice.[10] From the Vaitarna north to the Damanganga was an excellent road, 'perhaps for its length (73 miles) unequalled by any in the world.' But the country had lately been pillaged by Pendháris.[11] Sálsette, though so long under British management, was a striking contrast to the rich garden lands of Bassein. In the south the valleys were well tilled, but the greater part of the island lay empty and waste, almost wholly covered with brushwood. The revenue was about £25,000 (Rs. 2,50,000),[12] and the population estimated at 50,000. The people were excessively fond of liquor, but so quiet and orderly, that in 1813, for two years no native of the island had been committed for trial.[13]

Details of the development of the district under British rule are given in the Chapters on Trade and on Land Administration. Since 1818 order has been well preserved. The chief exceptions are the Koli gang robbers who continued to trouble the district till about 1830 ; a Musalmán and Hindu riot in Bhiwndi in 1837 ; the alarm and disquiet of the 1857 mutinies ; an income-tax disturbance in Bassein in 1860 ; and two recent outbreaks of gang robberies in 1874 and in 1877.

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1 Blue Book, Nairne's Konkan, 114.
2 There was general joy in the districts that were handed over to the British. Pendhári and Marátha Wars, 112.
3 Nairne's Konkan, 128.
4 Nairne's Konkan, 117.
5 Nairne's Konkan, 117.
6 Nairne's Konkan, 118.
7 Dickinson's Report.
8 Nairne's Konkan, 126.
9 Hamilton's Hindustán, II. 150.
10 Dickinson's Report.
11 Dickinson's Report.
12 £23,580 (Rs. 2,35,800) in 1813. Hamilton's Hindustán, II. 172.
13 Hamilton's Hindustán, II. 172.

Chapter VII. History. ENGLISH. 1800-1882.

Koli Robbers, 1820-1830.

During the first twelve years of British rule the hill country both above and below the Sahyádris, was infested with gangs of Bhil and Koli robbers. Their head-quarters were almost always in the Deccan, but their raids swept across the whole of Thána, and caused widespread discomfort and alarm. The leading spirit was one Rámji Bhángria a Koli. For a time he was won from his wild life and placed in charge of the police of a sub-division. He proved an able officer, but resenting an order stopping his levy of gifts he withdrew from Government service. At the same time the pay and allowances of other leading Koli families were reduced, and many of them were thrown out of work by the dismantling of the forts. In spite of general discontent, the presence of British troops prevented an outbreak, till, in 1827, the Kolis learned that the Sátára Rámoshis, who had been in revolt for three years, had gained all they had fought for. Judging that to show themselves formidable was the surest way of gaining redress, the Kolis, at the close of 1828, went out in revolt. Captain Mackintosh, who was put in charge of a body of police, found great difficulty in gaining news of their movements. In time he won over a certain number of Kolis, found the names of all persons likely to help the outlaws, and noted their favourite hiding and watering places. A large body of troops was collected. Some were posted in the Konkan and others along the crest of the Sahyádris, and light parties, perpetually on the move, kept surprising the Kolis in their hiding places. So hot was the pursuit that the insurgents were forced to break into small parties. All the watering places were guarded, and, in a few months, the two chiefs and more than eighty of their followers were caught and marched into Ahmadnagar.[1]

Bhiwndi Riots, 1837.

There has long been ill-feeling between the Musalmáns and the Hindus of Bhiwndi. In April 1837 the Muharram chanced to fall at the same time as the Hindu festival of *Rámnavmi*, or Ráma's birth-day. The Musalmáns determined not to allow the idol of Vithoba, the local representative of Ráma, to be carried about the streets during the ten days of the Muharram. On the 14th April, Vithoba's birth-day, when his image ought to have been carried through the town, the Musalmáns gathered in front of his temple. The Hindus, fearing violence, gave up their procession and went to their homes. To be revenged on the Musalmáns the Vániás agreed to close their shops, and the low class Hindus promised to take no part in the Muharram. Next day (15th April) the want of supplies irritated the Musalmáns, and in the evening they were further enraged by finding that of their seven or eight Muharram biers or *tábuts*, only two could be moved, because the usual Hindu bearers refused to touch them and the Mahárs would neither play music nor carry torches. According to the Musalmán account, as the procession passed an empty house, the *tábuts* were battered with stones. On this the Musalmáns broke into open riot, entered Vithoba's temple, stripped the idol of its jewels, broke some trellis work and images, and handled an old sickly Mahár so roughly that he soon after died. Forty-eight

1 Mackintosh in Trans. Bom. Geog. Soc. I. 256-264.

Musalmáns were arrested, and twenty-one convicted and sentenced to long terms of imprisonment.[1]

In 1840 a rising in the Thána jail was speedily suppressed by a detachment of the fifteenth regiment of Native Infantry.[2] In 1853, in consequence of an order forbidding the digging of pits for *Holi* fires in the high roads, the Hindu merchants of Thána closed their shops. Police guards were set over the shops and the owners were compelled to open them and the opposition ceased.[3]

The Mutinies, 1857.

Except that Vengaon near Karjat was the birthplace of the infamous Nána Sáheb, Thána had no share in the 1857 mutinies. Rágho Vishvanáth, a relative of Nána Sáheb's, who was found stirring up the people of Vengaon, was arrested and confined in the Thána jail. To prevent the spread of false or of damaging rumours, the editors of native newspapers were warned to make no statements of alleged mutinies without the permission of Government. In pursuance of orders to disarm the district, 997 arms were destroyed and 5204 registered. Armed parties passing through the district were disarmed, and the import or transport of brimstone, sulphur, and other warlike stores was forbidden. Passports were issued to strangers travelling through the district, and no Arabs were allowed to land at the ports.[4]

Income Tax Riots, 1860.

In 1860 the levy of the income-tax met with considerable opposition. In Thána, Kalyán, Bhiwndi, Panvel, and Sháhápur, the people gathered, and, going to the leading Government officials, threw the income-tax forms on the ground and refused to take them. In these towns the leading men of the different communities were called together, the foolishness of the people's conduct was explained to them, and they were persuaded to take their own forms and induce others to take theirs. In Bassein the opposition was more general and better organised. On the 4th of December about 4000 people gathered in front of the mámlatdár's office, and threw down their notices and forms. The late Mr. Hunter of the Civil Service, the special income-tax officer, reached Bassein on the next day, and received from the mámlatdár a list of the men who had taken a leading part in the disturbance. Mr. Hunter, who was staying at the traveller's bungalow, asked the mámlatdár to send him the men whose names were entered in the list. They came accompanied by a great crowd. Mr. Hunter made the crowd sit down near the bungalow and spoke to them. They listened quietly and Mr. Hunter, hoping that he had brought them to a better mind, gave the leading men another opportunity of taking the income-tax forms. One of them, by name Govardhandás, refused, and behaved with such insolence that Mr. Hunter ordered him into custody. On this the people grew unruly, forced their way into the house, and made such an uproar that Mr. Hunter, finding he had lost control of them, determined to retire to his boat. The house was three-quarters of a mile from the pier, and, on the way, egged on by Govardhandás, the mob attacked

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1 Mr. W. B. Mulock, C. S. 2 Historical Record of the XV. Regiment N. I., 14.
3 Historical Record of the XV. Regiment N. I., 14.
4 Historical Record of the XV. Regiment N. I., 14.

Chapter VII. History. English. 1800-1882.

Mr. Hunter with sticks and stones, and forced him to run for his boat. He reached the boat without much injury, but when his servants tried to push off, they were prevented by showers of stones and were kept in this position for three-quarters of an hour, when Mr. Hunter's clerk persuaded the people to let him go. Govardhandás, the leader in the riot, was sentenced to a month's imprisonment and a fine of £40 (Rs. 400).

Gang Robberies, 1874.

In 1874 Honia Bhágoji Kenglia, a Koli of Jamburi in Poona, became the leader of a large band of robbers. A special party of police, under an European officer, was sent to hunt him, but he moved with such secrecy and speed that he remained at large for two years. At length, on the 15th of August 1876, Honia was caught near Nándgaon in Karjat, and condemned to transportation for life. Most of his gang were shortly after seized and sentenced to heavy terms of imprisonment. In 1877, the gang robberies that were organised by Vásudev Balvant Phadke in Poona, and other parts of the Deccan, extended to Thána. Several serious robberies were committed, the most notable being the sack of a rich Bráhman's house in Panvel. The fortunate surprise and death in May 1879 of the leader of this gang, by Major H. Daniell, prevented disorder from spreading. And, after the brilliant capture in July 1879 of Vásudev Balvant Phadke, also by Major H. Daniell at Deveh Nadige in Indi in Kaládgi, order was soon restored.[1]

Trade.

Under British rule the trade of the district has developed from 411 *lákhs* of import and 330 of export in 1805 to 2357 *lákhs* of import and 2921 of export in 1881, an increase of about sevenfold. This trade, both by land and by sea, is almost entirely local. The foreign trade of the Thána coast continues to centre in Bombay. The great increase, six hundred to eight hundredfold in the trade of Bombay since the beginning of the century, has not directly benefited the Thána district.[2] The passage of goods across the district by rail and the competition of steamers may even have taken from the cartmen and seamen of Thána former means of employment. Still indirectly Thána has gained. It is chiefly to the increase of work and the growth of population which have accompanied the development of trade in Bombay, that the Thána district owes its advance in wealth and prosperity. The trade of Bombay furnishes employment for numbers of the upper classes as clerks and traders, and for numbers of the lower classes as craftsmen and labourers. Since 1820, the growth of Bombay has probably increased about sixfold the demand for the lime, stones, sand, tiles, and wood used in its buildings, and for the salt, grass, straw, grain, vegetables, fruit, and liquor consumed by its people and animals, perishable or bulky articles in the supply of which Thána so favourably competes with more distant districts.[3]

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1 Police Reports for 1879, Commissioner C. D.'s Report, p. 9.

2 A comparison of the average trade returns of Bombay during the five years ending 1881, with the corresponding average of the five years ending 1806, shows an increase in the value of exports from 282 *lákhs* to 2921 *lákhs* or 936 per cent; in the value of imports from 320 *lákhs* to 2357 *lákhs* or 637 per cent; and, in the total value of the trade from 602 *lákhs* to 5278 *lákhs* or 777 per cent.

3 Compared with those for 1826 the census returns for 1881 show an increase from 1,32,570 to 7,73,196 or 483·23 per cent in the people, and from 19,927 to 29,823 or 49·66 per cent in the houses of the Town and Island of Bombay.

CHAPTER VIII.

LAND ADMINISTRATION.[1]

SECTION I.—ACQUISITION, CHANGES, AND STAFF.

Acquisition, 1774-1817.

Of the territories that form the district of Thána, the islands of Sálsette, Elephanta, Hog Island, and Karanja were conquered by the British at the close of 1774. In the following year Raghunáthráv Peshwa, under the treaty of Surat, ceded Bassein and its dependencies. This cession was confirmed in 1778. But four years later, under the treaty of Sálbai (1782), Bassein and its dependencies were restored to the Peshwa, and the British possession of Sálsette, Elephanta, Hog Island, and Karanja was confirmed. The rest of the district was ceded by the Peshwa under the treaty of Poona in June 1817.

Changes, 1817-1869.

In 1817, on the acquisition of the Konkan, Thána, which had been the civil station of Sálsette, became the head-quarters of the North Konkan, and at first Bánkot and in 1820 Ratnágiri became the head-quarters of the South Konkan including Kolába. In 1830 Kolába, or the three sub-divisions north of the Bánkot creek, Sánkshi Rájpuri and Ráygad, were transferred from the South to the North Konkan, which was then raised to be a principal collectorate with the South Konkan as a subordinate collectorate.[2] This arrangement lasted for only two years. In the beginning of 1833 these two divisions of the Konkan were, without territorial change, formed into the two collectorates of Thána and Ratnágiri.[3] Twenty years later

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1 Materials for the Administrative History of Thána include, besides a paper on Tenures by Mr. W. B. Mulock, C.S., Collector of Thána, Regulations III. of 1799 and I. of 1808; Revenue Diaries, 135 of 1818, 144 of 1819, 151 of 1820, and 153 of 1820; Thána Collector's Outward File, 1820; Thána Collector's File, 1821, about Revenue System; East India Papers, III. (Ed. 1826); Bombay Government Revenue Record, 211 of 1828; MS. Selection, 160 (1818-1830) containing Mr. Marriott's and other Reports; Major T. B. Jervis' Statistical Account of the Konkan, 1840; Mr. Vibart, Revenue Commissioner, 311 of 24th February 1842; Thána Collector's File of Objectionable Taxes, Vol. II. 1827-1851; Thána Collector's File, 1843-1853, about General Condition; Thána Collector's File of Statistics, 1836-1860; Survey Reports (1855-1866) in Bombay Government Selections LXII. LXXIII. LXXXVIII. XCVI.; Early (1835-1842) Assessment Revision Reports by Mr. Davies and other Officers, and Annual Jamábandi and other Reports and Statements, 1832-1880 (in Bombay Government Revenue Record 550 of 1834, 628 of 1835, 696 of 1836, 700 of 1836, 746 of 1836, 775 of 1837, 867 of 1838, 870 of 1838, 975 of 1839, 1102 of 1840, 1244 of 1841, 1348 of 1842, 1457 of 1843, 1573 of 1844, 22 of 1846, 21 of 1847, 29 of 1849, 34 of 1851, 35 of 1851, 27 of 1855, 11 of 1856 part 4, 19 of 1856 part 3, 19 of 1857 part 10, 25 of 1858 part 9, 16 of 1859, 20 of 1860, 22 of 1861, 13 of 1862-64, 10 of 1865, 5 of 1871, 5 of 1872, Gov. Res. on Revenue Settlement Reports for 1873-74, Rev. Dept. 6092 of 27th October 1875, Bom. Pres. Gen. Adm. Rep. 1872-73 to 1880-81); and Season Reports since 1860.

2 Gov. Res. 610, 18th March 1830. 3 Gov. Order 3402, 17th December 1832.

Chapter VIII. Land Administration.

Changes, 1817-1869.

(1853) the three southern sub-divisions of Sánkshi Rájpuri and Ráygad, together with the Kolába Agency, consisting of the Underi and Revdanda sub-divisions, were formed into the Kolába sub-collectorate and placed under Thána.[1] This arrangement lasted till 1869, when, without territorial change, Kolába was separated from Thána and raised to be a collectorate.[2]

As regards the internal or sub-divisional distribution of the Thána district, important changes took place in 1841 and again in 1866. In 1841 Bhiwndi with Shirol was severed from Kalyán and made a separate sub-division; Taloja was made a sub-division, which was subsequently in 1861 divided by the survey between Kalyán and Panvel; and the greater portion of the Tárápur petty division was taken from Sanján and joined to the newly formed sub-division of Máhim. As regards the changes in 1866, Sálsette and Bassein alone remained untouched;[3] the boundaries of Sanján, now styled Dáhánu, Máhim, Bhiwndi, Murbád, Kalyán, and Panvel, were more or less altered; the Váda petty division was raised to be a sub-division; the Kinhavli petty division was abolished, part being added to Sháhápur and part to Murbád; the Kolvan sub-division was styled Sháhápur and the Mokháda petty division was made subordinate to it; fourteen villages from Panvel and as many from Nasrápur, now styled Karjat, were transferred to the Sánkshi sub-division of Kolába; the Sái petty division in Panvel was abolished; and Uran, which had been separated from Sálsette in 1861, was placed under Panvel.[4]

The present (1882) sub-divisions are, beginning from the north Dáhánu, Máhim, Váda, Sháhápur, Bhiwndi, Bassein, Sálsette, Kalyán, Murbád, Karjat, and Panvel.

Staff, 1882.

The revenue administration of the district is entrusted to an officer styled Collector on a yearly pay of £2790 (Rs. 27,900). This officer, who is also Political Agent, chief magistrate, district registrar, and executive head of the district, is helped in his work of general supervision by a staff of four assistants of whom two are covenanted and two uncovenanted servants of Government. The sanctioned yearly salaries of the covenanted assistants range from £600 to £1200 (Rs. 6000-Rs. 12,000) and those of the uncovenanted assistants from £360 to £720 (Rs. 3600-Rs. 7200).[5]

For fiscal and other administrative purposes the lands under the Collector's charge are distributed over eleven sub-divisions. Eight of these are generally entrusted to the covenanted assistant collectors and three to the uncovenanted assistant or district deputy collector. As a rule no sub-division is kept by the Collector under his own direct supervision. The head-quarter or *huzur* deputy collector is entrusted with the charge of the treasury. These officers are also magistrates, and those who have revenue

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1 Gov. of India's Order 2367, 1st October 1852.
2 Gov. Notification, 10th July 1869.
3 Gov. Res. 897, 10th March 1866.
4 Gov. Res. 456, 3rd February 1865. See pp. 609, 621.
5 The superintendent of Mátherán is gazetted as an assistant collector and third class magistrate, but his duties as an assistant collector are very limited.

charge of portions of the district have, under the presidency of the Collector, the chief management of the different administrative bodies, local fund and municipal committees, within the limits of their revenue charges.

Staff, 1882.

Under the supervision of the Collector and his assistant and deputy collectors, the revenue charge of each fiscal sub-division or *táluka* is placed in the hands of an officer styled *mámlatdár*. These functionaries who are also entrusted with magisterial powers have yearly salaries varying from £180 to £300 (Rs. 1800 - Rs. 3000). Four of the fiscal sub-divisions contain petty divisions, *petás* or *maháls*, under the charge of officers styled *mahálkaris*, who, except that they have no treasury to superintend save in the petty divisions of Mokháda and Umbargaon, exercise the revenue and magisterial powers generally entrusted to a *mámlatdár*. The *mahálkaris'* yearly pay varies from £72 to £96 (Rs. 720-Rs. 960).

Sub-Divisional Officers.

In revenue and police matters the charge of the 2114 Government villages is entrusted to 2256 headmen or *pátils*, of whom 145 are stipendiary and 2111 hereditary.[1] Of the stipendiary headmen, five perform police duties only and 140 police and revenue duties. Of the hereditary headmen 174 perform revenue, 50 perform police, and 1887 perform revenue and police duties. The headmen's yearly emoluments, which are in proportion to the revenue of the village, consist partly of cash payments and partly of remission of assessment on land and palm trees. The cash emoluments vary from 1⅜*d.* to £13 3*s.* 6*d.* (11 *pies* - Rs. 131-12) and average about £1 16*s.* 4¼*d.* (Rs. 18-3-3), while the remissions from land and palm assessment together range from ⅜*d.* to £5 15*s.* 10⅞*d.* (3 *pies* - Rs. 57-15-3) and average about 7*s.* 5*d.* (Rs. 3-11-4). Of £4942 (Rs. 49,420) the total yearly charge on account of village headmen, £4105 (Rs. 41,050) are paid in cash and £837 (Rs. 8370) are met by grants of land and by remissions of assessment on land and on palm trees.

Village Officers.

To keep the village accounts, draw up statistics, and help the village headmen, there is a body of 314 village accountants or *talátis*. All of these village accountants are stipendiary. Each has an average charge of about seven villages, containing about 2890 inhabitants and yielding an average yearly revenue of about £440 (Rs. 4400). Their yearly pay varies from £12 to £21 12*s.* (Rs. 120 - Rs. 216) and averages about £17 13*s.* 5*d.* (Rs. 176-11-4). It amounts to a total cost of £5549 (Rs. 55,490).

Under the headmen and accountants are the village servants, with a total strength of 2544. These men are liable both for revenue and for police duties. They are Hindus generally of the Koli and Mhár castes. The total yearly grant for the support of this establishment amounts to £2144 (Rs. 21,440), being 16*s.* 10½*d.* (Rs. 8-6-10) to each man, or a cost to each village of £1 0*s.* 3⅜*d.* (Rs. 10-2-3). Of this charge £400 (Rs. 4000) are met by grants of land and £1744 (Rs. 17,440) are paid in cash.

Village Servants.

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1 *Pátil* apparently *pattakil*, or plate, that is lease, holder is probably a Dravidian word. In the 2114 villages are included 38 *izáfat* or special service, 4 *vatan* or service, and 12 *sharákati* or share villages.

Chapter VIII. Land Administration.

Staff, 1882.

In alienated villages the village officers and servants are paid by the alienees and perform police duties for Government.

The average yearly cost of village establishments may be thus summarised:

Thána Village Establishments.

	£	Rs.
Headmen	4942	49,420
Accountants	5549	55,490
Servants	2144	21,440
Total ...	12,635	1,26,350

This is equal to a charge of £5 19*s.* 6$\frac{3}{8}$*d.* (Rs. 59-12-3) a village, or 9·15 per cent of the whole of the district land revenue.[1]

SECTION II.—TENURES.[2]

Tenures.

The tenures of the district belong to two main classes, survey and special tenures. By far the largest part of the district is held on the survey tenure of ownership with power to transfer, subject to the payment of a rent which is liable to revision at the end of thirty years.

When a survey-holder does not himself till the land he sublets it either on the half-share or *ardhel,* or on the contract or *khand* system. Under the *ardhel* or half-share, which is the most common form of subletting, the survey occupant pays the Government assessment and contributes half the seed and one bullock for the plough, and in return he takes half the gross produce, including half of the straw at harvest time. The tenant supplies the labour, half of the seed, and the second bullock. This system is commonest in the wilder inland tracts, where the tenant is too poor to undertake the whole responsibility of cultivation. This is also the usual arrangement during the first couple of years after new land has been broken for tillage or reclaimed from salt waste.

The contract system is called *khand,* or *makta,* and is also known as the farmer's share system or *svámitva.* Under it the survey occupant pays the Government assessment and sublets the land on condition of receiving a share called *svámitva,* which varies in different parts of the district from six to twelve *mans* the acre. The tenant provides seed, plough, bullocks, labour, and manure, except such bush-loppings and grass as he may cut from the holder's upland.

The special tenures may be arranged under two groups, those that almost entirely ceased on the introduction of the revenue survey and those that are still continued. Of the special forms of tenure that have almost entirely merged in the revenue survey

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[1] The cost of village establishments, except the pay of the accountants who receive fixed monthly salaries, is liable to variation in consequence of the confiscation or escheat of service lands or of the commutation of a land into a cash allowance. But such changes are rare. The figures in the text fairly represent the average strength and cost of village establishments.

[2] Most of this section is contributed by Mr. W. B. Mulock, C.S., Collector of Thána, September 1881.

tenure details are given later on in the Administrative History. Briefly they are the *dhep* or lump also called the *taka*, *toka*, or *hon*,[1] the *kás* or estate, the *nángarbandi* or plough system, the *suti* or special remission settlement, and the *pándharpesha* or high-class villagers' settlement.

Under the *dhep* or lump system, which seems to have been handed down from very early times, a certain quantity of grain was paid for an unmeasured plot or lump of land. A modification of this system was found in Kolvan, now Váda and Sháhápur including Mokháda. Under this modification, the land was divided into unmeasured plots of mixed rice and upland, each known as a *kás* or estate.[2] A plough cess or *nángarbandi* was also in force in the wilder parts of the district. Under it a husbandman could till as much land as he pleased and as long as he pleased, provided he paid a certain amount of grain on every pair of bullocks he used.[3]

Suti.

In 1870, in the case known as the One Teak Tree Case, Átmárám Tipnis against the Collector of Thána, the plaintiff claimed that as a holder under the *suti* tenure, he had proprietary rights in the land he held, and that these rights included the ownership of all trees on his holding. The claim was thrown out both by the assistant and by the District Judge. On appeal the case was returned by the High Court to the District Judge for re-trial. The District Judge then decided that a *sutidár*, or holder under the *suti* tenure, was a proprietor, and, under rule ten of the Joint Rules, he had a right to the possession of the trees in his land, and could dispose of them as he pleased. Government employed Mr. A. K. Nairne, C.S., then first assistant collector, who had a special knowledge of Konkan land-tenures, to investigate the history of the *suti* tenure. The result of Mr. Nairne's inquiries was to show that the *suti* tenure carried with it no special right to transfer land or dispose of trees. Mr. Nairne[4] showed that the term *suti* was very rarely used in the

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[1] MS. Sel. 160, 711-714; Bom. Gov. Rev. Rec. 867 of 1838, 289.

[2] Bom. Gov. Sel. XCVI. 417. 'The *kásbandi* is now (1881) in force only in thirteen villages in Mokháda. Under it the rice lands were broken into separate survey and part numbers, while the upland was measured into one large survey number. A share of this upland together with the rice land in his occupation was roughly measured by chain and entered as the owner's holding or *khátá*, but it was not made into a separate number. Neither description of land can be held or thrown up independently of the other. The *kásbandi* and plough-cess or *nángarbandi* systems of Mokháda, which at the introduction of the survey (1865) were continued for ten years, are to be replaced as soon as possible by the ordinary field survey under Government Resolution 2788 of 28th May 1879.' Mr. Mulock, C. S.

[3] 'This *nángarbandi* system obtains (1881) in twenty-three villages in Karjat, in sixty-seven villages in Mokháda, and in a few villages in Sháhápur. Under it the rice lands were measured, classified, and allotted, while the upland of the village was left in one large number, and the assessment levied at a rate varying from 6*s*. to £1 4*s*. (Rs. 3-Rs. 12) for each plough. In Karjat in the south and in Mokháda in the north-east, there is (1881) a tenure which was recognised at the time of the survey and called by the Survey Superintendent *dali* cultivation (Gov. Sel. XCVI. 13, 421). The assessment is levied on the *kudali*, or hoe, of those who are too poor to own a plough and bullocks. The land thus tilled is found along the Sahyádris in the hands of Kolis, Thákurs, and Káthkaris; the tax on each hoe is 1*s*. 6*d*. (*as*. 12).' Mr. Mulock, C. S.

[4] These details are taken from a printed paper by Mr. Nairne, showing all the rights known to exist in the North Konkan over teak and blackwood in Government villages and lands.

Chapter VIII. Land Administration.

Tenures.

Suti.

old British records; that when it did occur it was explained as an hereditary occupancy right subject to the payment of the Government rental; that it did not carry with it the right to transfer the land; and that it was limited to rice lands and did not extend to hill-grain or *varkas* lands.[1] It was less favourable to the landholder than the survey tenure, and disappeared on the introduction of the survey settlement. The people still speak of rice land held under the survey tenure as *suti*, and *sutidár* is used with the same meaning as *khátedár* or survey occupant. On receipt of Mr. Nairne's report Government (Resolution 6646 of 27th November 1875) expressed their regret that it was not before them when they determined not to appeal against the District Judge's decision. Since 1875, section 40 of the Land Revenue Code has settled that, unless teak blackwood or sandalwood has been expressly and clearly conceded, the right of Government is indisputable.

Pándharpesha.

Formerly some of the higher classes of villagers, who represented themselves or their ancestors as the original reclaimers of the land from waste, were allowed to hold their land at specially low rates.[2] These classes were known as *pándharpeshás*,[3] that is the villagers proper. They included Bráhmans, Prabhus, Goldsmiths, Blacksmiths, Coppersmiths, Carpenters, Saddlers, and others who did not themselves till the soil. To make up for the special expense they incurred in hiring labour, they were allowed to hold their lands at specially easy rates. The practice is said to have been older than the time of the Peshwás. Under the British the question of continuing or putting a stop to these privileges has given rise to much difference of opinion. These opinions, which are noted below in the Administrative History, may be shortly summarised. In 1820 Government agreed to continue to the *pándharpeshás* their specially easy rates.[4] But in 1823, at the first settlement of the district, they decided that, with certain reservations, the practice of taking specially low rates from privileged classes should be abolished.[5] This order was not enforced. In 1825 the Collector brought the matter to the notice of Government and the orders of 1823 were repeated. In 1826 a second attempt to carry them out met with so much opposition that it was abandoned by Sir John Malcolm in 1828.[6] It was then decided that those who had held as *pándharpeshás* at the beginning of British rule should have their privileges confirmed. Prescription and usage were to be considered

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1 Mr. W. B. Mulock, C. S. Mr. Nairne does not explain the meaning of the word *suti*. It apparently means exempt or remitted. Mr. Ebden suggests the probable explanation of the word, namely, that it originated in Trimbak Vináyak's survey which introduced acre, or *bigha*, rates with the concession known as '*savái suti*,' or the one and a quarter remission, that is instead of one and a quarter only one *bigha* was entered in the books (see Bom. Gov. Sel. XCVI, 78). This one and a quarter remission was one of the privileges claimed by the *pándharpeshás*. This explanation supports Mr. Nairne's view that the *pándharpeshás* were *sutidárs* with special privileges. Mr. Nairne's Paper, page 6 para. 8.

2 Gov. Letter 788 of 1st May 1827, in Bom. Gov. Rev. Rec. 50 of 1827.

3 *Pándharpesh* comes apparently from the Maráthi *pándhar* or village community and the Persian *pesh* or practice. It included the artisans and other classes superior to the cultivators. Wilson's Glossary, 396.

4 Gov. Letter 916 of 14th July 1820, in MS. Sel. 160, 313.

5 Bom. Gov. Rev. Rec. 696 of 1836, 137.

6 Bom. Gov. Rev. Rec. 696 of 1836, 138.

sufficient proof that a man was a *pándharpesha*. The claims of those who could be proved to have assumed the place of *pándharpeshás* since the beginning of British rule were to be disregarded. The privilege was deemed to be personal. It was allowed to pass to the holder's heirs, but not to the purchaser if the land was sold.[1] In 1836, when engaged in his great revision and reduction of rates, Mr. Davies urged that the privileges of the *pándharpeshás* should be continued. Other classes had gained by the establishment of order under the British. But the upper classes had suffered from the loss of civil and military employment, from the prohibition of slavery, and from the want of field labour.[2] Mr. Davies held, and in this he was supported by Mr. Williamson the Revenue Commissioner, that the *pándharpesha* privilege was to pay lower rates than the actual cultivators paid, a short rate, or *kam dar*, as opposed to the full rate, or *bhar dar*. The special privilege was continued in Panvel and in Nasrápur or Karjat.[3] But Government held that the distinction between short and full rates was odious in principle and not desirable in practice. Government had no wish to raise the rates paid by the privileged holders to the level of those paid by ordinary husbandmen. But they held that the fact that Government saw fit to lower the husbandman's rates did not give the privileged classes any claim to a proportional reduction in their rates.[4] Accordingly in the revisions of Kalyán and Taloja the *pándharpeshás* were not allowed a specially low rate.[5] Their claim that, wherever reduction was made in the rates paid by the regular husbandmen, a like reduction should be made in their rates, was thus finally decided against the *pándharpeshás*.

During the introduction of the revenue survey (1852-1866) another point was raised. If the new survey rates proved higher than the former *pándharpesha* payments, must the demand be limited to the former payment, or could the increased rates be levied? Captain Francis held that the increase could not fairly be levied, and proposed that the former rate of payment should be continued as a *judi* or quit-rent. From this view Captain Wingate (632, 16th September 1853) differed. He held that the *pándharpesha* privileges were purely presumptive and personal; it was within the power of Government to stop them when they chose. He held that the *pándharpeshás* were more able to pay the survey rates than ordinary *kunbis* were, and saw no reason why their exemption should be continued. If Government deemed it advisable to make a concession, he thought that, where they were lighter than the survey rates, the old rates might be continued for ten years.[6] The Collector, Mr. Seton Karr, thought no exemption even of a temporary nature should be made in favour of the *pándharpeshás*.[7] Government did not agree with Captain Wingate or Mr. Seton Karr. The privileges

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1 Gov. Letter 365 of 25th March 1828, in Bom. Gov. Sel. XCVI. 24.
2 Bom. Gov. Rev. Rec. 700 of 1836, 163-165.
3 Mr. Davies, 6th September 1837, in Bom. Gov. Sel. XCVI. 292.
4 Gov. Letter 1698 of 4th May 1838, in Bom. Gov. Sel. XCVI. 292.
5 Bom. Gov. Sel. XCVI. 276, 289. 6 Bom. Gov. Sel. XCVI. 27-30.
7 Bom. Gov, Sel. XCVI. 36.

Chapter VIII.
Land Administration.
Tenures.
Pándharpesha.

of the *pándharpeshás* had been inquired into and confirmed, and they doubted whether it was advisable or even within their power to cancel them.[1] The matter was referred for the opinion of the Legal Remembrancer and the Alienation Commissioner.

At the introduction of the survey into Khálápur in 1855 and into Karjat in 1856, *pándharpeshás* who paid less than the survey rates were allowed to continue their former payments on condition that the privilege was to cease with the expiry of the survey lease, and that, in case of death or transfer, the land was to be subjected to the full assessment. Government in reviewing the Karjat settlement (Resolution 1700 of 9th April 1857) stated that the question of *pándharpesha* remissions was still under the consideration of the Alienation Department. No mention of *pándharpesha* claims occurs in the survey reports of Panvel (1856). In Kalyán (1859) and in Murbád (1860) their claims were urged and disallowed. On the 5th February 1859, a resolution (No. 476) was issued directing the Superintendent of survey in future to levy a proportionate increase from *pándharpeshás* as from other landholders. Districts already settled were not to be affected by this order. The Revenue Commissioner in his 1567A of 4th June 1864 brought to notice that only in Nasrápur had an erroneous settlement been made, and requested that matters should be rectified. Government in their Resolution 2467 of 29th June 1864, and the Secretary of State in his Despatch 25 of 25th April 1865, approved of this suggestion, and the Commissioner of survey (328 dated 23rd October 1865) reported that the necessary changes had been made and that the amount remitted to the *pándharpeshás* had been reduced from £233 to £21 (Rs. 2330-Rs. 210). Subsequently the Revenue Commissioner (3780 of 2nd November 1865) found that the remission was only £18 (Rs. 180) which was distributed over 167 holdings. Government (Resolution 4785 of 23rd November 1865) directed that until the revision of the survey settlement the remission should be continued where it was above one rupee. When less than a rupee the yearly remission was to be converted into a lump payment equal to the annual remission during the remainder of the survey lease. Almost all the *pándharpeshás*, who were entitled to remissions of less than a rupee, took twenty years' purchase, and thus a large number of these claims were extinguished. The Secretary of State signified his assent to this arrangement in his Despatch 16 of 16th March 1867. In Karjat and Khálápur alone is a remission, *savái sut*, still allowed to these higher classes, and the whole amount remitted is only £14 (Rs. 140). This amount steadily decreases and all vestige of special privilege will disappear at the revision settlement which will take place in a few years (1883-85).

Of tenures different from the survey tenures, besides grant or *inám* lands held either rent-free or on the payment of a quit-rent, there are four local varieties, the service or *vatan*, the special service or *izáfat*, the embankment or *shilotri*, and the leasehold improperly termed *khoti*.

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[1] Gov. Letter 3370, 2nd September 1856, in Bom. Gov. Sel. XCVI. 70.

Exclusive of fifty-three leasehold villages in Sálsette of which an account is given later on; of five villages in Panvel and one in Máhim which were granted in *inám* by the British Government;[1] and of seventeen alienated or *saranjámi* villages[2] in Panvel, which are held under a treaty passed between the British and Ángria's governments in 1822, there are seventy-five *inám* villages[3] in the Thána district. Soon after the acquisition of the district by the British, a proclamation was issued (1st December 1819) calling on all who had titles to rent-free or quit-rent land to produce and register them. In 1827 clause 8 section 42 of Regulation XVII. of 1827 prescribed that, as the proclamation mentioned in clause 5 had been issued in the Northern Konkan, no deed which had not been registered within one year after the proclamation should be held by the Collector or by any court of justice to preclude the assessment of land in the manner specified in clause 6. A number of deeds were registered, inquiries regarding many claims to exemption were held, and decisions were passed under Chapters IX. and X. of the Regulation. Nevertheless, on the holders of all of these villages,

[1] In Panvel, Shirdhon, Kushivli, and Nándgaon, granted in 1862-63 to the Gáikwár's Diván Ráo Sáheb Ganesh Sadáshiv Oze for his services during the 1857 mutiny; and Pánja and Dongri granted in 1834-35 to a pensioned mámlatdár of Sálsette Mr. Manoel de Souza. In Máhim, Parnáli granted in 1841 for constructing and maintaining a dam and a rest-house at the Bánganga river on the Tárápur road.

[2] Vát, Párgaon Dungi, Kopar, Nándai Nimba, Khárnándai Kopar, Dápivli, Sárang Kota, Nándai Nimbyácha Kot, Punáda, Ulva, Targhar, Kopar Khár, Son Khár, Khátvira, Apta, Koral, and Gherávádi. These villages, which yielded an estimated yearly revenue of £1000 (Rs. 10,000), had been granted by A'ngria to his minister Vináyak Parashrám. On the lapse of the Kolába state in 1840, Mr. Davies the Political Agent found that, under a new deed dated 1826-27, the grant to the minister had been raised to £2671 (Rs. 26,710). The minister was deprived of all lands in excess of those guaranteed in 1822. (Government Resolution 2739, 3rd September 1844). The question of succession to these grant villages is now before Government. Mr. Mulock, C.S., September 1882.

[3] *Thána Inám Villages.*

Sub-Division.	No.	Names.
Ma'him...	1	Velgaon.
	2	Rota.
	3	Mhasvál.
Va'da ...	4	Kondla.
	5	Dongasta.
	6	Nára.
	7	Sársi.
	8	Khair A'mbivli.
	9	A'mbitghar.
	10	Devgaon.
	11	Jhád Khaira.
	12	Torna.
	13	Káti.
	14	Devghar.
Sha'ha'pur.	15	Bámna.
	16	Tembha.
	17	Kalbhonda.
	18	Pátol.
	19	Asnoli.
	20	Nás'era.
	21	Jogalvádi.
Bhiwndi.	22	Kanheri.
	23	Phena.
	24	Vadavli.
	25	Valsinda.
	26	Lonád.
Bassein.	27	Váliv.
	28	Bhinár.
	29	A'mbáda.
	30	Vadghar.
Sa'lsette...	31	Nánála.
Kalya'n.	32	Umbarda.
	33	Dhoka
	34	Kámba.
	35	Nálimbí.
	36	Tis.
	37	Jámbivli.
	38	Kulgaon.
	39	Dona.
	40	Mulgaon.
	41	Ráhatvádi.
	42	A'mboshiv Budrukh.
	43	Khadavli.
Murba'd.	44	Bursunga.
	45	Mándus.
	46	Milha.
Karjat.	47	Khándas.
	48	Tivra.
	49	Bahmnas.
	50	Nevali.
Karjat—*continued.*	51	Diksál.
	52	Kalamb.
	53	Kotimba.
	54	Sávroli.
	55	Mándár or A'tkargaon.
	56	Chauk.
	57	Manivli.
	58	Madh.
	59	Karáda Budrukh.
Panvel.	60	Chinchvan.
	61	Chikhla.
	62	Moho.
	63	Talegaon.
	64	Kálundra.
	65	Chipla.
	66	Usroli.
	67	Bhátána.
	68	Posri.
	69	Párgaon.
	70	Kunde Vahál.
	71	Pátvadhi.
	72	Vahál.
	73	Chirvad.
	74	Kudáva.
	75	Chindhran.

Chapter VIII. Land Administration.

Tenures.

Inám Villages.

except Velgaon in Máhim, Khándas and Kotimba in Karjat, and Asnoli[1] in Sháhápur, notices under section 9 of the Summary Settlement Act (Bombay Act VII. of 1863) have been served and a one-eighth quit-rent levied. The holders of four of these villages, Dongasta in Váda, Kulgaon in Kalyán, Mulgaon in Kalyán, and Chindhran in Panvel, demanded an inquiry into their titles, which in every case resulted in a decision in favour of the continuance of their exemption. The proprietors of three villages, Tis in Kalyán, Kanheri in Bhiwndi, and Phena in Bhiwndi, have alone received title-deeds or *sanads*. The remaining title-deeds were not granted owing to the difficulty of calculating the quit-rent, or *judi*, under the Summary Settlement Act on forest lands which have not been assessed by the survey. The question of assessing forest lands under Rule 2 Section 6 of the Act is still under consideration, and until the matter is settled no deeds can be issued for villages which contain forests.

The *inámdárs* of forty-one[2] of the villages have signed an agreement in the form given in footnote 3 below. The legal effect of these agreements is doubtful, but the records show that they were not in all cases taken in acknowledgment of the *inámdárs'* rights but merely as a token of their consent to agree to this form of settlement, in the event of its being decided that they were entitled to be offered the summary settlement in respect of the forest.[3] None of the *inám* villages have been surveyed excepting Nánála in Sálsette. In other cases the quit-rent paid is one-eighth of the approximate survey assessment of the village together with the former or original quit-rent. In most *inám* villages there are old occupants whose rents are not raised. Tenants taking new land hold on the yearly or *eksáli* tenure, and they pay rents fixed by the *inámdár* which are generally about the same as the rates prevailing in the surrounding Government villages. *Inámdárs* take their rents either *murkábandi* or *mudkebandi*, also known as *mudábandi* that is a certain share of each *muda* of grain; or *dhepbandi* that is a certain amount of grain levied on a lump area; or *bighávni* that is a certain *bigha* rate. As a rule cash is taken in place of grain. The

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[1] Notice was issued, but it was cancelled because the Inám Commissioner had already inquired into and admitted the claim. Mr. E. J. Ebden, C. S.

[2] Nos. 2-4, 6-14, 20, 24-31, 34, 35, 37, 39, 41, 42, 44, 45, 49, 50, 52, 54, 55, 59, 62, 67, 68, 70, 71, and 73 in footnote 3, p. 535. The proprietor of Talegaon (63) in Panvel did not sign the form of agreement. He sent an expression of his readiness to pay 'one-eighth of the produce according to the Government order.' Mr. E. J. Ebden, C.S.

[3] In a few cases one man holds two or three villages and passed one agreement for the lot. Mr. E. J. Ebden, C. S. The form of agreement is as follows: To the Collector of Thána; I, —— *inámdár* of —— village, pass this written agreement to the effect that, as I cannot agree with Government as to the value of the forests of the said village on the proceeds of which one-eighth is to be levied as summary settlement under Bombay Act VII. of 1863, I agree under the following conditions to pay one-eighth on the proceeds remaining after deducting one-third on account of protecting the forests, whenever cuttings take place. Prior to cutting the forests I will inform Government by detailed petition as to the description of forests to be cut and the period within which the cutting is to be effected. I will give passes with the timber in such form as may be ordered. In case of removal without a pass the timber may be considered Government property. I will show to Government the actual receipts from forests, and will keep such accounts in connection therewith as may be directed by Government. I thus pass this agreement to the above effect. Signed —— *Inámdár*.

condition of the occupants in *inám* villages does not greatly differ from the condition of landholders in Government villages. About one-third of the *inámdárs* are in debt, and have mortgaged or sold their estates. The frequency with which they apply to the revenue authorities for assistance, under section 86 of the Land Revenue Code, seems to show that they find much difficulty in collecting their rents.

For detached pieces of *inám* land under Bombay Act VII. of 1863, six hundred title deeds have been issued for personal grants, *ját iném*, and eight hundred and fifty-six for charitable and religious grants, *dharmádáya* and *devasthán iném*.[1]

Thirty-five title deeds for personal and charitable grants have still to be issued, exclusive of those for entire villages.

Vatan Settlement.

From returns received by Government in 1861, it appeared that the value of the grants, or *vatans*, of hereditary district officers amounted over the whole Presidency to £130,000 (Rs. 13,00,000) or more than double the cost of the stipendiary establishments. The portion of these grants received by individuals actually performing service was little more than one-fifth. The rest was enjoyed without any return to the state.[2]

The grants or *vatans* consisted of cash and land in about the proportion of six to seven; four-fifths of the portion received by those actually serving was cash. Government in return for an expenditure on hereditary service grants double the amount spent in maintaining stipendiaries, received the service of a body of persons three-fifths of whom were under-paid hirelings unconnected with the grantee and with no special motives for zeal or good conduct. The right of Government to receive important service from the hereditary district officers in return for their emoluments had always been recognized. But, during the early years of British rule, it was feared that, by utilizing hereditary officers to any extent, undue power would be thrown into their hands and would be used to the injury and oppression of the people. As information regarding the country was collected and the power to counteract the injurious influences of the hereditary district officers increased, the rights of Government as regards service were pressed more or less in all collectorates. On the other hand, the introduction of the revenue survey settlements rendered nearly useless the services which these hereditary officers had hitherto rendered. Government Resolution 720, dated 7th March 1863, appointed Mr. Stewart Gordon President, and the Honorable Mádhavráv Vithal Vinchurkar and Ráo Bahádur Keshav Rámchandra Jog members of a commission to settle the rights of Government and to hear the objections of the district officers to

1 *Thána Grants, Title Deeds.*

Sub-Division.	Personal.	Religious.	Sub-Division.	Personal.	Religious.	Sub-Division.	Personal.	Religious.
Dáhánu ...	50	66	Murbád ...	3	23	Sálsette ...	4	61
Máhim ...	150	133	Kalyán ...	96	133	Panvel ...	28	127
Váda ...	5	1	Bhiwndi ...	40	75	Karjat ...	56	109
Sháhápur ...	22	44	Bassein ...	146	84	Total ...	600	856

2 Gov. Res. of 13th June 1861.

Chapter VIII. Land Administration.

Tenures.

Vatan Settlement.

a scheme proposed for commuting service by the district officers foregoing a certain portion of their emoluments. The terms to be offered by the commission were to vary according to the circumstances of each district. But the general principle was the continuance of emoluments in land and cash, after deducting a *chauthái* or one-fourth in commutation of service to those who agreed to abandon all but a nominal right to serve. All perquisites or *lazima haks*, levied in kind from the people, were abolished on the introduction of the settlement.[1] Those who declined to abandon their right to serve were to be called on to render a fair amount of service corresponding to the value of their grants.

In Thána district hereditary officers were found only in Máhim, Kolvan, Murbád, Kaylán, Bhiwndi, Panvel, and Nasrápur. The emoluments in cash and land of ninety-four officers, *deshmukhs, deshpándes, desáis, chaudhris, adhikáris, sarpátils, sarkhots, kulkarnis*, and *thánges* or *kulkarnis'* messengers, amounted after deducting the quit-rent to £4978 (Rs. 49,780). In return for this, on the basis of the payments made by the grants to clerks and others acting for them, it was calculated that service worth £1161 (Rs. 11,610) was rendered. The cases of these ninety-four officers were settled by the commission who decided to take five *annas* in the rupee, or a sum total of £1555 (Rs. 15,550) in commutation of service.

No title deeds or *sanads* have yet been issued under the Gordon settlement, but Government have ruled, Resolution 2915 of 23rd May 1881, that the conditions of the title deeds to be issued to the grantees of Thána are those set forth in a report by Mr. Naylor and printed in the preamble to Government Resolution 6018, dated 25th October 1875, under which the grant is to be continued so long as any male heir, lineal collateral or adopted, remains within the limits of the grantee's family. This settlement has been recognised by section 15 of Bombay Act III. of 1874. A special officer Mr. Vishnu Rámchandra is now (1882) employed in issuing hereditary service title deeds or *vatan sanads*.[2]

Besides parts of villages, four entire villages have been granted

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1 Government Resolution 1029 of 21st March 1866.

2 Government Resolution 3904 of 20th October 1881. The following is the form of hereditary service title-deed or *vatan sanad*: Whereas in the district of ——— certain lands and cash allowances are entered in the Government accounts of the year 18—— as held on service tenure as follows [name of the *vatan*, land assessment, cash allowances, and total emoluments after deducting original quit-rent], and whereas the holders thereof have agreed to pay to Government a fixed annual payment in lieu of service, it is hereby declared that the said lands and cash allowances shall be continued hereditarily by the British Government, on the following conditions: that is to say, that the said holders and their heirs shall continue faithful subjects of the British Government, and shall render to the same the following fixed yearly dues: Original quit-rent, rupees ——— , in lieu of service rupees ——— , total rupees ———. In consideration of the fulfilment of which conditions (1st) The said lands and cash allowances shall be continued without demand of service, and without increase of land tax over the above fixed amounts, and without objection or question on the part of Government as to the rights of any holders thereof, so long as any male heir to the *vatan*, lineal, collateral, or adopted, within the limits of the *vatandár* family, shall be in existence. (2nd) No succession fee or *nazarána* or other demand on the part of Government will be imposed on account of the succession of heirs, lineal, collateral, or adopted, within the limits of the *vatandár* family, and permission to make such adoptions need not hereafter be obtained from Government. (3rd) When all the sharers of the *vatan* agree to request it, the general privilege of

in return for hereditary service, Nagaon in Máhim, Tilgaon in Váda, and Vadhap and Hedavli in Karjat. In the case of these villages Government forewent the services of the grantees, and, instead of service, levied five *annas* in the rupee on the revenues of the villages. Besides to these four villages, as is noticed later on, the service settlement was applied by mistake to eight villages[1] held under the special service tenure known as *izáfat*; but Government have cancelled the *vatan* settlement with respect to these.[2] Two-thirds of the share or *sharákati* village of Anjur and half of the *sharákati* village of Hátnoli have also been subjected to the same settlement. Forest rights in service or *vatan* villages are determined in each case by the agreements passed. Thus in 1866 the holder of Tilgaon passed an agreement to pay five *annas* on its forest cuttings; in 1854 the holder of Vadhap passed an agreement to take a third share of the forest cuttings as payment for protection; and, in 1870, the holder of Hedavli passed an agreement to pay to Government a six-*anna* share of the proceeds of its cuttings.

The forest agreements passed in the cases of the seven *izáfat* villages are mentioned later on under *izáfat*.

Sharákati Villages.

Sharákati or share villages are villages whose revenues are divided between Government and a private holder, or between two private holders. Of twelve *sharákati* villages, seven are part private or *inám* and part Government; three are part private and part special service tenure or *izáfat*; and two are part ordinary service or *vatan* and part Government.[3]

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adopting at any time any person (without restriction as to family), who can be legally adopted, will be granted by Government to the *vatan*, on the payment from that time forward in perpetuity of an annual succession fee or *nazarána* of one *anna* in each rupee of the above total emoluments of the *vatan*. This *sanad* is executed on behalf of the Secretary of State in Council, by order of the Governor in Council of Bombay by and under the hand and seal of ——— this —— day of 18 —— and the said ——— has affixed his signature in Maráthi beneath this as evidence that he accepts the above grant on the terms and conditions aforesaid.

1 Bhopavli, Kámbára, Ámgaon, Várnol, Varla, Varsála, Ádoshi, and Dolhára.

2 Government Resolution 4938 of 26th July 1882.

3 *Thána Sharákati or Share Villages.*

Sub-Division.	Village.	Grant.	Special service.	Service.	Government.
Sha'ha'pur ...	A'tgaon	½	½	...	...
	Tuta	½	½	...	...
	Khátivli	½	½	...	...
Kalya'n ...	Gandhára	½	...	...	½
	Mánera	½	...	...	½
	Sákroli	½	...	...	½
Bhiwndi ...	Rájnoli	½	...	...	½
	Sápa	½	...	...	½
	Bhádána	½	...	...	½
	Anjur	...	...	½	½
Panvel	Nera	½	...	...	½
Karjat	Hátnoli	...	...	½	½
Total ...	12	5	1½	1½	4½

To eight of these twelve villages, Átgaon, Tuta, Khátivli, Gandhára, Mánera, Sákroli, Bhádána, and Nera, notices have been issued under section 9 of the Summary Settlement Act, and a title deed has been passed for the alienated portion of Mánera.

Chapter VIII. Land Administration.

Tenures.

Izáfat.

The difficulty of assessing forest rights in *inám* villages applies equally to the alienated portions of these share villages. Átgaon alone has passed an agreement to pay the summary settlement quit-rent on its forest cuttings.

The *izáfat* or special service tenure is enjoyed by hereditary Government officers, chiefly *deshmukhs* and *deshpándes*. Under the Ahmadnagar kings, a practice probably handed down from pre-Musalmán times, the services of hereditary district officers were rewarded by the grant of villages free of rent.[1] Under the early Ahmadnagar rulers these officers seem to have also been revenue contractors. But, in the beginning of the seventeenth century, under Malik Ambar's settlement, they ceased to be revenue contractors and acted only as district officers. At the same time they were continued in the enjoyment of their rent-free villages. Under the Maráthás (1720) the system was changed. The Maráthás found that the only well-managed villages were those held rent-free by the hereditary officers. They accordingly changed their pay to a percentage, 6·69 per cent, of their collections, and levied the full rental from the former rent-free villages. At the same time they allowed the officers to continue to style the former rent-free villages *izáfat*, and to keep the position of village holders. Under the farming system, in the later Marátha days (1800-1817) when the old survey rates were disregarded, the district hereditary officers lost their importance, their power and their duties ceased, and their claims on the revenue were divided and sold to many families, Bráhmans, Prabhus, and Musalmáns.[2] The English found these officers almost useless and their pay scattered and broken.

On the English acquisition of the district 124 *izáfat* villages, found in the hands of hereditary officers, were resumed and managed by Government. In 1830 the Principal Collector reported that twenty of these *izáfat* villages had been restored, and that he proposed to restore the rest. He stated that these villages formed part of the lands granted to hereditary officers, and that under the Marátha government had the holders wished to give them up on account of their not producing the full revenue, they were not allowed to do so, but the full rent was deducted from the amount payable by Government to them on account of their claims on the general revenue. Acting on this view, in Resolution 4010 of 12th December 1831, Government directed that the villages should be restored. But most *izáfatdárs* declined to take them back.[3] In 1856, on the introduction of the survey into Nasrápur now Karjat, the Superintendent of survey suggested that the holders of *izáfat* villages should be allowed to choose or to refuse the survey settlement. On the other hand, the Collector held that as the villages were not generally conferred under special deed, as they were resumable by

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1 *Izáfat* villages are villages whose rents have been set apart as the payment of *zamindárs*, that is *deshmukhs* and *deshpándes*. Mr. Marriott to Government, 14th August 1820, in Thána Collector's Outward File for 1820, 163.

2 Mr. Marriott, 14th August 1820, in Thána Collector's Outward File for 1820, 164.

3 The orders seem not to have been carried out, as in 1856 there were only sixteen *izáfat* villages. Bom. Gov. Sel. XCVI. 95.

Government, and as most *izáfatdárs* had declined their villages when offered them under the Government order of 1831, they should be called on to pay the full survey rental. Government do not appear to have passed definite orders on the subject, but, when the question arose at the settlement of Panvel at the close of the same year, under Resolution 1127 of 5th April 1859, they sanctioned the grant of a lease on the terms of the survey.[1]

In 1859 the matter was referred to the Revenue Commissioner for Alienations, who directed the Collector of Thána to call on the *izáfatdárs* of Panvel for proof of their having held their villages at a fixed rental. They failed to bring forward any proof, and in 1859, when the survey settlement was introduced into Kalyán, the Superintendent of survey expressed the opinion that the option which had been allowed to *izáfatdárs* of taking or refusing the survey settlement required reconsideration as no such privilege had been conferred at former settlements, but revisions of assessment had invariably been extended to their villages. On this Government, in a Resolution 2662 of 9th July 1859, decided that the *izáfat* villages of the Konkan were held on condition of paying the full assessment, that, as regards assessment, they were precisely in the same position as any other village or lands, and that there was no objection to the Collector's enforcing the assessment.

In 1860, when the settlement was extended to Murbád, the *izáfatdárs* refused the terms offered to the *izáfatdárs* of other parts of the district. The Superintendent of survey suggested that they should be offered a lease of thirty years, and, in villages where all the lands were let to tenants at full survey rates, as they had no remuneration, they were to be allowed ten per cent for the management of the village, the amount to be deducted from the survey rental in preference to having it shown as a cash payment. This lenient treatment of the *izáfatdárs'* claims was sanctioned by Government in Resolution 1178 of 12th March 1861. In 1860, when Bhiwndi was settled, the revision was applied to the *izáfat* villages on the above terms, and the Superintendent reported to the Commissioner, in his 449 of 30th June 1862, that the plan of settlement sanctioned by Government for Murbád had been extended to all *izáfat* villages in the settled sub-divisions, except Nasrápur or Karjat. In 1863 a Commission was appointed, consisting of Mr. Stewart Gordon as President, the Honorable Mádhavráv Vithal Vinchurkar and Ráo Bahádur Keshav Rámchandra Jog, to settle the claims of the district hereditary officers of Thána. They recommended (Rep. 57 of 30th April 1864) that a contribution in lieu of service at the rate of five *annas* in each rupee of registered emoluments should be imposed, and that the registered emoluments should be fixed temporarily in *izáfat* villages and elsewhere, until the survey rates were determined when they alone should be adopted. In forwarding the report to Government, the Revenue Commissioner Mr. Ellis (1477A of 14th May 1864), expressed his opinion that the condition appeared to apply rather to *inám* service villages than to villages

[1] Bom. Gov. Sel. XCVI. 134-138.

Chapter VIII. Land Administration.

Tenures. *Izáfat.*

held on the *izáfat* tenure as ordinarily found in the Thána collectorate. *Izáfat* villages were held in connection with the district hereditary officers' grants and were, therefore, fairly included in the *vatan* settlement, but under the survey a special arrangement had been made for such villages. The *izáfatdár* was forbidden from levying from the cultivators more than the survey rates; he was responsible for the full revenue on all the arable land of the village, and received a deduction of ten per cent. This in Mr. Ellis' opinion was not more than a fair return for the management, and he recommended that all villages so settled should be specially freed from liability to pay under the proposed settlement, as the deduction of ten per cent was made in return for the management of the village, a service which the *izáfatdár* continued to perform as heretofore. Government sanctioned the suggestions of the committee with the modifications recommended by the Revenue Commissioner, thus refusing to allow the five-anna *vatan* settlement to be extended to *izáfat* villages.[1]

In 1865 when the survey settlement was introduced into Kolvan, now Váda and Sháhápur including Mokháda, the Superintendent of survey reported that there were thirteen *izáfat* villages.[2] The holders of eight of these villages[3] prayed that the introduction of the survey might be delayed as they claimed to hold at a fixed rate. The Commissioner of survey, in forwarding this report, added that the Superintendent explained that the settlement was deferred at the request of the Collector, the late Mr. Stewart Gordon. At the same time, as there was nothing special in the tenure or general terms on which the villages were held, he recommended that the Murbád settlement should be applied to them. This proposal was sanctioned by Government in their Resolution 3183 of 5th September 1866. In 1867 a question arose as to the forest rights of these eight villages, and much confusion was caused by the district officers incorrectly reporting to Government that Mr. Gordon had extended his *vatan* settlement to them. The fact was that only in the cases of Kámbára and Varla had he, prior to the receipt of Government Resolution 4289 of 28th October 1864, taken agreements from the *izáfatdárs* to pay five *annas* quit-rent on their forest cuttings. In the Kámbára agreement it was particularly stipulated that the agreement was conditional on Government sanctioning the *vatan* settlement.[4] A further misunderstanding appears to have risen in 1867 from an agreement made in 1854[5] by Dr. Gibson, Conservator of Forests, with the *izáfatdárs* of

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[1] Gov. Res. 4289 of 28th October 1864.

[2] Their names were, Kámbára, Amgaon, Várnol, Varla, Varsála, Vásind, Ádoshi, Dolhára, Borsheti, Varaskol, Devli, Bhopavli, and Vávar.

[3] The first eight names in the preceding footnote.

[4] On the 23rd September 1864 Mr. Gordon wrote: 'As regards the village of Kámbára which has been held by the family of the Hashamnis on the *izáfat* tenure, on account of *deshmukhi vatan*, and the management of the forests then being in the hands of the Hashamnis, Mr. Giberne the then Collector also issued an order (No. 237, 21st Aug. 1836) directing the wood-cutting contract to be given to the *izáfatdár*, who has now passed a paper of agreement accepting the terms of the Summary Settlement Act. An order should therefore be issued to the Kolvan mámlatdár to let the *izáfatdár* cut his forests whenever he may apply for leave to do so.' Mr. Mulock, C.S.

[5] See Government Letter 272 of 11th January 1850.

Kurung and Páthraj to protect the teak in their forests. Under this agreement, after deducting expenses, the *izáfatdárs* were to get a one-third share (5 *annas* in the rupee) of the produce when their forests were cut by Government. The five *annas* to be paid to the *izáfatdárs* for protecting the forests was confused with the five *annas vatan* settlement to be taken by Government for commutation of service under the Gordon settlement. The result was that orders were passed conflicting with those issued by Government at the survey settlements of the district. The one-third (5 *annas*) or Gordon *vatan* settlement was applied and forest rights were conceded, on condition that when the forest was cut the *izáfatdár* should pay a quit-rent of one-third (5 *annas* in the rupee) of the forest produce. This settlement was extended to Varsála under the orders of Government, and to Bhopavli, Kámbára, Ámgaon, Varla, Várnol, Ádoshi, and Dolhára under the orders of the Commissioner. Of these villages only the four last were in the hands of the *izáfatdárs*, the others being under attachment. Government have lately held with respect to these villages that the agreements passed were invalid; that the orders of the Commissioners were issued under a misapprehension of the facts and should be cancelled; and that, for the future, the *izáfatdárs* should be allowed to hold the villages on the liberal terms sanctioned in connection with the survey settlement. If they refuse to pay the revenue, the villages should be declared forfeited under section 153 of the Land Revenue Code.[1] Government have always exercised the power of attaching *izáfat* villages, in cases where proper accounts are not kept, and the Collector has been authorized to demand security from the holder for the payment of the revenue.[2]

In respect to forest rights Dr. Gibson took agreements from the holder of Másla in 1850, and from the holders of Ádivli, Páthraj, and Kurung in 1854, to protect their teak forests on condition that Government gave them a one-third share of the produce of the forest cuttings. An inquiry made in 1858 showed that, according to the custom of the country, *izáfatdárs* had not exercised forest rights and Government[3] refused to recognize the claim to forests in the Shera village of Sháhápur, and in the Páthraj, Kurung, and Ádivli villages of the Karjat sub-division.[4] From the holders of the *izáfat* villages to which the *vatan* settlement had been improperly applied, agreements were taken to the effect that they were to pay Government five *annas* (in the case of Ámgaon six *annas*) on the receipts from their forests when they cut them, and elaborate rules regarding the cutting of their forests have been sanctioned by Government.[5] Nine of the *izáfat* villages are now under attachment and managed by Government. Shera, Varaskol, Devli, and Bhopavli have been under attachment ever since the introduction of the survey. Kámbára, Ámgaon, and Varsála were attached in August 1878, and Ádivli and Vávar have been recently attached. There are at present (1882) in all thirty-eight *izáfat*

1 Gov. Res. 4938 of 26th July 1882.
2 Gov. Res. 1015 of 17th March 1864.
3 Gov. Res. 975 of 10th March 1860.
4 Gov. Res. 4153 of 19th July 1876.
5 Gov. Res. 6770 of 2nd December 1875.

Chapter VIII. Land Administration.

villages[1] in the Thána district, and three share or *sharákati* villages, Átgaon, Tuta, and Khátivli, which are held one-half in *izáfat* and one-half in *inám*.

Tenures. *Shilotri.*

Salt marsh reclamations are of three kinds, *sarkári* those effected by Government; *shilotri*[2] those effected by a single proprietor; and *kulárag* those effected by a body of cultivators. In Panvel there are two Government reclamations, thirty-eight held by single proprietors, and five by bodies of husbandmen. The Government reclamations are repaired at state expense, the mámlatdár estimating the cost of the repairs, which are carried out twice in the year, in May before the rains and in September towards their close. The portions of the embankment requiring repairs are measured with a rod or *dand*, thirty feet (20 *háts*) long, and the mámlatdár pays the *pátil* the estimated cost. The husbandmen who till the reclamation generally repair it and the gangs of labourers are called *jol*. To meet the cost of these repairs, at the time of the survey settlement, the acre rates were raised from 1*s*. to 2*s*. (*as*. 8-Re. 1). The mámlatdár, district *kárkun, taláti*, and *pátil* see to the repairs. They are always well carried out, and complaints of carelessness are rarely if ever received. In some cases, especially in Bassein, a yearly lump sum is paid by Government for the embankments, and, if this is not enough, the *pátil* and the husbandmen have to finish the repairs without pay. *Shilotri khárs*,

1 *Thána Izáfat Villages.*

Sub-Division.	Villages. No.	Villages. Names.	Sub-Division.	Villages. No.	Villages. Names.	Sub-Division.	Villages. No.	Villages. Names.
Karjat...	1	Bárna.	Kalya'n..	14	Sái.	Sha'ha'-pur—*continued.*	27	Varaskol.
	2	Kurung.		15	Bapsai.		28	Vásind (Mokhára).
	3	Páthraj.		16	Chinchpáda.			
	4	A'divli.	Murba'd .	17	Deupa.		29	A'doshi.
	5	Shilár.		18	Potgaon.		30	Dolhára.
	6	Jámbivli.		19	Másla.		31	Vávar.
Panvel...	7	Harigrám.	Bhiwndi .	20	Nágaon.		32	Kámbára.
	8	Pálidevad.		21	Khánivli.		33	A'mgaon.
	9	Kevála.		22	Vásind.		34	Várnol.
	10	Tembhoda.	Sha'ha'-pur.	23	Bhátsai.	Va'da ...	35	Varla.
	11	Kánmán.		24	Shera.		36	Varsála.
	12	Kon.		25	Khutghar.		37	Devli.
	13	Sángurli.		26	Borsheti.		38	Bhopavli.

2 *Shilotri*, termed *shilotar* or *serrotore* in Section IV. of Regulation 1 of 1808, is defined as 'lands said to have been acquired by the natives on favourable terms by purchase from their Portuguese masters, which property has been respected throughout subsequent revolutions.' A description of the assessment levied on such lands is given in Sections XXXVI. and LIX. of the same Regulation. Mr. Mulock, C.S.

The word *shil* seems to mean a gap, and to be derived from the Kánarese *shilu* split, referring to the gaps at the small water-ways that were left till the bank was finished and then shut with gates. The language suggests that the practice dates from pre-Áryan times, but this and other Dravidian revenue terms may have been introduced during the sway of the Silhára or Ráshtrakuta dynasties; both of whom seem to have had a strong southern element. See History, pp. 422, 428, 434. Major Jervis (Konkan, 78) was of opinion that the special arrangements for encouraging the reclamation of salt waste were introduced by the Ahmadnagar government. But, when the Portuguese established their power, special grants were in force in Sálsette and Bassein, parts of the district never held by the Ahmadnagar kings. The Portuguese greatly encouraged these reclamations by rules of gradually increasing rental on the same principle as Todar Mal's rules for the rental of waste lands, and in accordance with the Marátha practice about fresh *navkird*, or renewed *kirdsár* tillage.

Tenures.
Shilotri.

or proprietors' reclamations, stand in the public accounts in the name of the proprietor. Formerly it was usual for the proprietor to take one *mán* of rice a *bigha* for the repairs, now the contract, *khand makta* or *svámitva*, system has been applied to these lands and from five to ten *máns* an acre are taken as rent. The proprietor is responsible for the repairs, and he makes private arrangements with his tenants. *Kulárag* or peasant-held reclamations are shown in the accounts, with a share of the land and of the assessment entered against each cultivator's name. All combine for the repairs, the headman calling the rest when their services are wanted. Complaints of the repairs being scamped or of a sharer refusing to do his part of the work are unknown.

Leasehold Villages.

The term *khot* or revenue farmer is incorrectly applied to eighteen holders of large estates, comprising fifty-three villages in Sálsette. These estates have in all cases been granted by the British Government. The chief of these estates are the Kurla, the Málád, the Pavai, the Goregaon, the Devnar, the Vovla, and the Bhándup. The Kurla estate includes seven villages, Kurla, Mohili, Kole Kalyán, Marol, Sháhár, Ásalpa, and Parjápur. It was granted in 1809 to Mr. Hormasji Bamanji Vádia in exchange for a piece of ground belonging to him in Bombay, near the Apollo Gate. The difference between the revenue of these villages and the yearly interest on the amount at which the plot of ground in Bombay was valued was made payable yearly to Government. In 1840-41 this yearly rent was redeemed by the payment of a lump sum of £2500 (Rs. 25,000), and the estate was conveyed in fee simple, exclusive of excise rights. Certain lands in these villages are held direct from Government by original occupants. The survey settlement was introduced into them in 1878. The Málád estate consists of seven villages, Málád, Dahisár, Mágátna, Tulshi, Ára, Eksar, Kanheri, and part of Páhádi. It was granted in 1806 to Mr. Árdesar Dádi in exchange for a plot of ground in the Fort of Bombay, known as Harjivan Lála's garden, which was taken by Government subject to the payment of the difference between the revenue of the villages and the yearly interest of the amount at which the Bombay plot of ground was valued. The villages were finally conveyed in fee simple by indenture dated 25th January 1819, subject to the yearly payment of £244 (Rs. 2440). The excise rights have lately (1880), under section 65 of the Ábkári Act (V. of 1878), been bought by Government for £5165 (Rs. 51,650). The villages of Málád, Kanheri, Ára, and Tulshi were, on the 6th October 1868, bought by Mr. Ahmadbhái Habibbhái from the trustees of Messrs. Árdesar Kharsedji Dádi and Hormasji Kharsedji Dádi. The Pavai estate includes six villages, Pavai, Tirandáj, Kopri Khurd, Sáki, Paspoli, and Tungáva. It was originally given in perpetual farm to Dr. Helenus Scott in 1799. But, owing to his death and the non-payment of rent, it was attached by Government. In 1829 it was again leased in perpetual farm to the late Mr. Frámji Kávasji and, in 1837, was conveyed to him on payment of £4747 (Rs. 47,470) in fee-simple, burdened with the charge of maintaining a reservoir on the Duncan Road in Bombay. The excise rights of the estate were bought by Government in 1879 for £5000 (Rs. 50,000) under section 64 of the

Chapter VIII. Land Administration.

Tenures. *Leasehold Villages.*

Ábkári Act. The villages are at present under the management of an official assignee. The Goregaon estate includes six villages, Goregaon, Májás, Poisar, Mogra, Bándivli, Oshivra, and part of a seventh Páhádi. It was granted in farm in 1830 to Mr. Kharsedji Kávasji, and was subsequently (22nd September 1847), on the payment of a lump sum of £3000 (Rs. 30,000), conveyed by deed in fee simple, subject to the yearly payment of one rupee. This estate has changed hands more than once. In 1849 it was bought from the family of the grantee by Mr. Mánekji Limji for £24,600 (Rs. 2,46,000), and in 1869 it was bought from Mr. Mánekji's son by the present owner Mr. Bayrámji Jijibhái. At the request of the owner the survey has been introduced. The Devnar estate includes five villages, Devnar, Borla, Kirol, Chena, and Varsáva Borbhát. It was granted in perpetual lease to Mr. Dhákji Dádáji in 1809 on a rental of £518 (Rs. 5180). In addition to this a sum of £39 (Rs. 390) is paid for lands held by husbandmen direct from Government. Only two of the villages, Chena and Varsáva Borbhát, remain in the family of the original grantee; the other three have been sold to different buyers. In 1880 the excise rights were bought under section 66 of the Ábkári Act.

The Vovla estate includes three villages, Vovla, Vadavli, and Chitalsar Mánpáda. It was granted by the East India Company in 1803 to Mr. Gopálráv Bápuji, a Vakil of the Gáikwár of Baroda. In 1859 an adoption was made without Government sanction, and, in 1862, the matter was compromised under section 48 of Regulation XVII. of 1827 by the payment of five *annas* in the rupee on the rental fixed by the survey, and the village was continued to the adopted heir. This arrangement was confirmed by Government Resolution 3169 of 19th August 1862, and Government Resolution 6766, dated 2nd December 1875, gave the proprietor sole forest rights. The Bhándup estate includes the village of Bhándup and lands in Náhur and Kánjur. These, in 1803, were leased in perpetuity to Mr. Luke Ashburner for a yearly rental of £235 (Rs. 2350). A plot of ground in Bhándup was excepted, and, in 1839-40, it was granted rent-free for forty years to the late Mr. Kávasji Mánekji, the father of the present proprietors. Since the introduction of the new excise system the large Bhándup distillery has been closed, and owing to family disputes the estate is now in the hands of an official assignee.

Besides these thirty-six villages, seventeen Sálsette villages have been granted by the British Government on lease or in *inám*, making a total of fifty-three out of the 107 Sálsette villages. In 1799 Chendavli was leased in perpetuity to Dr. Helenus Scott, and was sold in 1828 by the Civil Court when Mr. Vikáji Meherji of Tárápur purchased it. In 1805 Vyáravli was farmed in perpetuity to Gregoria Manuel de Silva, but no deed was passed. In 1829-30 Haryáli was granted half in perpetual *inám* and half in perpetual farm to Mervánji Rastamji Dárukhánávála. In 1830-31 Chinchveli, Dindoshi, and Ákurli were leased in perpetuity to Lakshman Harishchandra, subject to a yearly payment of £78 (Rs. 780); Máravli and Máhul were given, the former in *inám* in 1837 and the latter in perpetual farm in 1831 to Frámji Pestanji, the head servant of Government House. In 1830-31 Valnai and Vádhvan were

granted in hereditary *inám* to Mr. Hormasji Rastamji, the treasurer of the Sátára Residency. In 1831 Borivda was leased to Krishnaráv Raghunáth. In 1833-34 Kánjur and Vikhroli were leased in perpetual farm to Frámji Kávasji, subject to an annual payment of £93 (Rs. 930). In 1836-37 Ánik was leased for ninety-nine years to Frámji Nasarvánji. In 1842-43 Vila Párla and Ju were granted in *inám* to Mr. Navroji Jamsedji, and, in 1844-45 Ghátkopar was leased for ninety-nine years to Ratanji Edalji.

In almost all of these leases the rental is specified in *mudás*, or rice measures, and not in cash. This *muda* calculation was made according to a system peculiar to Sálsette, called the *tijái* or one-third. Under this system the 'Government rental is found by multiplying the quantity of *dhep* by two, dividing it by three, and multiplying the quotient by twenty the number of rupees at which each *muda* of land is assessed.'[1]

Except the Kurla and Málád estates, which were given in exchange for land in Bombay, the estates were granted to encourage the investment of capital in land, the increase of population, and the growth of better crops. Except the Kurla, Málád, Pavai, and Goregaon estates, which are held in fee-simple or freehold, these leased villages were charged fairly high rentals, and in most cases were subject to the following conditions. Lands occupied at the time of the lease on the *shilotri*, or, according to some deeds, on the *suti* tenure, were not to become the lessee's, unless he satisfied or bought out the incumbents. The happiness and prosperity of the people were to be promoted, and the lessee was to protect and befriend them. The lessee was to build reservoirs and embankments, to sink wells, and to grow the better class of crops. The rates of assessment were not to be raised, and no innovation was to be introduced without express sanction. The lessee was to continue all village charitable and religious allowances. Waste land was granted free for forty years. On the forty-first year all land, except what was totally unfit for tillage, was to be assessed. The lessee was to recover and pay into the treasury, over and above the amount mentioned in his lease, all amounts due on leases granted in the estate. The village was not to change hands without Government leave. The lessee was to possess and exercise the authority of a farmer under Chapter VI. of Regulation XVII. of 1827. But he was to exercise no magisterial or judicial authority, unless it was duly conferred on him. He was not to make or sell opium, poisonous substances, tobacco, or hemp flowers. The Collector was to have power to inspect the village, and examine what improvement and progress were made. Suits regarding the lease were to be brought in the District Court. Any new system of revenue introduced by Government in other villages of the district was to be applicable to these grant villages.

Forest rights seem to have been conceded in the case of the large

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1 Thus, 231 *mudás* multiplied by two and divided by three give 154 real *mudás* which, when multiplied by twenty, give Rs. 3080. Mr. Langford's Letter 72, of 16th November 1842, to the Chief Secretary to Government.

Chapter VIII. Land Administration.

Tenures. *Leasehold Villages.*

freehold estates, Pavai, Málád, Kurla, and Goregaon, as also in those of Devnar, Valnai, Vovla, and Haryáli. In the other leases the concession is not so clear. The Privy Council has held that the Ghátkopar lease did not give the forests, although the waste land was granted free for forty years.[1] Although these leaseholders style themselves proprietors, they cannot claim the ownership of the soil, for the Court of Directors were most reluctant to part with the ownership of the soil and its alienation was jealously watched. In their despatch No. 20, dated 28th June 1843, sanctioning the reduction of the revenue of Kharsedji Kávasji's Goregaon estate, the Court wrote: 'Although we should have much preferred that any favour of which Kharsedji Kávasji might be thought deserving should have been shown in the shape of a gratuitous permanent reduction on the amount of his rent rather than by permitting him to redeem the whole, yet, in consideration of the very strong manner in which you solicit our compliance with your recommendation, we shall not refuse our sanction to the arrangement which you have proposed. As, however, we entertain strong objections to the entire alienation of the absolute property in the soil, we desire that you will cause a nominal rent (say of one rupee per annum) to be reserved in the deed, payable on demand to the Collector or other officer exercising revenue authority in the district as an acknowledgment that the ultimate title to the land is still vested in the Government.'

In thirty-four of the leasehold and in one *inám* village Nánála, the survey has been introduced, in some at the request of the leaseholder and in others in accordance with the terms of the deeds. In Kurla, Marol, Ásalpa, Mohili, Parjápur, Sháhár, Haryáli, Chitalsar Mánpáda, Ánik, Nánála, Borivda, Málád, Kanheri, Ára, Vila Párla, Ju, Chinchavli, Dindoshi, Ákurli, Vovla, and Vadavli, survey rates were introduced under Government Resolution 3125 of 25th May 1876; in Kole Kalyán, Bándivli, Mogra, Oshivra, Goregaon, Poisar, Májás, Páhádi, and Ghátkopar, under Government Resolution 678 of 2nd February 1877; in Valnai and Vádhvan, and also in Dahisar, Eksar, and Mágátna, under Government Resolution 5521 of 18th October 1880.

The object with which Government granted these villages has been defeated and the results are disappointing. Few of the estates remain in the families of the original grantees. They have been sold chiefly owing to money difficulties. The owners rarely live on their estates, or take much interest in them or in the welfare of their people. Passing through Sálsette either by the Peninsula or the Baroda railway the line lies almost exclusively through these alienated villages, and their neglected state contrasts unfavourably with the Government lands elsewhere. Much of this is due to the high price which firewood and hay fetch in the Bombay market. Brushwood and grass are among the most profitable crops the leaseholders can grow, while the system of selling to dealers or contractors relieves the leaseholders of the anxieties and troubles of

[1] Vol. 10, Weekly Reporter 13, Pr. C.

agriculture. In 1880 the Deputy Superintendent of survey (669 of 21st May 1880), in reporting on the introduction of the new survey into Valnai and Vádhvan, wrote: 'These villages are situated about three miles to the north of the Páhádi station of the Baroda railway, Valnai being to the west and Vádhvan to the east of the line. Vádhvan is uninhabited, and, owing to the difficulty of getting tenants, much of the rice and hill crop land has been uncultivated for years. The whole of the rice lands in this village are now under grass and are leased to Bombay grass-dealers. The increase in the assessment of Vádhvan is very small, compared with that of the neighbouring village of Valnai. This is owing to the fact that all the rice land in Vádhvan has remained untilled for so long a period, that it is unfit for rice cultivation without a considerable outlay of money on embankments and levelling, and a lower classification valuation has been put on it than on the rice lands of Valnai. Whilst in Sálsette, I consulted some of the proprietors how it was that hill lands in Sálsette yielded larger profits under grass than under grain. Some of them could give no information as their hill lands were never tilled. The result of information obtained from one or two proprietors who possessed some accounts of the cultivation was to show an average acre outturn of £1 15*s.* 4*d.* (Rs. 17-10-8).[1] The yearly produce of an acre of good land under grass is about 3000 pounds of hay worth at the present rate about £1 10*s.* (Rs. 15). As the cost of cutting and carting grass is much less than of raising grain, land pays better under grass. This estimate is mainly based on figures supplied by the proprietor of a village close to Bándra. From inquiries made in villages further from Bombay, I believe that when grass has to be carted more than twenty miles, the profits from grain and from grass are much the same, but the cultivation of hill grains in west Sálsette is so limited that without experiments it is difficult to obtain reliable information.' These remarks explain why villages which were populous when granted are now uninhabited. It pays the leaseholders to oust or get rid of their tenants and turn their rice fields into meadow, and this process is quietly but surely going on.

Another large estate of 3688 acres, exclusive of salt marsh,[2] was granted by deed dated 1870 to Rámchandra Lakshmanji of Bombay, on a lease of 999 years, in the villages of Ghodbandar, Bháyndar, and Mira. This estate was granted because the villagers refused to keep the large Bháyndar embankments in repair.

The conditions attaching to the grant were that the lessee should pay a yearly rent of £679 (Rs. 6790); that he should keep the embankments, dams, and sluices in repair; that he should demand no rent from *inámdárs;* that he should demand only survey rates for *suti* and *varkas* lands; that he should keep boundary marks in repair; that he should pay *pátils'* and hereditary officers' claims and

[1] The details are, 1st year, 8 *mans* of *náchni* valued at Rs. 29; 2nd year, 6 *mans* of *vari* valued at Rs. 18; 3rd year, 2 *mans* of *udid* valued at Rs. 6; total Rs. 53; yearly average Rs. 17-10-8. Mr. Mulock, C.S.

[2] The details were, *inám* lands 26 acres, *suti* lands 351 acres, early and hill-crop lands 434 acres, and yearly tenant land 2877 acres. Mr. Mulock, C.S.

Chapter VIII. Land Administration.

Tenures.

Leasehold Villages.

allowances; that he should not interfere with rights of way; that he should surrender land free of cost for the Bháyndar railway station; that he should give notice of the assignment of lands; that he should not assign lands without leave; and that the salt marsh lands were liable to resumption if not reclaimed within twenty years. This estate has been the cause of much litigation, owing to an attempt of the leaseholder to levy from the yearly tenants one-half instead of one-third of the produce. The district court and the High Court on appeal (appeal 292 of 1880) have decided that the leaseholder's claim to levy one-half is contrary to the custom of the country.

Chikhal.

Chikhal, or extra cultivation, is in Section III. of Regulation I of 1808 described as spare grounds allotted to the cultivators for the rearing of surplus *batty* or rice plants by the Portuguese landholder, who furnished him with seed on condition of the cultivator's rendering, besides the original amount of seed, a third or sometimes only a fourth or a still less proportion of the produce. The practice is stated to be still occasionally continued between private occupants, or by Government supplying from its unoccupied lands space for the rearing of rice seedlings.

Gatkuli and Eksáli.

Gatkuli[1] and *Eksáli* tenants were tenants-at-will, or yearly tenants holding their land from Government from year to year, on such terms as Government chose to impose.

SECTION III.—HISTORY.

History.

Early Hindus.

Most of the forms of assessment that were in force when Thána was ceded to the British, and which continue in use in a few village groups in the north-east of the district, can be traced to the Hindu chiefs who held the country before the arrival of the Musalmáns. Rice lands were, without measuring them, divided into parcels or blocks which were estimated to require a certain amount of seed or to yield a certain quantity of grain. This system was known under several names, *dhep, hundábandi, mudábandi, kásbandi, takbandi,* and *tokábandi.*[2] The principle of all of these was the same, though in some cases slight changes were introduced apparently by the Musalmáns.[3] At the time of their cession to the British this form of assessment was in use in the coast districts under the name of *dhep*. According to some accounts it had been introduced by the Musalmáns (1320-1540),[4]

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1 Properly land whose occupant is missing.

2 Of these words *dhep*, a lump, is Maráthi, apparently of Dravidian or at least un-Sanskrit origin; *hunda*, a lump sum or quantity of grain, is apparently the Kánarese *hundhálit* lump or gross; *murka* which ought to be written *muda* a measure of grain (25-28 *mans*) is a Kánarese word still in use; *kás* an unmeasured parcel of land is an un-Sanskrit Maráthi word; *tok*, properly *thok*, is an un-Sanskrit Maráthi word meaning lump or mass; *taka* is doubtful, it is said to be Hindustáni and to mean both a coin and a measure of land (120 *bighás*). In this case *takbandi*, properly *takábandi*, would imply that the land has been measured. If so it has no place in this set of terms and must have been confused with, or mis-written for *tokábandi* or *thokábandi*.

3 Mr. Marriott, 11th July 1821, in MS. Sel. 160, 137-139; Mr. Davidson, 7th Aug. 1837, in Bom. Gov. Rev. Rec. 867 of 1838, 289.

4 Rev. Answers 1828, in MS. Sel. 160, 711-714. Malik Ambar (1600) is by mistake mentioned as the Musalmán governor who introduced the system.

HISTORY.

Early Hindus.

and according to others by the Portuguese (1540-1740). But both the system and the name were found in use by the Portuguese,[1] and as the word is un-Sanskrit Maráthi, there seems no reason to doubt that this form of assessment dates from very early times. The levy of a plough cess, a sickle cess, or a pickaxe cess, which, till the introduction of the revenue survey, was the form of assessment almost universal in hill and forest tracts, seems also to date from early Hindu times,[2] and the practice of measuring palm and other garden lands into *bighás* seems to belong to the pre-Musalmán Áryan or part-Áryan rulers.[3] Finally, the Kánarese term *shilotar* shows that from early times special rules have been in force to encourage the reclamation of salt wastes.[4]

The Musalmáns.

Little is known of the revenue changes introduced by the Musalmán rulers of the fourteenth and fifteenth centuries. The Deccan Musalmáns in Kalyán and in the south of the district are said to have fixed the government share at one-third of the estimated produce.[5] In 1469, when the Bahmani kings established their authority in the inland parts, they found the land so deserted that even the memory of village boundaries was lost.[6] People were so few that the new villages included several of the old, and lands were given to all who would till them. During the first year no rent was taken, and for some years the government demand was limited to a basketful of grain.[7] Of the changes introduced along the coast by the Gujarát Musalmáns in the fifteenth century nothing has been traced. This and the fact that grants of land continued to be made by Hindu chiefs till the sixteenth century seem to show that, except their military possession of certain outposts, the authority of the Gujarát kings was limited to the receipt of tribute.

During the sixteenth century, in the south-east and south, the officers of the Ahmadnagar government are said to have measured the rice land and reduced the government share to one-sixth, and in the uplands to have continued the levy of a plough cess. Extra cesses and vexatious practices are said to have been stopped, and the husbandmen to have been treated as proprietary holders, *kulárag*, and charged only a light rent payable partly in money, partly in grain. Except trade dues and the levies of revenue

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1 Reg. I. of 1808, sec. 2.

2 Mr. Marriott, 11th July 1821, in MS. Sel. 160, 137-139. The plough or *nángar* cess system still (1881) obtains in Karjat and in the Mokháda petty division of Sháhápur; and the hoe or *kudali* assessment is still (1881) in use in Karjat.

3 Reg. I. of 1808, sec. 6 cl. 2. *Bigha* is the Sanskrit *vigrah* division or portion.

4 The rules which the Portuguese found in force for granting lands for reclamation at rates rising in five years from one-fourth to a full rental are supposed by Major Jervis (Konkan, 87) to have been introduced by the Nizám Sháhi government. But the Nizám Sháhi kings never held Bassein, and the name *shilotri* is as noticed above of Dravidian origin.

5 *Hundábandi* was the name in use in Sanján, and *takbandi* (probably *tokábandi*) in Manor, Váshála, Váda, Kolvan, and the Dángs. Jervis' Konkan, 101.

6 Elphinstone's History, 4th Ed. 1857, 667. For forty years the Bahmanis had been trying to conquer the Konkan. They probably held the south-east of Thána as over-lords.

7 The expression is a basket of grain an acre, but as the land was not then measured, it probably means on a plot or parcel of ground. See Jervis' Konkan, 89.

Chapter VIII. Land Administration.

officers for their horse expenses, there were no extra charges. The revenue was gathered by village accountants or *kulkarnis*, and brought by subordinate agents to the government treasury.[1]

HISTORY.

The Portuguese.

Meanwhile almost the whole of the coast had passed from the Musalmán kings of Gujarát to the Portuguese.[2] In the poor and wild Sanján and Tárápur districts to the north of Bassein the old form of assessment was kept unchanged. The rice lands remained divided in blocks, roughly estimated to yield a certain quantity of grain,[3] and in the hill lands the levy of a plough or sickle cess was continued. Some of the richer lands of Bassein are said to have been surveyed.[4] In the rest of Bassein and in Sálsette a new system was introduced. The lands were divided into estates and given to European landlords at a quit-rent, or *foro*, of from four to ten per cent of the former rental.[5] Under these landlords who were called proprietors or *fazendeiros*, the actual cultivators, except those who were their slaves,[6] held on the old lump or *dhep* rates which are said to have represented half the produce.[7] In each village the distribution of the rental among the husbandmen was entrusted to a *mhátára* or elder.[8] There would also seem to have been village clerks, known as *prabhus*, who were paid by a money cess levied on the landlords.[9] Except establishing this class of large landowners the Portuguese are said to have made little change in the revenue system.[10] Some items of land revenue were, as was the case under the former rulers, levied in money. The chief of these were a land cess on palm orchards assessed by the *bigha*; a tree cess on brab palms paid by Bhandáris or liquor-drawers; a cess on the *punavem* a dye-yielding flower; and a cess on millstones and

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1 Jervis' Konkan, 82, 83.

2 Besides Sálsette Mr. Marriott (11th July 1821) mentions as Portuguese districts, Bassein Island, Mánikpur, Káman, Sáyván, Mahim, Kelva, Shrigaon, Tárápur, Chinchni, Dáhánu, Nehar, Sanján, Manor, Asheri, Belápur, Atgaon. MS. Sel. 160, 132-133.

3 Major Jervis (Konkan, 82) states that the quantity taken from the land was determined by the amount of seed required to sow the field. This does not seem to agree with the other accounts of the *muda* tenure. See below, p. 565.

4 In 1818, the land tax in Bassein was levied not according to the extent of the land, but according to a survey made by the Portuguese. Mr. Marriott, 17th Oct. 1818, Rev. Diary 135 of 1818, 5158-5161.

5 Mr. Marriott, 11th July 1821 in MS. Sel. 160, 133; Reg. I. 1808, sec. II. Major Jervis (Konkan, 84) says the rent was one-third or one-fourth of the produce. This seems to be a mistake. East India Papers, III. 774, give from four to ten per cent of the rent.

6 Many of these slaves were Africans. Nairne's Konkan, 50.

7 Reg. I. of 1808, sec. II.

8 Mr. Nairne thinks that these *mhátárás* were chosen only in villages managed directly by government officers. But it rather seems that they were appointed in all villages except those whose lands were worked as a home farm by the landlord's slaves. *Mhátára* (Sk. *mahattar*) appears in some of the early Hindu grants in the sense of headman.

9 Reg. I. of 1808, sec. VI. cl. 4.

10 The changes are shown in detail in Reg. I. of 1808, section VI. cl. 1-4. The chief are an increase in some villages in the size of the *muda* or grain measure; addition to make up for waste in carrying the rice from the farmyard to the granary; for wastage in the granary; and to meet the cost of guards. Other additions were a wedding gift to the landlord's daughter and an allowance to the landlord's wife. There was also a levy to meet the cost of taking the rice to the boat station and to meet the cost of a harvest home, *augairah*.

paving stones and on salt pans. Fishermen paid three cesses, one known as *rend doli* on stake nets, a poll tax *ang dena* at different rates according to ages, and a fish cess *rend másli* on dry fish. Under excise the Portuguese raised money from liquor farms *rend dáru*, from a still cess *rend bhatti*, and from a privilege allowing the people of a village to buy their liquor where they chose. Finally there was a shop tax, *dukánvári*, levied on grocers and other dealers.[1]

In addition to the original quit-rent, cesses were from time to time levied from the landowners. But the rents were probably never high and their pressure was much lightened by the easy terms on which salt-marsh lands were granted for reclamation.[2] The result was a great development of the districts under Portuguese rule. The landlords are described as living in much splendour in fine country-houses and as being enriched beyond measure; and the bulk of the people, though they were little better than tenants-at-will, were in great demand and apparently fairly off.[3] Large areas of land were redeemed from salt waste, the yield of rice was greatly increased, and the finest crops were grown, sugarcane and pine apples, cocoa-palms and betel vines. Even as late as the end of the seventeenth century Musalmán writers praise the Portuguese for the justness of their rule and the lightness of their taxes.[4]

The Musalmáns.

In the sixteenth century, while the coast lands were under the Portuguese, inland Thána in the wilder north kept to the old Hindu system. In the south-east and south, under Musalmán governors, it was managed by Hindu officers styled *zamindárs*. These men, holding the posts of *deshmukh* and *deshpánde*, performed the duties of district officers, and collected the revenue from the landholders partly in money and partly in grain. They were paid by the grant of certain rent-free villages termed *izáfat*.[5] Early in the seventeenth century Malik Ambar, the Ahmadnagar minister, started a new system based on the system introduced in Mòghal territories by Akbar's minister Todar Mal. According to Major Jervis, Malik Ambar's chief change was to make the settlement direct with the village, instead of with the district hereditary revenue

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1 Reg. I. of 1808, sec. VI. cl. 2, 3. According to Mr. Marriott (11th July 1821), the Portuguese realised but a small excise revenue. MS. Sel. 160, 133.

2 Jervis (Konkan, 86) says the charge rose in five years from a fourth to a full rental. But these terms are much less favourable than those that were afterwards granted by the Maráthás, and it seems probable, looking at the position of the proprietors, that they were allowed to improve their estates in this way without being called on to pay a higher rent.

3 The accounts of the state of the husbandmen vary greatly. Major Jervis (Konkan, 86) speaks of them as 'by all accounts extremely happy and easy in their circumstances.' Mr. Nairne (Konkan, 50) doubts if prosperity extended to the lower classes. He quotes passages which speak of the husbandmen as poor wretches worse than vassals. But the pity of the writers seems to have been roused by their want of freedom rather than by their want of food or clothes.

4 Kháfi Khán's Muntakhabu-l-Lubáb in Elliot's History, VII. 344, 345.

5 Mr. Marriott to Government, 14th August 1820, in Thána Collector's Outward File, 1820, 163. Replies to Revenue Questions, 31st October 1828, in MS. Sel. 160, 774. The charge of these officers was a *mahál* of which there were sixty-one at the time of the introduction of British rule.

Chapter VIII. Land Administration.

HISTORY.

The Musalmáns.

superintendents and accountants who had gradually assumed the place of revenue farmers.[1] His next step was to find out the yield of the land. With this object he arranged the rice lands into four classes, first, second, third, and fourth, *aval, dum, sim,* and *chársim.* The uplands were classified in a more general way. The government share was apparenty fixed at one-third and the outturn of the field was ascertained by inquiries lasting over a term of years. Finally the quantity of grain due to government was changed into a money payment.[2] The village headmen were made hereditary and became security for the realization of the government dues. Malik Ambar's system nominally stretched from the Vaitarna to the Sávitri except the Habshi's land,[3] but it does not seem to have been anything like completely carried out.

The Maráthás.

Later in the seventeenth century Shiváji, by his minister Annáji Dattu (1668-1681), made a fresh survey and assessment in the southern districts of Tháṅa. Under this survey the rice lands were measured into *bighás* of 4014 square yards; the lands were divided into twelve classes;[4] and, from tests taken during three successive years, the government demand was fixed at about forty per cent of the produce. The rates varied from 57¼ bushels on the richest to twenty-three bushels on the poorest lands.[5] Except in a few cases, where they were measured, and, according to the years of fallow required, three, five, six, or seven acres were counted as one, hill lands, *varkas* or *dongar,* were assessed by the plough *nángar,* large allowances being made for rocky barren spots. The plough rates were for *náchni* 5·25 to 6·56 bushels (3-3¾ *mans*), for *vari* 4·37 to 5·25 bushels (2½-3 *mans*), for *harik* 5·25 bushels (3 *mans*), and for

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[1] Major Jervis (Konkan, 66) states that the officers were given a definite assignment in money with a percentage on the collections. But this does not agree with other accounts which state that under the Nagar system the revenue officers were paid by the grant of villages free of rent and that the change to a fixed percentage on the collections was made by the Maráthás. Mr. Marriott, 14th August 1820, in Thána Collector's Outward File, 1820, 163.

[2] Major Jervis' account (Konkan, 67) fails to give the process by which the yield was found out, and he does not mention the share that was claimed by Government. In another passage (Konkan, 67) he says the rules were much the same as those of Todar Mal. Apparently the land was not measured.

[3] Jervis' Konkan, 68. Grant Duff (43) gives the following summary of the changes introduced by Malik Ambar. 'He abolished revenue farming, and committed the management to Bráhman agents under Muhammadan superintendence; he restored such parts of the village establishment as had fallen into decay; and he revived a mode of assessing the fields by collecting a moderate proportion of the actual produce in kind, which after the experience of several seasons was commuted for a payment in money settled annually according to the cultivation.' It is stated that his assessment was equal to two-fifths of the produce, but tradition says his money commutation was only one-third. Captain Francis (18th January 1855) in Bombay Gov. Sel. XCVI. 2, 3. It seems probable that several of these changes were not introduced into the Konkan.

[4] The classes were, first, *aval;* second, *dum* or *duyam;* third, *sim;* fourth, *chárum* or *chársim;* fifth, bushland *rawpál;* sixth, salt *khárvat;* seventh, rocky *bával;* eighth, stony *khadi;* ninth, pulse *kariyát* or *turvat;* tenth, hemp *táyvat;* eleventh, seed-beds *rahu;* and twelfth, tree-root *mánat.* Jervis' Konkan, 94, 95.

[5] The details in bushels the acre are, first, 57¼ (12½ *mans* the *bigha*), second 45 (10 *mans*), third 36⅝ (8 *mans*), fourth 28⅝ (6¼ *mans*), bushlands 36⅝ (8 *mans*), salt 34½ (7½ *mans*), rocky stony and pulse land 28⅝ (6¼ *mans*), seed-beds, hemp, and uncleared root lands 23 (5 *mans*). Jervis' Konkan, 94, 95. These rates are said to have differed very little from Malik Ambar's rates. Konkan, 125.

other inferior produce 2·18 bushels (1¼ *mans*).[1] In garden lands the produce was estimated by calculation, and half was taken in kind by the government. It does not seem certain that Shiváji's rates were introduced into Thána. If they were they lasted for only a few years. From 1682, till the close of Aurangzeb's reign (1707), Kalyán was several times ravaged by the Moghals and seems to have been nominally recovered by them. In 1710 the south of the district passed to Ángria. But he held it for only ten years when it was taken by the Peshwa.[2] Between 1733 and 1739 the Portuguese territories passed to the Peshwa, and in the following years, much of north Thána was wrested from the Jawhár chief. Except the Portuguese possessions, when Thána passed to the Peshwa it was in a wretched state. The people were few and poor, and large areas of land had passed out of tillage.

The eighty-seven years (1730-1817) of Marátha management form three periods. Thirty years during which no marked change was introduced;[3] thirty years when fresh surveys were made, new cesses were levied, and revenue farming became general; and twenty-seven years when revenue farming was universal and exactions unlimited. Under the Peshwás the management of the district was nominally entrusted to an officer styled *sarsubhedár*. But, as a rule, these officers seem, at least during the later years of the Peshwa's government, to have lived in Poona and to have deputed officers styled *mámlatdárs* or *subhedárs* to act for them. Their duties were to enquire into crimes and punish offenders. This power extended to the taking of life, confiscation of property, expulsion from caste or residence, corporal punishment, and fine. These punishments were inflicted in case of murder, highway gang and aggravated robberies, on coiners, immoral characters, oppressors, and persons supposed to deal in witchcraft.[4] No reference was made to Poona, nor had the *subhedárs* written orders in support of their authority. Only in very particular crimes such as treason were the accused sent to Poona. The *subhedárs* had authority to grant rent-free and increasing *istáva* leases to persons offering to reclaim waste lands, and to grant land that had never been tilled to Bráhmans and temples. The *mahálkaris* or heads of petty divisions of which there were over sixty, and the heads of villages had authority to make similar grants, which were confirmed

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[1] Jervis' Konkan, 96. Of other crops turmeric paid 5 *mans* on a *bigha* of ⅝ths the actual measurement, hemp 5 *mans* on one of ⅝ths, and sugarcane 3⅛-6¼ *mans* of raw sugar on the customary *bigha*.

[2] The only change noticed as having been introduced by Ángria was taking more of the rent in commuted money rates (Replies to Rev. Questions, 31st October 1828, in MS. Sel. 160, 774; Jervis' Konkan, 115). Details of Ángria's system are given in the Kolába District Account.

[3] The details for this period are not satisfactory. The Maráthás seem to have re-assessed the rich lands of Sálsette and Bassein, and to have continued the system of plot assessment in Sanján and Tárápur. In hill lands they seem to have introduced revised plough rates, and from the wild Jawhár lands to have occasionally levied a vague acre tax. In the south they seem, as far as they could, to have applied the elaborate system of rents, cesses, and forced labour which had earlier been in force in Ratnágiri. Jervis' Konkan, 88-89 and 125-126.

[4] Rev. Answers, 31st October 1828, in MS. Sel. 160, 790-792.

Chapter VIII. Land Administration.

History. *The Maráthás.*

by deeds passed by the *mámlatdár*. These alienations were not entered in the revenue statement sent to head-quarters. The district officers were not authorized to alienate the government land, and whenever they took upon themselves to alienate land, they would account for it in the rent statement as having been given for houses or gardens. They had no authority to punish or degrade the rich or to grant remissions to husbandmen. These matters were settled in Poona. During the time of Nána Fadnavis (1795) the yearly salaries of *sarsubhedárs* varied from £500 to £1000 (Rs. 5000 - Rs. 10,000); and of *subhedárs* from £50 to £200 (Rs. 500 - Rs. 2000). These amounts were paid from Poona. Besides their pay some of them were granted allowances for keeping palanquins, *pálkhis*, and state umbrellas, *abdágirs*. They were also granted servants' allowance, table allowance, and special allowances for particular services.

The hereditary district officers, the revenue superintendent *desái* or *deshmukh*, and the accountant *deshpánde*, of whom there were two for each of the sixty-one petty divisions, were continued at first in much the same position as under the Muhammadans. The chief change was that instead of giving them rent-free *izáfat* villages, they were paid a fixed percentage (6·69) on their revenue collections. They were allowed to continue to hold their former villages but were forced to pay their full assessment. When the practice of farming villages and sub-divisions became universal the hereditary district officers became almost useless. Their families were broken and their pay scattered and alienated.[1]

Village headmen were continued and were introduced into those parts of the Portuguese territory where they had not been before. In Sálsette (1741) no hereditary district officers were appointed, but, in their place, managers, *hayáldárs*, were nominated to whom the headmen paid the village rent. Two new upper classes were introduced, high caste landholders known as *pándharpeshás*, and village revenue farmers incorrectly called *khots*. The *pándharpeshás* were found necessary in the Portuguese territories from which all landlords had fled to Bombay and Goa. In other parts of the land, as the revenue was taken in advance, it was also advisable to have some men of capital who could help the very poor husbandmen. Further, the country had suffered greatly from the disorders which had marked the close of the seventeenth and the beginning of the eighteenth centuries. Much of the land had fallen waste and the ordinary husbandmen, many of the best of whom had given up tillage for military service, were unfit to bear the risk and outlay of bringing the land under tillage. For these reasons men of the upper class, chiefly Bráhmans and Prabhus and a few Musalmáns, were encouraged to take land.[2]

Colonel Francis states that the new settlers were allowed to hold land at specially low rates.[3] But it seems doubtful whether at first they were

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[1] Mr. Marriott, 14th August 1820, in Thána Collector's Outward File, 1820, 162-164.

[2] The Bráhmans would seem to have been chiefly Konkanasth Bráhmans, and the Prabhus were probably Káyasth Prabhus.

[3] Bom. Gov. Sel. XCVI. 75-76.

given any special concessions in addition to the very light rates always levied on newly tilled lands, which in Sálsette were two-thirds, half, one-third, or even one-fourth of the old Portuguese rates.[1] The terms offered in the case of lands that had long been waste were even more liberal, freedom from assessment for eight, ten, twelve, or fifteen years according to the state of the land and then several years of slowly increasing rental.[2] These *pándharpeshás*, besides their high position as large landholders, filled many offices, and hundreds of them acted as agents for the commandants of the hill forts. They were allowed by the state to buy and keep slaves to till their land.[3] Afterwards (1800) when the country was given over to be rack-rented by revenue farmers, the *pándharpeshás* would seem to have been able to resist the payment of the additional cesses, and this would seem to be the reason why, at the beginning of British rule, they were found to be holding land at lower rates than the Kunbis.[4]

In the waste state of the district more help was wanted to spread tillage than the *pándharpeshás* could give, and, from the beginning of Marátha rule, the practice of revenue farming was introduced. The practice as first introduced differed in two important points from the revenue farming that brought ruin on the district in the latter part of the Peshwa's rule. Farming was at first almost entirely confined to villages. The managers of sub-divisions were, as a rule, paid state servants who exercised an effective check on the abuses of revenue farmers.[5] The farm was also granted for a term of years, generally six years, and it was for the farmer's interest to improve the village. He aided tillage by making advances of seed and money, by granting waste lands on specially low terms, and by striving to improve the village resources.[6]

In the lands that were conquered from Ángria and the Jawhár chief the Peshwás do not seem for several years to have made any marked change in the system of assessment. In the Portuguese territory they levied not only the tax formerly received by the Portuguese government, but the rents collected by the landlords. As no part of the rent was spent in improving the country this change had a bad effect. But the injury was to some extent met

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1 Reg. I. of 1808, sec. VIII. cl. 4.

2 Replies to Rev. Queries, 31st Oct. 1828, in MS. Sel. 160, 751-752.

3 Mr. Davies, 19th May 1836, in Bom. Gov. Rev. Rec. 700 of 1836, 163-165.

4 Of the origin of the specially low rates paid by the *pándharpeshás* the records contain several explanations. Mr. Marriott in one place (Letter, 29th January 1820, in MS. Sel. 160, 56-61) explains the lower rate as a special concession to Bráhmans. But the lower rates were not confined to Bráhmans, and he afterwards (12th May 1820, MS. Sel. 160, 78-80) suggests that the special terms may have been originally granted to help to bring waste under tillage. Mr. Bax (5th May 1827, MS. Sel. 160, 421) traces the easy rates to their ignorance of field work. The explanation given in the text is Mr. Simson's. (23rd August 1826, MS. Sel. 160, 304). But though the chief difference was due to their power of resisting exactions, it would seem that originally they had been assessed at lighter rates than the others. See Bom. Gov. Rev. Rec. 700 of 1836, 150.

5 This was not always the case. Replies to Rev. Queries, MS. Sel. 160, 754, 755.

6 Replies to Rev. Queries, MS. Sel. 160, 746-748, 754, 755. Except when a deed or *sanad* was obtained from the public officers, the farmer's concessions were for one year only; ditto 747.

Chapter VIII. Land Administration.

HISTORY.

The Maráthás.

by the easy terms which the Maráthás soon began to offer for the tillage of waste lands, and for about twenty-three years the districts were fairly prosperous.[1] Then (1761), during the minority of Mádhavráv, the practice of farming villages for a year was introduced, many fresh cesses were levied, and the people were ground down by vague extras, *mogham chadhs*, and by heavy demands for unpaid labour, *begár*. To some extent the higher classes were free from or were able to withstand these fresh demands. But this only increased the misery of the poor on whom the whole burden was thrown together with every kind of oppression to enforce its exaction. In 1772 an attempt was made to improve matters but with little success, and, in 1774, when Sálsette passed to the British, its state was most depressed.[2] Inquiries then showed that the Maráthás had introduced forty-six money and twenty-four grain cesses. These cesses included almost every possible subject of taxation, a charge for embankments, for religious worship, for cattle grazing, and for cutting firewood. Husbandmen, besides paying for their land, had to pay a straw and grass tax, and, if they grew vegetables, their onions, water melons, and pepper had to pay; if they had cows they had to pay a dairy tax; and if they had trees they had to pay liquor, oil, or fruit taxes. Fishermen had to pay a creek tax, two fish taxes, a prawn tax, and a boat tax. Traders had to pay a shop tax and a police cess.[3]

About the year 1770 a vigorous attempt was made to simplify and improve the system of assessment. The first survey of which record remains[4] was in 1771-72, when the *mámlatdár* Trimbak Vináyak surveyed Kalyán, divided the land into *bighás*, arranged them into three classes according to the nature of the soil, and assessed each class at a *bigha* rate. In the same year the Vaishákhara petty division was surveyed by the *saranjámdár* of Sinnar. In 1785-86 the three petty divisions, *mahál*s, of Nasrápur, Kothal Khaláti, and Nehar were surveyed by the commandant of Shivgad. In 1788-89 Trimbak Vináyak's survey of Kalyán was revised by the *mámlatdár* Sadáshiv Keshav. In 1793-94 the lands of Bassein, Agáshi, Sanján, Dáhánu, Nehar, and Máhim were surveyed by the *mámlatdár* Sadáshiv Raghunáth who measured the land into *bighás* and fixed the assessment. In 1795-96 a like survey of the petty division of Vásra was made by Rámráv Náráyan the commandant of Rájmáchi fort.[5] In some of these surveys the land was divided into several classes according to the nature of the soil, each class being assessed at a different rate. In other surveys no distinction was drawn between the different classes of land; good and bad paid the same rent.[6]

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1 After twenty-three years cesses began to be added. East India Papers, III. 774.
2 Reg. I. of 1808, sec. XVIII. cl. 2; Mr. Marriott, MS. Sel. 160, 135-136.
3 Details are given in Reg. I. of 1808, sec. VIII.-XVII.
4 The pole, *káthi*, by which the land was measured was five cubits five fists long, the cubit being fourteen *tasus* making the stick eighty *tasus*. The *bigha* included twenty *pánds* of twenty poles each or 400 square poles. MS. Sel. 160, 713.
5 Rev. Answers, 31st October 1828, in MS. Sel. 160, 713, 714.
6 Mr. Marriott, 11th July 1821, in MS. Sel. 160, 130.

Of the Marátha surveys the one most highly spoken of by the people was Sadáshiv Keshav's revised survey of Kalyán (1788-89).[1] He visited the land, classified it according to its fertility which he ascertained by experiments lasting over ten years, and fixed the government share at the money value of one-third of its average produce. The rates were 10*s.* 7½*d.* (Rs. 5-5) for first class land, 8*s.* 6*d.* (Rs. 4-4) for second class, and 6*s.* 4½*d.* (Rs. 3-3) for third class.[1] Only the rice lands were measured. The hill lands were assessed at a money rate of 3*s.* (Rs. 1½) on a nominal *bigha*, which was an area estimated equal to a *bigha* with a due allowance for rock and underwood.[2] Before fixing the amount of the village rental the new estimates were compared with the standard rates, *dar dám shirasta*, all differences between the old rates and the proposed rates were referred to Poona, and the final amount determined according to the orders of the government. The total rentals, *kamáls*, fixed in this way settled the demands for future years. Without orders from Poona the local officers had no power to ask anything over the full rental, *kamál jama*.[3]

These surveys remained in use for only a few years. With the close of Nána Fadnavis' management (1800) the attempt to levy a moderate and fair rental was given up.[4] During the reign of the last Peshwa (1800-1817), who, under British protection, was heedless of unpopularity and anxious only to amass wealth, the practice of farming was extended from the farming of villages to the farming of sub-divisions *táluḳás* and districts *práṇts*. The farms were given to the highest bidders and the length of the lease was lowered from six to five or even to one year. Some one at court secured the farm; he sub-let it to a second speculator, and he again perhaps to three or four others. Between the original farmer and the people there were often several grades of middlemen, all of whom looked for a profit. Besides this the tenure of the farms was uncertain. On some frivolous pretext leases were often taken from one farmer and given to another. A revenue farmer had to make the most of his chance so long as it lasted. The people were at his mercy; no limit was set to the amount he might wring from them. Besides from his revenue cesses, he could enrich himself from the proceeds of fines.[5] The former government officers, the *mámlatdárs* and the

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[1] The rupees represented the assessment and the annas cesses to meet the cost of the collection and of district establishment. Mr. Davies, 19th May 1836, in Bom. Gov. Rev. Rec. 700 of 1836, 149-151. Mr. Langford, 26th February 1842, in Bom. Gov. Rev. Rec. 1348 of 1842, 50. The same rates were introduced by Sadáshiv Keshav into Murbád. Mr. Giberne, 13th April 1837, in Bom. Gov. Rev. Rec. 775 of 1837, 103; and Mr. Williamson, 13th May 1835, in Rev. Rec. 700 of 1836, 7-19. Major Jervis gives 11*s.* 7½*d.*, 9*s.* 6*d.*, and 7*s.* 4½*d.* (Rs. 5-13, Rs. 4-12, and Rs. 3-11). (Konkan, 125). Captain, now General, Francis (Bom. Gov. Sel. XCVI. 3) gives 10*s.* (Rs. 5) for the first, 8*s.* (Rs. 4) for the second, and 6*s.* (Rs. 3) for the third. [2] Jervis' Konkan, 126.

[3] Replies to Revenue Questions, 31st October 1828, MS. Sel. 160, 772, 773. According to Major Jervis (Konkan, 125) Sadáshiv Keshav's survey included Taloja and Vája in Panvel; Murbád, Gorath, and Korkada in Korkada; Sonála, Dugád, and Bhiwndi in Bhíwndi; Ambarnáth, Vásundri, Bárha, Kunda, and Khábála in Vardi; and Sher, Alyáni, and Ráhur in Sákurli.

[4] Mr. Marriott, 1821, MS. Sel. 160, 142. The great famine of 1790 must also have thrown the revenue arrangements into confusion.

[5] 'The farmers were wholly unrestricted as to the amount of revenue to be levied from the people whom they were also permitted to fine at their discretion and

Chapter VIII. Land Administration.

HISTORY. *The Maráthás.*

mahálkaris, generally became the revenue farmers, and, knowing the secret sources of wealth, either raised the rates or levied fresh cesses.[1] Up to the close of the eighteenth century the local officers had no power to add to the rental. But under the last Peshwa the farmer could raise the rent of any field he chose. If the holder refused to pay the higher rate his land was taken from him and given to any one who would agree to the new rates.[2] Thus in Nasrápur and several other sub-divisions, instead of three classes paying 10*s.* 7½*d.* (Rs. 5-5), 8*s.* 6*d.* (Rs. 4-4), and 6*s.* 4½*d.* (Rs. 3-3), a uniform rate of 11*s.* (Rs. 5½) was levied from all lands that could yield an average crop. This rate was enforced from the Kunbis. But the higher class of landholders, the Bráhman and Prabhu *pándharpeshás* refused to pay more than 8*s.* 6*d.* (Rs. 4-4).[3] In other parts, such as south Kalyán, Bassein and Sanján, the rents were not changed, but cesses were added equal to fifty per cent of the old rental.[4] In addition to these levies large sums were taken from the husbandmen to meet village expenses. The sums were levied by the headmen by an assessment in addition to the government rental. The sum collected was spent in feeding religious beggars, in giving village feasts, and in meeting sundry other charges.[5]

In villages let to revenue farmers the farmer, or *khot*, made the settlement with the husbandmen. In villages not let to farmers the government officer or *mahálkari* made the settlement with the headman, *pátil* or *kárbhári*, of the village.[6] The *pátil* settled the payments to be made by the different villagers. The whole rental was levied by instalments. The *pátil* collected the amount due for each instalment and paid it either to the farmer or to the officer in charge of the petty division, who forwarded it to the officer in charge of the division by whom it was sent to head-quarters. Though the government was, as a rule, satisfied with receiving the revenue by instalments,[7] sometimes if hard pressed for funds they levied the

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appropriate the mulct to their own benefit.' Mr. Marriott, 22nd June 1818, MS. Sel. 160, 1-3. In the last years of the Peshwa's rule, writes Mr. Davies in 1836, the people suffered under the most oppressive system ever heard of. They were the slaves of a set of freebooters who, in consideration of satisfying a craving and tyrannical government, were allowed to take all they could. And, as the ministers never scrupled to turn away one farmer if he was privately outbid by another, the farmers took good care that none of their privileges lacked exercise. Bom. Gov. Rev. Rec. 700 of 1836, 156.

1 Replies to Rev. Ques. 31st Oct. 1828, MS. Sel. 160, 754, 755. 2 Ditto, 773.

3 Mr. Davies, 19th May 1836, Bom. Gov. Rev. Rec. 700 of 1836, 151, 152. Mr. Davies' account is for Nasrápur. Mr. Simson the Collector adds, 'With the change of a few names and figures, the account of Nasrápur is the revenue history of a large portion of the territory under the Peshwa.' Bom. Gov. Rev. Rec. 700 of 1836, 134.

4 Mr. Davies, 8th October 1836, Bom. Gov. Rev. Rec. 746 of 1836, 216. In 1836 inquiries brought to light, over the whole district including Kolába, 167 cesses of which 149 fell on the husbandmen. Of the 149 no fewer than ninety were vague extras, *mogham vátni*. Ditto, 195, 211.

5 Replies to Revenue Questions, 31st October 1828, in MS. Sel. 160, 782-784.

6 MS. Sel. 160, 755, 756.

7 Nána Fadnavis fixed four equal instalments, the first in October and November (end of *Kártik shudh* to end of *Márgashirsh*), the second in December and January (end of *Paush shudh* to end of *Mágh shudh*), the third in February and March (end of *Phálgun Shudh* to end of *Chaitra*), the fourth in April and May (end of *Vaisákh shudh* to end of *Jeshth*). Replies to Revenue Questions, 31st October 1828, in MS. Sel. 160, 774, 775.

rental in advance. When this was done the *mahálkaris* and *mámlatdárs* were allowed interest on the payments made till they became due. If there was any shortcoming in the payment of a village rental the farmer had to make it good.[1]

In the parts of the Kalyán district that had been surveyed the villages paid a *bigha* cash rate. In other parts of Thána the rent was a share of the produce. In the north of the district this share of the produce was taken in kind. In other parts it was commuted for a money payment which was fixed either on an average of the prices ruling at harvest time,[2] or on the highest market price in the previous year.[3] The villages made their money payments in Surat or Chinchvad rupees or by an assignment, *havála*, on a banker. The *mahálkaris* made similar transfers to the *subhedárs* who took exchange bills from the local moneylenders on Poona bankers, from whom the amounts were recovered and paid into the Poona treasury. Occasionally drafts, *varáts*, were granted to individuals for advances made by them at Poona, and the amounts collected from those on whom the drafts were drawn. Exchange was charged at the rate of ten per cent.[4] Against the tyranny of the farmers there was no redress. Up to the end of the eighteenth century, if a local moneylender or revenue farmer was overbearing, the people complained to the local officers, and if the local officers gave them no redress they appealed to the government at Poona. Under Nána Fadnavis speedy justice was done. But under the last Peshwa the ill-used poor seldom had a hearing.[5] Though sorely oppressed by these exactions the people did not fall into utter poverty. This would seem to have been mainly due to the fact that the Deccan was so ruined by the wars at the beginning of the present century that for many years after it continued to draw supplies of men and of grain from the Konkan. Many of the husbandmen entered military service,[6] and the large area of arable waste gave those who remained not only the chance of moving from one village to another, but of securing waste lands which were offered on lease on very easy terms.[7] In the disturbed state of the Deccan there was a great demand for Konkan rice. The quiet districts below the Sahyádris were the granaries of the Marátha government. Many stores were

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1 Replies to Revenue Questions, MS. Sel. 160, 775, 776.
2 Mr. Simson, 16th May 1828, in MS. Sel. 160, 592.
3 Replies to Revenue Questions, 31st October 1828, in MS. Sel. 160, 773.
4 Replies to Revenue Questions, 31st October 1828, in MS. Sel. 160, 777.
5 Replies to Revenue Questions, 31st October 1828, in MS. Sel. 160, 771-772.
6 The forts in the Konkan and immediately above the Sahyádris were in great measure garrisoned by Konkan husbandmen whom Marátha exactions had forced to give up tillage. MS. Sel. 160 (1818-1830), 4, 5.
7 Bájiráv Peshwa gave arable waste land on rent-free leases for from fifteen to forty years. Payment then began and was gradually raised to a full rental. Replies to Revenue Questions, 31st October 1828, in MS. Sel. 160, 751. According to one account (Bom. Gov. Sel XCVI. 125) the extensive tract of land known as the *khárápát* was all or nearly all reclaimed under the Peshwa's rule, when it was customary to give leases of from twenty to thirty years before the full assessment was demanded. But the practice of giving leases for reclaiming salt lands was much older, and it seems probable that much of the *khárápát* was reclaimed at a much earlier date. See Bom. Gov. Sel. CXLIV. 3.

Chapter VIII. Land Administration.

established and the people found a ready market for their grain near their homes and at high prices.[1]

SECTION IV.—BRITISH MANAGEMENT.

THE BRITISH.

Sálsette, 1774-1795.

Under British management Sálsette and Karanja improved but slowly. In 1774, when Sálsette and Karanja were conquered by the English, the people were much depressed and the revenue was in arrears.[2] A resident or chief and factors were appointed to Sálsette and a resident to Karanja.[3] The system of collecting the revenue remained for a time unchanged. The villages continued to be put to auction, and the right of farming their revenues was as before made over to the highest bidder. The result was unsatisfactory. The people were wretched and the farmers often failed to pay the amounts they had bid. In 1788 revenue contracting was given up and the management of the villages was entrusted to Government officers. But the great famine of 1790 undid any improvement which the change of system might have caused. During the twenty-one years ending 1795, while the average amount claimed was £19,556 (Rs. 1,95,560), the average collections were not more than £17,721 (Rs. 1,77,210).[4]

1798-1819.

In 1798-99 a new system was introduced. All available Portuguese and Marátha records were examined, the petty taxes levied by the Portuguese and the Maráthás were abolished, the average produce of each village was ascertained, and the Government demand was fixed at one-third of the estimated average produce for all lands except *shilotri* lands, which, as they had been held on specially easy terms, were charged little more than one-fifth.[5] In 1801 the grain share was for a term of ten years commuted to a money rental at the rate of £2 (Rs. 20) the *muda* (25 *mans*) for white and £1 12*s.* (Rs. 16) for red rice.[6] At the same time arrangements were made for bridging the channel between Sálsette and Bombay. This work, the Sion causeway, was begun in 1799 and finished in 1803. In that year Sálsette again suffered very severely from famine. But the distress did lasting good to the island by forcing the repeal of the heavy customs dues which till then had been levied on all produce passing to Bombay.[7] From this time the state of the island steadily improved. In 1807 (April) the Government share of rice had risen to 8324 *mudás* or 860 *mudás* more than the Government share in 1774. In the next year the returns showed 49,530 people, 11,328 houses, 16,995 cattle, 492 carts, and 431 boats. The part of the island near Bándra was specially prosperous; it had a brisk coasting trade, and a good market for its vegetables.[8] In 1810-11 the commutation rates were raised from £2 to £2 5*s.* (Rs. 20-Rs. 22½) for a *muda* of white rice and from £1 12*s.* to £1 14*s.* (Rs. 16-Rs. 17) for a *muda* of red rice. The increase would seem to have been excessive and the rates were afterwards reduced to the

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1 Mr. Davies, 28th February 1836, Bom. Gov. Rev. Rec. 700 of 1836, 57. The average prices were 4*s.* (Rs. 2) per *man*.
2 Reg. I. of 1808, sec. 19.
3 Reg. III. of 1799, sec. 1.
4 Reg. I. of 1808, sec. 21.
5 Reg. I. of 1808, secs. 23 & 36, cl. 10.
6 Bom. Gov. Rev. Rec. 1244 of 1841, 138.
7 Reg. I. of 1808, sec. 53.
8 Reg. I. of 1808, secs. 36, 66, 75.

former standard.[1] In 1819 the state of Sálsette was satisfactory. The average yearly rental had risen from £18,924 (Rs. 1,89,240) in the ten years ending 1798 to £22,763 (Rs. 2,27,630) in the twenty-one years ending 1819.[2] To the state of Karanja the only reference that has been traced is, that much of the land was in the hands of middlemen who took from the husbandmen one-half of the produce.[3]

1817-1881.

From the cession of the Peshwa's possessions in 1817, the revenue history of the district belongs to three periods. Eighteen years (1817-1835) of few changes in assessment and little advance in prosperity; nineteen years (1835-1854) of reduced rental and rapid advance; and twenty-seven years (1854-1881), since the beginning of the revenue survey, of slightly enhanced rates and gradual progress. The chief changes in the eighteen years ending 1835 were the establishment of village accountants in the place of revenue farmers, the reduction in the number of cesses, and the correction of individual cases of unequal assessment. The chief obstacles to progress were the prevalence of gang robberies, the want of a trained or trustworthy native agency, and a great fall in produce prices. When they were ceded to the British, the Peshwa's territories in the north Konkan were suffering from the excesses of gangs of robbers;[4] much arable land was waste; the bulk of the people were miserably poor;[5] and, in spite of the most minute and pitiless exactions, the revenue of the district was less than £140,000 (Rs. 14,00,000).[6] To the general poverty Bassein was a marked exception. It was rich with sugarcane and plantains; perhaps in all India there was no spot more highly tilled.[7] Under the system of revenue contracting and by the division and sale of their shares in the revenue the hereditary district officers had ceased to be of use.[8] The stipendiary officers were almost all revenue contractors for sub-divisions and petty divisions, and the chief power in the villages was in the hands of the village contractor or *khot*. The village staff was generally represented by headmen and *mhárs*, and there was occasionally an assistant to the headman, who was called *madhvi*

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1 Mr. Langford, 28th November 1840, Bom. Gov. Rev. Rec. 1244 of 1841, 137-139. The payment in cash or in kind is said to have been optional. The commutation prices were very moderate, but the people seem to have thought that they were bound to pay at least a part in kind. Mr. Marriott, 14th June 1820, in Thána Collector's Outward File, 1820, 124-127.

2 Mr. Marriott, 29th November 1819, in MS. Sel. 160, 43.

3 Mr. Marriott, 22nd June 1818, in MS. Sel. 160 (1818-1830), 24, 25. In some of the salt-rice lands half of the crop seems to have been taken. Reg. I. of 1808, sec. 36, cl. 7.

4 Under the Maráthás the *mámlatdárs* and *mahálkaris* had armed messengers and horsemen or entertained bands of Kolis. Raids from hill tribes were very common. Rev. Ans. 31st Oct. 1828, MS. Sel. 160, 771.

5 The result of the revenue farmers' exactions was that the people were reduced to the greatest poverty and many villages were empty. Mr. Marriott, 22nd June 1818, MS. Sel. 160, 1-3.

6 At the time of cession the north Konkan was divided among four districts, *pránts*, Kalyán, Bhiwndi, Belápur, and Karnála. The gross value of the territory was, on the average of the four preceding years, £150,776 (Rs. 15,07,760). Of this £11,617 (Rs. 1,16,170) were made over to Surat and £139,159 (Rs. 13,91,590) left to Mr. Marriott's charge. MS. Sel. 160, 122.

7 Mr. Marriott, 11th July 1821, in MS. Sel. 160, 136. This prosperity was the result of a fraud. See below, p. 564.

8 Mr. Marriott, 14th August 1820, in Thána Collector's Outward File, 1820, 162-164.

Chapter VIII. Land Administration.

THE BRITISH. *Tenures, 1817.*

in Kalyán and *kárbhári* in Bassein. The other village servants, *bára balutás* were unknown, and there was not a vestige of any similar village establishment.[1]

Under the ordinary tenure, so long as he paid his rent, the holder had a right to remain on the land, but he had no power to pass it to any one else.[2] The place of *mirásdárs* was taken by *sutidárs*, who like *mirásdárs*, had full right to dispose of their land.[3] *Suti* lands were liable to be assessed whether they were tilled or whether they were waste. So long as the rent was paid the land remained the property of the *sutidár*, but if the *sutidár* failed to pay his rent, Government could give it to another, provided there was no unexpired lease or *kaul*.[4] Lands known as *sheri* lands were the property of the state, and had either never been included in the village or had lapsed to the state. The profits went to government or to the revenue farmer, or other direct holder under government.[5] To encourage the tillage of arable waste the sub-divisional officer or *kamávisdár* had been allowed to grant yearly leases of waste land at light rents under a tenure known as *chikhal* or *dulandi*.[6] It would seem that the prosperity of Bassein was in great measure due to the abuse of this privilege. By bribing the state officers the owners of the gardens arranged that their gardens should be examined a few weeks after the crop had been cleared off the ground. They were then entered as waste and granted at a nominal rent for the next year.[7] Another somewhat important tenure was the special service or *izáfat*, on which the hereditary district officers held certain villages. As already explained, under the Muhammadans these officers held the villages rent-free in return for their services. The Maráthás, finding that the service villages were specially prosperous, levied the

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[1] Replies to Revenue Questions, 31st October 1828, in MS. Sel. 160, 703, 704. The village officers were paid by an assignment of five per cent, *pánchotra*, on the village revenues. Of this five per cent, two-thirds went to the *pátil* and one-third to the *mhár*. If there was a *pátil's* assistant the *pátil* got three-fifths and the assistant *pátil* and the *mhár* one-fifth each. Mr. Simson, 27th January 1826, in MS. Sel. 160, 262. In 1845 in answer to the question how far the village communities were fit to manage local funds, the Collector Mr. Law reported that, compared with other Bombay provinces, the Konkan was remarkable for the feebleness of its village institutions. Except that every village had its hereditary *pátil*, village institutions could scarcely be said to exist. The *pátils* were for the most part so incompetent and ignorant that they could not be trusted with the Government collections. They were not regarded with the same respect as the Deccan *pátils*, probably because of the large number of Bráhmans and other high castes who were engaged in tillage. 9th September 1845, Thána Collector's File, Reports on General Condition, 1843-1853.

[2] Mr. Marriott, 22nd June 1818, in MS. Sel. 160, 26-27. The practice of transferring land under this tenure was winked at by the Marátha government. East India Papers, III. 773.

[3] Replies to Revenue Questions, 31st October 1828, in MS. Sel. 160, 741-743. The tenure of *suti* or *vatan* was the same as *mirás*. East India Papers, III. 773.

[4] Replies to Revenue Questions, 31st October 1828, in MS. Sel. 160, 743.

[5] Replies to Revenue Questions, 31st October 1828, in MS. Sel. 160, 745.

[6] East India Papers, III. 773, and MS. Sel. 160, 271.

[7] Mr. Simson, 27th January 1826, in MS. Sel. 160, 271-272. The fraud was not found out till 1826, when it had reached an alarming height. Ditto. In 1822, before the true explanation of the prosperity of Bassein was known, the Bombay Government wrote (East India Papers, III. 774), 'The cultivation of sugarcane and plantains is very costly, somewhat hazardous, and requires a constantly floating large capital, the security of which seems not to have been affected by the rapacity of the Marátha officers.'

full rental from them and allowed the officers to remain their nominal proprietors, paying them by a percentage on their collections.[1] Two classes of men held their lands on specially easy rates. These were the *pándharpeshás* of whom an account has already been given, and the *dulandis* or people of two villages who lived in one village and held land in another. The object of this practice was to take advantage of the very low rates at which waste land was let.[2]

Forms of Assessment, 1817.

There were six leading forms of assessment, *bighávni* or *bigha* rate, *dhep* an unmeasured lump or parcel of land, *toka* or *hunda* meaning much the same as *dhep*, *mogham* or vague, *ardhel* or half share, and *nángar* or *koyta* a plough or sickle tax. The *bigha* rate varied greatly in different places. It was taken in money or in grain, or it was a cash commutation of a grain rent.[3] The *dhep* or lump system, which has already been described, prevailed chiefly in Bassein and other places that had been under the Portuguese. Under this system the land was not measured, but the outturn of the crop was tested for three years and the rent fixed at one-half of the average yield.[4] According to their yield the lands were arranged in the following order: eight *adholis* equal to one *kudu*, twenty *kudus* to one *khandi*, and four *khandis* to one *muda*.[5] The *muda* ought to have been a fixed measure, but partly from the disorders that had crept in under the farming system, when the burden of the land tax was shifted more and more on the poorer holders, and partly from the opportunity for fraud which the ignorance of the first British officers offered, the *muda* varied from six to thirty-two *mans*.[6] The form of assessment in use in the wild north-east was called *toka* or *hunda*, that is a piece or unmeasured plot of land varying from two to six *bighás* from which a grain rent was taken. The plot was divided into annas or sixteenths. The rent did not seem to be fixed in accordance with any rule or principle, but the amount was generally small.[7] The vague, or *mogham*, assessment was a lump charge in kind or money, on a plot of land without reference to any standard of area or outturn. The half crop, or *ardhel*, system varied from year to year with the harvest; it was in force chiefly in lands reclaimed from the sea. The plough *nángar*, the hoe *kudal*, the sickle *koyta*, and the pickaxe, *kurhád*, cesses, which were chiefly found in the wilder parts, varied in different places. Garden

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1 *Izáfat* villages were sometimes resumed and given to others in farm, the *haks* being paid to the *zamindárs* to whom they belonged. Replies to Revenue Questions, 31st October 1828, in MS. Sel. 160, 750.

2 MS. Sel. 160, 60-61.

3 MS. Sel. 160, 137.

4 MS. Sel. 160, 138, 711-712. None of the accounts that have been traced support Major Jervis' view that the basis of the *dhep* system was the quantity of seed required to sow a plot of land. Konkan, 82.

5 MS. Sel. 160, 712.

6 One return in which the *muda* was entered as varying from six to fourteen *mans* was afterwards found to be fraudulent. In the year before the *muda* had been an uniform measure of more than fourteen *mans*. Mr. Simson, 27th January 1826, in MS. Sel. 160, 276. A *muda* (Bom. Gov. Rev. Rec. 1244 of 1841, 138) is equal to 25 *mans*. The assessment of the *muda* varied (1828) between 6 and 32 *mans*. MS. Sel. 160, 712. See also Jervis' Konkan, 125.

7 Rev. Answers, 31st October 1828, in MS. Sel. 160, 712-713; Bom. Gov. Rev. Rec. 867 of 1838, 289. The words in the original are *taka* and *hon*. These are names of coins that seem to have no connection with the tenure in question. They perhaps found their way in, instead of the less known *toka* and *hunda*, meaning lump or mass. See above, pp. 531, 550.

Chapter VIII. Land Administration.

land paid a *bigha* rate and a further cess on every fruit-yielding tree.[1] Except in Kalyán and in a few other places the assessment was paid in kind.[2]

THE BRITISH.

Cesses.

Besides the land assessment one hundred cesses were levied.[3] Of these the chief were a house tax, a tobacco tax, a tax on fowls, a tax on liquour-yielding trees, a commuted labour tax, a cattle tax, several taxes to pay for official presents, and a firewood tax.[4]

Changes, 1818.

The chief change introduced in the revenue system was the appointment of village accountants in the place of revenue farmers, *khots*.[5] Few other changes were made. It was thought best to continue the existing system till detailed information should be available.[6] Though no great changes were made, the ordinary land tenure was so far modified that holders were allowed to sell, mortgage, or otherwise transfer their land, on condition that the person to whom it was made over was liable to pay the Government demand.[7] The Collector proposed that the privileges of the *pándharpeshás* should cease, but Government held that there was no sufficient reason why they should be discontinued.[8] As regards the *dulandis*, the people who tilled in one village and lived in another, Government agreed with the Collector that as there was arable waste land in almost every village, nothing was gained by people going to other villages to till. They therefore decided to put a stop to the practice of granting outsiders specially easy rates.[9]

In the Collector's opinion the land was not directly over-assessed. On the whole it perhaps paid less than the English collected in Sálsette and Karanja. What made the Government demand oppressive was the number of extra cesses and the variety of rates which opened opportunities for fraud. The chief object was to sweep away the extra cesses and consolidate the Government demand into one fair tax, to let the people know beforehand what they had to pay, and to take their rents from them at the time when payment was easiest.[10] The Collector proposed that the country should be surveyed and the Government demand fixed at one-third of the estimated produce.[11] The rental should be, he thought, taken in

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[1] Mr. Marriott, 11th July 1821, in MS. Sel. 160, 139-140.

[2] Mr. Simson, 30th Sept. 1826, in MS. Sel. 160, 351-354. As already noticed the assessments in Kalyán and other places were not Sadáshiv Keshav's rates, but those introduced by the farmers, 11*s.* (Rs. 5-8) for Kunbis and 8*s.* 6*d.* (Rs. 4-4) for *pándharpeshás*. Mr. Davies, 19th May 1836, in Bom. Gov. Rev. Rec. 700 of 1836, 152.

[3] Replies to Revenue Questions, 31st October 1828, in MS. Sel. 160, 756-770.

[4] Details are given by Mr. Marriott, 17th October 1818, in Rev. Diary, 135 of 1818, 5158-5163.

[5] Rev. Diary, 151 of 1820, 1039. The *taláti* regulation (II. of 1814) was introduced on the 25th January 1820.

[6] MS. Sel. 160 (1818-1830), 41-51.

[7] Mr. Marriott, 22nd June 1818, in MS. Sel. 160, 26, 27.

[8] Mr. Marriott, 29th January 1820, in MS. Sel. 160, 56-60; and Gov. Answer to petitions from cultivators, 14th July 1820, in MS. Sel. 160, 313.

[9] MS. Sel. 160, 60, 61, 313.

[10] Mr. Marriott, 20th Oct. 1818, in MS. Sel. 160, 32.

[11] In suggesting one-third of the produce as the Government share Mr. Marriott, who was an advocate of the landlord or *zamindári* system, hoped that it would leave to the cultivator enough of surplus profit to enable the present landholders to maintain labourers instead of themselves working. In this way he hoped that a class of landholders would be formed 'on the most unerring principles of nature.' Bom. Gov. Letter, 19th April 1822; East India Papers, III. 767.

money not in grain. Grain payments required a costly machinery and left openings for fraud. As information would at first be scanty and perhaps misleading, it was not safe to make the rates permanent; they might, he thought, be introduced for twelve years.[1]

Before deciding on his proposals Government called on Mr. Marriott to furnish a return of the different sources of revenue, especially of the cesses or taxes. In reply Mr. Marriott drew up a list of thirty-six cesses, and stated that there were many more which varied so greatly in different places that he thought it unnecessary to prepare a complete list. Government were not satisfied with this statement of cesses, and, in calling for a fuller list, noticed that whatever the defects of the present system might be Government could not attempt to change it without the fullest information. In December 1818, after a personal explanation of his views by Mr. Marriott, his proposals were sanctioned, and consent was given to the beginning of a survey.[2] In November 1819 another order was issued limiting Mr. Marriott's operations to inquiry. No changes were to be introduced without specific instructions. Before this second order reached him Mr. Marriott had issued a proclamation to the effect that cesses were to be abolished. He was accordingly allowed to carry out this part of his plan and arrange for a corresponding change in the land revenue, to make good the loss caused by the repeal of the cesses. No other changes were to be made, and even for this change no promise of permanency was to be given and the Collector was to report on every step he took.[3]

Meanwhile Mr. Marriott pressed on the work of survey. The principle of the survey was to ascertain the extent of land in cultivation, in view of an assessment on the basis that one-third of the gross produce should go to Government; to find out the area of arable waste; to discover the different kinds of tillage; and to classify the lands. A statement of the different kinds of land showed 236,089 *bighás* under tillage and 59,671 *bighás* of arable waste.[4] The unit of measure was the rod of nine feet and 19·2 quarter inches which had been used in 1808 in surveying.[5] After measuring them the rice lands were arranged into four classes each assessed at different rates. Garden land was, as before, assessed at a cash rental, except that instead of separate land and tree taxes only one cess was levied. To stimulate the spread of tillage waste lands were put to auction free of charge to the man who agreed to bring them under tillage in the shortest time.[6] A class to whom the Collector was specially anxious to offer every inducement to settle were the wild hill tribes, the Kolis, Bhils, Káthkaris, and Thákurs. These 'almost

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1 Mr. Marriott, June 22nd, 1818, in MS. Sel. 160, 25, 26.
2 MS. Sel. 160, 38. 3 East India Papers, III. 768. 4 East India Papers, III. 775.
5 Reg. I. of 1808, sec. 2. This rod was about eight per cent less than the old Marátha rod. But the people did not suffer, as in the Marátha surveys no account was taken of fractions between fifteen and twenty rods, and even 15¼ rods were entered as one *pánd* or twenty rods. (MS. Sel. 160, 107-108). The table of measures was one rod of 9·4 feet equal to five hands and five fists, 20 square rods equal to one square *pánd*, and 20 square *pánds* equal to one *bigha* of 35,344 square feet or about four-fifths of an acre. Reg. I. of 1808, sec. 2.
6 November 1819, Rev. Diary 144 of 1819, 3332.

Chapter VIII. Land Administration.

THE BRITISH.

Changes, 1818.

savages' lived in small cabins in the depths of the forests in a most degraded state. They gained a scanty livelihood, partly by tilling forest patches and partly by hunting, but chiefly by plundering their more settled neighbours. Not only were they wretched themselves, but their love of plunder kept the villagers in constant alarm. So long as these tribes remained in the state in which they were, there was no hope for improvement in the parts of the country where they lived. It was of the highest consequence to win them to honest work by assuring them the enjoyment of a moderate share of the produce of their labour.[1] Another class whom it was most important to reclaim to husbandry were the men, who, during the past disturbances, had forsaken their fields for military service. To these men the Collector offered plots of arable waste to be held free for eight years and then to be charged at the same rates as the surrounding fields.[2] In consideration of the poverty of the district

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[1] Mr. Marriott, 22nd June 1818, in MS. Sel. 160, 5, 6.

[2] The allotments were: for *havá́ldárs* seven *bighás*, for *náiks* six, and for peons five. These proposals were approved in Gov. Res. 12th February 1820. Rev. Diary 151 of 1820, 1038-1042. The nature and effect of the proposed changes in assessment are shown in the following statement of the rental of the village of Bhál in Kalyán under the Marátha and under Mr. Marriott's system. MS. Sel. 160, 62.

Assessment of Bhál Village, 1817 and 1819.

Marátha System.		*Mr. Marriott's System.*	
I. LAND REVENUE.	Rs.	I. LAND REVENUE.	Rs.
Rice Land:		*Rice Land:*	
Land cultivated by the people of the village 71 1/7 *bighás* at Rs. 5½	391	First class 38 *bighás* at 8 *mans* of rice the *bigha*, 15½ *khandis*; 2nd class 35 *bighás* at 7 *mans* the *bigha*, 12¼ *khandis*; 3rd class 39 *bighás* at 6 *mans* the *bigha*, 12 *khandis*; total of rice 39½ *khandis* or in cash at the rate of Rs. 18 the *khandi*	711
Land held at specially low rates by high class husbandmen 14 4/7 *bighás* at Rs. 4¼.	61		
Land tilled by the people of other villages 4⅔ *bighás* at Rs. 4½	19		
Late Crop Land:		*Late Crop Land:*	
23 3/8 *bighás* at Rs. 1⅝	38	19 *bighás* at Rs. 1½...	28
Uplands:		*Uplands:*	
21½ *bighás* at Rs. 1⅝	35	9 *bighás* at Rs. 1½	13
Total ...	544	Total ...	752
II. CESSES.		II. CESSES.	
Ghar taka or house tax	10	Brab palm cess, 49 trees at 4 *annas* a tree	12
Van taka or female buffalo tax	2		
Vethva or a commuted labour cess ...	13	Non-agricultural cesses, house cess Rs. 4, and commutation cess Re. 1	5
Gonpát, commuted hemp-bag cess ...	2		
Najar kude raja, leave to cut the crop ...	2		
Deficiency of former year's rental ...	49		
Seri, a commuted labour cess	7		
Bhát tasar, rice commutation cess ...	9		
Tasar komdi, fowl commutation cess ...	3		
Batta, exchange	55		
Tád dene, brab palm cess at 4 *annas* a tree	11		
Total ...	163	Total ...	17
Total rental ...	707	Total rental ...	769
Less village officers' allowance ...	25	Less village officers' allowance ...	35
Former net rental ...	682	Net rental ...	734
		Former net rental ...	682
		Increase ...	52

This net increase of Rs. 52 is the balance of the following items: Increased assessment Rs. 198; decrease on the abolition of the following cesses formerly paid by cultivators, *ghar taká*, *van taka*, *vethva*, *gonpát*, *najar kude raja*, *tasar komdi*, deficiency of former year's rental, *bhát tasar*, *seri*, and *batta*, Rs. 146; net increase in rental Rs. 52.

the Collector proposed that after the Government share had been calculated, a special reduction of twelve per cent should be made. Even with this deduction the spread of tillage and the transfer to Government of the revenue contractors' profits would, he estimated, raise the revenue of the ceded districts to £153,714 (Rs. 15,37,140) or £14,555 (Rs. 1,45,550) more than the territory was expected to yield. The proposed system might, he thought, be introduced for six years and be applied both to the old or conquered, and to the new or ceded districts. The whole revenue would be £158,014 (Rs. 15,80,140), to which the conquered lands Sálsette and Karanja would contribute £4300 (Rs. 43,000).[1]

1818-19.

In 1819 and again in 1820 the Collector complained of the size of his charge, of its poor and scattered villages, and of the labour caused by the small sums in which the revenue was collected. He urged that Thána might be divided into two districts.[2] Government were unable to agree to this proposal. The system of management was native agency and European superintendence, and no reduction in the size of the district could be made.[3] In addition to the want of sufficient European superintendence the Collector had no trained or trustworthy native agency. The village accountants, or *talátis*, who were chosen in 1820, knew little of their charges. They lived in the sub-divisional towns and visited their villages only when the crops were being threshed. There was no check over them. Except when specially ordered the sub-divisional officers, or *kamávisdárs*, never moved from their towns, and the Collector's secretary, *daftardár*, never left head-quarters.[4] To collect information of the revenue payments of the different villages was a hopeless task. The number of cesses and the variety of practice made it most difficult to find out what the different lands were supposed to pay. Even if this was ascertained the nominal assessment was often no guide to what the land had actually been paying.[5] All classes were interested in keeping back information. The revenue farmer concealed the source of his gains and the villager kept dark the amount of his payments, trusting that the farmer would not make them known.[6] To all these obstacles were added the trouble caused by the excesses of large gangs of freebooters,[7] and ravages of cholera in 1818 and 1819 so severe that the district did not recover for ten years.[8]

1820.

Under the weight of these troubles Mr. Marriott seems to have felt that his new survey and assessment would not by themselves

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[1] Mr. Marriott, 11th July 1821, in MS. Sel. 160, 149-150.
[2] Letters, 1st June 1819 and 7th April 1820, Rev. Diary 153 of 1820, 2105-2123.
[3] Gov. Letter, 22nd April 1820, Rev. Diary 153 of 1820, 2123.
[4] Mr. Simson, 30th September 1826, MS. Sel. 160, 324.
[5] Mr. Marriott, 22nd June 1818 and 20th October 1818, MS. Sel. 160, 1-3 and 31.
[6] Mr. Simson, 30th September 1826, in MS. Sel. 160, 328-329. There was the further risk of falsification of returns. Two marked instances of fraud have been noticed, the entry of garden lands in Bassein as arable waste, and the entry of the *muda* of grain as representing from six to fourteen instead of over fourteen *mans*. Mr. Simson, 27th January 1826, in MS. Sel. 160, 271-272, 276.
[7] Rev. Answers, 31st October 1828, in MS. Sel. 160, 771.
[8] Rev. Answers, 31st October 1828, in MS. Sel. 160, 752.

Chapter VIII. Land Administration. THE BRITISH. *1820.*

improve the district. In 1820 (14th August), looking at the state of the district, its wretched impoverished peasantry, its large tracts of arable waste, and the great loss from bands of hill robbers, it seemed to him that the only hope for improvement was the creation of a class of large landholders. When the Government demand on a village was fixed by his survey, the village should, he thought, be leased for a term of five years to the chief representatives of the old district officials, the *deshmukhs* and *deshpándes*, and in cases where the old families had disappeared new appointments should be made. He proposed that the new class of landholders should be allowed to bring arable waste under tillage free of rent for five years, and that they should be made responsible for the police of the villages they held in farm.[1] These proposals did not meet with the approval of Government. They were opposed to the creation of a class of large landholders and their views were upheld by the Court of Directors.[2]

Survey, 1821.

As regards the survey Government admitted that the Collector had shown the existence of much disorder and abuse, and agreed with him that a good survey would remove many of the evils. But no survey which was not based on a full inquiry into the circumstances of the land could be a good survey, and they were doubtful whether the new settlement was based on a sufficiently minute knowledge of the district. Before the new assessment could be introduced Government must clearly know how the land was measured and classified, how the crop was estimated, how the commutation from a grain to a money rental was fixed, and how the estimates were tested. A statement of the former and present rent of each village was also required.[3] Mr. Marriott in a letter of the 10th July 1822 furnished certain observations and explanations, but the Government did not consider them satisfactory. It appeared that the persons employed in the survey must have been too numerous to admit of the Collector's carefully testing their work. Mr. Marriott would, the Government thought, have acted more wisely, if he had taken and personally supervised one sub-division. The measurements of his survey, if they were correct, would be useful, but the new rates could not safely be brought into use over the whole district. The Collector was directed to introduce the new settlement in one sub-division or in such extent of country as he could personally superintend, and to be careful to hear all complaints. In other parts of the district the character of the work was to be tested by the remeasurement and classification of a few villages by a fresh staff of surveyors. In taking these tests the measuring and the fixing of rates were to be entrusted to different sets of men. The assessors were to consult the natives as to the classing of the land, and were to settle differences by calling councils or *panchávats* from neighbouring villages.[4]

1824.

These inquiries seem to have shown that the original measurements

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1 Mr. Marriott, 14th August 1820, in Thána Collector's Outward File, 1820,162-170.
2 Revenue Letter to Bombay, 13th February 1822, East India Papers, III. 771-773.
3 Gov. Letter, 21st Sept. 1821, in MS. Sel. 160, 154-157. Compare East India Papers, III. 776.
4 Gov. Letter, 27th Nov. 1822, East India Papers, III. 777.

and assessments were untrustworthy, and the attempt to introduce a survey and settlement was abandoned. Except that in most villages village accountants took the place of revenue contractors, the revenue continued to be collected on the same system as was in use when the district was ceded to the British. The season of 1824 was disastrous and the people suffered severely.[1] This together with a demand for grain from the Deccan would seem for some years to have kept produce prices high,[2] and the assessment though clumsy and irregular seems to have been moderate.[3] The poverty of the people was in a great degree the result of their foolishness. Hard drinking, or rather gross intoxication, was so common that the Collector thought it would be advisable to cut down all but a few of the liquor-yielding trees.[4] Bishop Heber, who travelled during the rains (June 27, 28) from Panvel to Khandála, describes the people as living in small and mean cottages with steep thatched roofs and very low side walls of loose stones. There was a general look of poverty both in their dress and field-tools. But their cattle were larger and better bred than Bengal cattle, and were in better case than might have been expected after so long a drought.[5]

1825-1827.

In 1825 the number of sub-divisions, *tálukás*, was reduced from seventeen to nine, namely, Panvel, Sálsette, Máhim, Bassein, Murbád, Sanján, Nasrápur, Sákurli, and Kolvan.[6] The Collector, Mr. Simson, again urged on Government the need of a survey. The existing system was full of mistakes and unevenness; nothing but the close inquiries of a survey could set it right.[7] The Collector's proposals were approved; but the press of other duties on the Collector and his assistants and the want of any special staff of officers delayed the work. In 1825 and 1826 some parts of the district seem to have been surveyed by the Collector, partly by a revision of Mr. Marriott's measurements and partly by fresh measurements of his own.[8] But as some mistake was made in the

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1 MS. Sel. 160, 611. £1550 (Rs. 15,500) were spent in clearing ponds and reservoirs to give work to the destitute. Replies to Rev. Ques. 31st Oct. 1828, MS. Sel. 160, 702.

2 This is doubtful. Mr. Davies says (19th May 1836, Bom. Gov. Rev. Rec. 700 of 1836, 157) the establishment of peace had a powerful and instantaneous effect on grain prices. But in another passage (28th February 1836, Bom. Gov. Rev. Rec. 700 of 1836, 56-57) he says, that in 1820 the Poona demand still kept prices high. According to a calculation made for Nasrápur in 1836, in the early years of British rule, the cost of tillage of a *bigha* of sixty-two yards was 10*s.* (Rs. 5), the carriage to market 4*s.* (Rs. 2), the customs charges 1*s.* 6*d.* (12 *as.*), and the rent 9*s.* 6*d.* (Rs. 4-12). Rice was then Rs. 17 a *khandi* and the margin of profit 9*s.* (Rs. 4-8) a *bigha*. Bom. Gov. Rev. Rec. 700 of 1836, 55-57.

3 'I do not mean,' wrote Mr. Simson in 1826 (30th September), 'that the people are not occasionally called on to pay more than they are able. But I am confident that the portion of their payment that comes to the state is below what the most considerate would admit Government to be entitled to on every principle of kindness to the husbandman and regard to the general good of the country.' MS. Sel. 160, 326-327. Mr. Simson's opinion was afterwards changed.

4 Mr. Simson, 30th September 1826, in MS. Sel. 160, 358.

5 Heber's Journal, II. 202, 203.

6 Mr. Simson, 10th September 1828, in MS. Sel. 160, 658-663. The statement (Bom. Gov. Sel. XCVI. 2) that this arrangement of *tálukás* was introduced by Mr. Reid in 1832 seems incorrect.

7 Mr. Simson, 30th September 1826, MS. Sel. 160, 326-327, 333-334, 350.

8 MS. Sel. 160, 316-393. About this time (1821-1825) under the First Assistant Collector Mr. Richard Mills the survey was extended in Murbád-Kalyán to Ambarnáth, Kalyán, Murbád, Gorat, Chon, and Bárha; in Sákurli to Shera, Alyáni, Ráhur,

Chapter VIII. Land Administration.

THE BRITISH. 1825-1827.

length of the measuring rod and as no special officers were available, Government suspended the survey in 1827.[1] Still, as appears later on, the Collector continued to make some slight progress in 1828.[2] In 1826 special rules were in force for encouraging the tillage of waste lands by the grant of leases, during part of which the land was held rent-free and during the rest on a rising rental.[3] In 1828 Mr. Simson the Collector proposed that the system of granting leases should be extended, and applied to the grants in lease of whole villages to their headmen. These proposals were not approved by Government.[4] Even had an attempt been made to carry out Mr. Simson's proposals, it would have failed as there were scarcely any headmen able and willing to incur the responsibility of the revenue of the whole village.[5]

1828.

Of the state of the district at the close of the first ten years of English rule and of the details of its revenue management a fairly complete account is available. Peace was still often broken by the inroads of bands of hill robbers.[6] By far the greater part of every sub-division was covered with thick forest, impenetrable in many places except to wild beasts and to the tribes of Bhils, Rámoshis, Káthkaris, Kolis, and Várlis. The average number of villages in each sub-division was about 250, and the average yearly land and excise revenue of each village was between £50 and £60 (Rs. 500 and Rs. 600). No European could visit the inland parts before the end of December without the most imminent danger, while as early as March the heat was so oppressive as to make sickness almost as certain as before December.[7] Tillage had made little progress. Only ten deserted villages had been settled,[8] and it was doubtful whether over the whole district the tillage area had not declined.[9]

Hereditary Officers.

District hereditary officers, *zamindárs,* were numerous in Kalyán, but there were few in the coast tracts or in the north. In the Kalyán sub-division there were one *chaudhri,* several *deshmukhs, adhikáris, deshpándes, kulkarnis,* and a *sar pátil.* The *chaudhri,* who had no duties, was paid two per cent on the collections of the whole Kalyán district, and certain customs fees averaging altogether about £1000 (Rs. 10,000) a year. The *deshmukhs* or

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Kunda, Khámbála, Vásundri, and Korkada; in Nasrápur to Nasrápur, Vásra, and Varedi; in Panvel to Taloja; and in Bassein to Dugád and Sonála. In the four *mahals* of Chon, Nasrápur, Vásra, and Varedi, the people objected to the new estimate of the outturn of their fields, and the old rates were continued. Mr. Simson, 30th September 1826, in MS. Sel. 160, 351-354. At this time (1826, September), except in Kalyán and a few more places, rents were paid in kind. MS. Sel. 160, 353.

1 Letter 436, 10th March 1827, in MS. Sel. 160, 389-393.

2 MS. Sel. 160, 584-587. See footnote 8 page 576.

3 MS. Sel. 160, 361, 367-371.

4 MS. Sel. 160, 586-587, 604-606, 619, 637, 641. Gov. Letters 1600, 8th September 1828; and 1719, 25th September 1828.

5 MS. Sel. 160, 637.

6 Replies to Rev. Ques., 31st October 1828, in MS. Sel. 160, 771. The district was from 1825 to 1844 notorious for its robberies. But rigorous measures were taken and the disorder suppressed. See Chapter IX.

7 Mr. Simson, 10th September 1828, in MS. Sel. 160, 662.

8 Rev. Answers 1828, in MS. Sel. 160, 753.

9 Three causes for this decline are noted, the permission given in 1819 to any one to throw up any land he did not wish to keep, the loss of life by cholera in 1818 and 1819, and the poverty of the people whose stock and cattle were sold to meet the demands of the moneylender. Rev. Answers 1828, in MS. Sel. 160, 752.

adhikáris were superintendents of sub-divisions or *maháls*. Under the British they had no direct duties, but were useful referees in cases of dispute and had considerable influence. They were paid three-fifths of five per cent on the revenue of their sub-divisions except in Nasrápur where they were paid three-fifths of fifteen per cent. The sub-divisional accountants, *deshpándes* or *kulkarnis*, kept the accounts of the revenue collections and balances. Except in Nasrápur where they were paid two-fifths of fifteen per cent, they received two-fifths of five per cent on almost all collections. Their influence was still extensive. In the Bassein district there was only one *zamindár*, the *deshpánde* of Máhim. He lived at Poona and received from £150 to £200 (Rs. 1500-Rs. 2000) a year.[1]

Hereditary Officers.

Talátis.

The officer who had the closest connection with the people was the village accountant or *taláti*. He had charge of from eight to ten villages and was paid from £12 to £18 (Rs. 120-Rs. 180) a year. The *taláti's* duties were to live in his charge and visit each village frequently every month, to make known the people's wants to the sub-divisional manager, to superintend their general interests, to furnish the village accounts to the sub-divisional office, and to give to each landholder an account current showing his dues and payments. The dues were entered as soon as they were fixed at the yearly rent settlement.

Pátils.

Of other village officers the chief was the *pátil*. The *pátil's* duties were to report when any settlers came to his village and when any of the old inhabitants left it, to stimulate the spread of tillage and explain its increase or decrease, to help in the rent settlement, to gather the village rental, and to pay it into the sub-divisional office. He was vested with the powers of a police officer and with a general control over the villagers. He saw that no part of their property was taken away. He sheltered them from oppression and tried to settle their disputes. In the Kalyán sub-division the *pátil* was paid by Government two-thirds of the proceeds of a five per cent charge on the village revenue. In the coast tracts in Bassein, Sálsette, Belápur, Átgaon, and Kolvan, he was paid in land from half a *bigha* to ten or even twenty *bighás*. He was free from the house tax, the buffalo tax, and the tree tax. He was helped by the people who worked in his fields, and at marriages or other great ceremonies made him small presents in money or clothes. He had a claim to the service of village craftsmen, though from the want of craftsmen, this claim was of little value.[2]

Madhvis.

Under the *pátil* there were in some villages assistants called *madhvis* who corresponded to the Deccan *chaudhris*. In some places they had a share of land or of the *pátil's* percentage, and they were always free from the house, buffalo, and tree cesses.

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[1] Mr. Simson, 11th November 1828, in MS. Sel. 160, 679-680.

[2] The estimated total receipts of the *pátils* were £6400 (Rs. 64,000). Of this £5400 (Rs. 54,000) represented the value of their lands estimated at *pánchotra* or five per cent of the early crop lands of the villages; £500 (Rs. 5000) the value of their exemption from taxation; and £500 (Rs. 5000) the proceeds of cesses levied direct from the people. The highest per cent of their share of the village revenue was 15 per cent at Máhim and the lowest 2½ at Agáshi; the average amounted to 8¾. MS. Sel. 160, 788-789.

Chapter VIII. Land Administration.

THE BRITISH. 1828.

Mhárs.

The only other member of the village establishment was the Mhár, who was styled *kotvál, kárbhári, náyakvádi,* and *bhopi.* Their duties were to watch the fields, to keep cattle from straying, to carry out the *pátil's* orders and to act as porters. They got a share, generally one-third of the village officer's five per cent, *pánchotra,* and apparently though this is not clearly stated, some grant of land in the coast districts where the five per cent allowance was not in force. They were also freed either entirely or partly from paying the house, buffalo, and tree cesses. From the rich they received presents of grain or money at marriages and other ceremonies, and from all villagers a small allowance of grain about one *man* from every field. Accountants or *kulkarnis,* gate-keepers or *veskars,* threshing-floor keepers or *haváldárs,* and the twelve servants or *bára balutás* were unknown.[1]

Bára Balutás.

Assessment.

The forms of assessment differed little from those in use at the beginning of British rule. They were six in number, three of them in rice lands, a *bigha* rate *bighávni,* a lump assessment *dhep,* and a vague form of lump assessment *hundábandi* or *tokábandi,* one on garden lands, one on cold weather crops, and one on hill lands. Of the three forms of rice assessment the *bigha* rate was in force in the south-east sub-divisions, the *dhep* in the coast lands, and the *hunda* and *tokábandi* in the wilder north and north-east.[2] The *bigha* rate included about three-fifths of the whole rice tillage. It was of two classes sweet rice land and salt rice land. In most sweet rice land the payment was in money and averaged 11*s.* (Rs. 5½) a *bigha*; in salt rice land the rent was taken in kind, and, according as Government or the landholder repaired the embankment, varied from one-half to one-third of the crop. The lump, or *dhep,* system was in force along the coast over an area of a little less than two-fifths of the whole rice tillage. A *muda* represented on an average the rental of about three *bighás.* But as already explained, from fraud and other irregular causes, the *muda* was in practice an arbitrary quantity varying from six to thirty-two *mans.* The *tokábandi* the less regular form of the lump assessment was in use in about one-tenth of the area under the *dhep* system. It was found in the wild north-east and was said to have been introduced by the Jawhár chiefs. The rates, though apparently fixed on no principle, had the advantage of being very light. *Hundábandi,* also a lump assessment and very like the *tokábandi,* was found in the inland parts of Sanján and included all cesses besides the land rent. Where the rents were payable in kind commutation cash rates were yearly fixed by the Collector. It was usual to fix the commutation rates according to the actual market price, deducting about ten per cent in favour of the husbandmen. If the people did not approve of the rates, they were allowed to pay in grain and the grain was sold by auction on account of Government. The only lands that were assessed as garden lands were in Bassein,

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1 Rev. Answers, 31st October 1828, in MS. Sel. 160, 789.

2 Mr. Simson, 11th November 1828, in MS. Sel. 160, 665-668; and Mr. Reid, 12th August 1830, in MS. Sel. 160, 858.

Máhim, and Sálsette. In Bassein and Máhim they paid both a *bigha* rate and a tree tax, and in Sálsette a *bigha* rate of 5*s.* (Rs. 2½). In Kalyán, rice lands that yielded a cold-weather crop such as *til*, *khurásni*, or hemp, were charged 3*s.* (Rs. 1½) a *bigha* in addition to the *bigha* rate for rice. The plough, hoe, sickle, and pickaxe cesses continued unchanged in uplands and hill lands.

Cesses.

Most of the minor land cesses had been repealed, and of those that were not repealed almost all were in abeyance. Though the other cesses had been greatly reduced there remained many taxes on trade, houses, market stalls, female buffaloes, tobacco, grocery, cattle, and liquor trees. Transit dues, wood-cutting fees, ferry fees, and liquor licenses yielded between £30,000 and £40,000 (Rs. 3,-4 *lákhs*).[1]

Superintendence.

Revenue superintendence was, in the first instance, vested in the village headmen and accountants. The village officials were checked by the sub-divisional manager, *kamávisdár*, and his establishment, and the sub-divisional establishment was in turn controlled by the head-quarter secretary or *daftardár*, who made the yearly rent settlement, *jamábandi*.[2] When the landholder paid his rent a receipt was passed by the *taláti* in the *pátil's* name and in his presence; when the village revenue was paid the *kamávisdár* granted a receipt; and when the sub-divisional revenue was paid at head-quarters the *kamávisdár* received a receipt from the Collector.[3]

Revenue System.

Villages were managed by Government officers and their rents collected from the individual landholders. Except in the case of waste lands neither villages nor holdings were granted in lease.[4] The village rent settlement, *jamábandi*, was made with the landholders. A husbandman paid for his fields what he had paid the year before. If he took fresh land that had been tilled by some one else he paid the rent the former holder had paid: if the land had been fallow he was allowed certain remissions; and if he took waste land he paid according to the lease system, the basis of which was one-third of the estimated yield, the share of grain being changeable into a money rent.[5] The settlement was in the first instance made by the accountant and the *pátil*. After inquiries the accountant drew up a statement of the changes in the tillage area, noting the causes of change. The assessments of fallow lands were deducted and those of freshly tilled lands were added. These statements were examined by the *kamávisdár* and his clerks, who visited the village near harvest time. They corrected errors and confirmed the amended statements. The amended statements were kept with the *pátil* and accountant until the *daftardár* came to make the yearly rent settlement. The *daftardár* examined the accounts, and, if he thought them unsatisfactory, he set his clerks to make local inquiries. Then the

[1] Mr. Simson, 11th Nov. 1828, in MS. Sel. 160, 668-669. On the subject of cesses compare Gov. Letter, 31st July 1822, in MS. Sel. 160, 280, 183-197; and Mr. Simson, 27th January 1826, in MS. Sel. 160, 268-269. See also Rev. Answers, 1828, in MS. Sel. 160, 707-708. [2] Rev. Answers, 31st October 1828, in MS. Sel. 160, 748.
[3] MS. Sel. 160, 782. [4] MS. Sel. 160, 743-744, 751-752.
[5] Mr. Simson, 11th November 1828, in MS. Sel. 160, 674-675.

Chapter VIII. Land Administration.

THE BRITISH.

Revenue System, 1828.

settlement with the village was finished. The amount due from each landholder was fixed and a list of the payments to be made by each was fastened on the village office or *chávdi*, bearing the seal and signature of the Collector or of his assistant. The details of the settlement were entered in the village revenue statement or *chittha*, in which all changes were shown in full.[1] The land revenue was collected in three instalments, the first between the beginning of December and the middle of January, the second between the middle of January and the end of February, and the third between the end of February and the 13th of April. *Sáyar* revenue was collected before land revenue between the middle of October and the end of November, and garden rents were taken as late as the middle or end of May.[2] As a safeguard for the payment of the revenue it had formerly been usual to make one village responsible for another, according to the system known as the chain surety, *sánkli jámin*. But in 1828 security was as a rule no longer required.[3] With the object of increasing the area under tillage the sub-divisional manager, at the rent settlement time, explained to the people that Government would make advances for the purchase of cattle or seed, or to support the husbandman till his crop was ripe. He found out what the wants of the village were and applied for sanction to the payment of advances. Leases for waste lands were granted and a register forwarded to head-quarters.[4]

There was not much difficulty in getting in the rents. Improvements had lately been made and the assessment was so light that in ordinary years it could be realized without pressure.[5] Deficiencies arising from the failure of individuals to pay were always remitted at the time of settling the next year's rent.[6] Besides the Government rental the villagers continued to pay the *pátil* about ten per cent more to meet the village charges.[7]

Survey, 1828.

In 1828 a survey seems to have been introduced into one or two of the petty divisions of Panvel. But as was the case in other parts of the district the rates were too high pitched and were never brought into use.[8]

Territorial Changes, 1830.

In 1830 the two Konkans were divided into unequal parts, the larger being kept under a Principal Collector and the smaller

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1 Mr. Simson, 11th November 1828, in MS. Sel. 160, 671-673.
2 Mr. Simson, 11th November 1828, in MS. Sel. 160, 677.
3 MS. Sel. 160, 677, 750-751. 4 MS. Sel. 160, 669-670.
5 Rev. Answers, 31st October 1828, in MS. Sel. 160, 705. Rice prices were then (1827-28), as far as information goes, about £1 10*s.* (Rs. 15) a *khandi*. In two years they fell to £1 1*s.* (Rs. 10½), and did not rise for two years more. The result was very great distress. Compare Mr. Davies, 6th Sept. 1837, Rev. Rec. 870 of 1838, 101.
6 Replies to Rev. Questions, 31st Oct. 1828, in MS. Sel. 160, 781-782.
7 Replies to Rev. Questions, 31st October 1828, in MS. Sel. 160, 782-784.
8 MS. Sel. 160, 584. Compare the orders for the survey of Konda and Khámbála in MS. Sel. 160, 506. In 1837 (6th September) Mr. Davies wrote, 'In 1827-28 Mr. Simson surveyed the petty division of Áurvalit in Panvel. The rates were so heavy that the people petitioned against the survey and things remained unchanged.' Bom. Gov. Rev. Rec. 870 of 1838, 121-122. One cause of this failure would seem to be the marked fall in prices. The Panvel returns show for a *khandi* of rice £1 13*s.* (Rs. 16½) in 1826-27, £1 10*s.* (Rs. 15) in 1827-28, £1 5*s.* (Rs. 12½) in 1828-29, £1 1*s.* (Rs. 10½) in 1829-30. Mr. Davies, 6th September 1837, Rev. Rec. 870 of 1838, 101.

allotted to a Sub-collector. By this arrangement the nine *tálukás* of the northern district and the three most northern *tálukás* of the southern district, together yielding a land and customs revenue of £280,000 (Rs. 28,00,000), were placed under a Principal Collector of Thána, and the five remaining *tálukás*, with a revenue of £100,000 (Rs. 10,00,000), were attached to Ratnágiri.[1]

Village Leases, 1830-1835.

In August 1830 Mr. Reid, the Principal Collector, wrote strongly in favour of the grant of villages in lease to the headmen or other men of capital.[2] In his opinion the grant of periodical leases would yield the best results. Every inducement should, he thought, be held out to engage the more respectable classes to become intimately connected with the husbandmen, whose poverty destroyed all hope of advancement, if they were left to their own resources. Though there was not much available capital in the Northern Konkan, many respectable persons might, he thought, be willing to invest in land the little they possessed if favourable terms were offered them. The measure he considered would not only simplify the revenue management, but might be of much use in improving the police. Still in spite of the Collector's strong feeling in its favour and of the approval and sanction of Government, except in Sálsette where several villages were granted in lease, the system does not seem to have been carried out in any part of the district.[3] In spite of the fall of prices 1829 would seem to have been a good season and the Northern Konkan with a marked increase in land and customs revenue is reported to have been flourishing.[4] But 1830-31 and again 1832-33 were bad years, and, though after the second failure of crops there was a considerable rise, produce prices were still very low,[5] and, especially in the Kalyán division where the rents were taken in cash, the people were greatly depressed.[6] 'In the past fifteen years,' wrote the Collector in 1833,[7] 'the district instead of improving has gone back. The face of the country has the same primitive and wild appearance that it has worn for ages.' He complained of the roughness and want of system in the assessment and asked that some change might be made.[8] In his opinion the system of granting villages in lease had been most successful in Sálsette and should be extended to the rest

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1 Mr. Reid, Principal Collector, 12th August 1830, in MS. Sel. 160, 856-857.

2 In 1830 Mr. Reid found that owing to the continued cheapness of grain, except in Sálsette, no villages had been granted for a term of years, a measure which had been proposed by Mr. Boyd. Mr. Reid, Principal Collector, 890, 12th August 1830, MS. Sel. 160, 877, 881.

3 MS. Sel. 160, 876-882, 893-894, 899-903.

4 Gov. Letter to the Rev. Com., 28th February 1831, in MS. Sel. 160, 901.

5 Rice had of late years averaged about £1 4*s.* (Rs. 12) the *khandi*. (Rev. Com. 13th May 1835, in Rev. Rec. 700 of 1836, 9). According to the Panvel returns (Rev. Rec. 870 of 1838, 101) it rose from £1 (Rs. 10) in 1831-32 to £1 10*s.* (Rs. 15) in 1833-34. Three causes seem to have combined to lower prices, the spread of tillage, the import to Bombay of grain from Malabár, and the burden of transit duties, Mr. Davies, 19th May 1836, in Rev. Rec. 700 of 1836, 155-157.

6 In the southern sub-divisions (Sánkshi, Rájpuri, and Rávgad) now in Kolába where the assessment was taken almost wholly in kind, matters were not so bad. Mr. Pitt, 25th September 1835, in Rev. Rec. 696 of 1836, 43. Mr. Reid, 12th August 1830, in MS. Sel. 160, 871-876; ditto 892.

7 Mr. Giberne, 15th August 1833, in Bom. Gov. Rev. Rec. 550 of 1834, 304.

8 Mr. Giberne, 10th August 1834, in Bom. Gov. Rev. Rec. 628 of 1835, 108-112.

[illegible] of the district.[1] Major Jervis who wrote about the same time (1835), though he held that, except in some places on the coast, [illegible]oth the acre rate and the rate on estimated produce were very [illegible]ht, admitted that the district was less flourishing than the [illegible]1835. cess-burdened south. This in his opinion was due to the great scarcity of water, the unhealthiness of the wastes and forests, the scanty supply of people and cattle, and the want of rich proprietors.[2] The hilly tracts in the south of Thána, though much richer than the Ratnágiri hills, were so overrun with forest, brushwood, bamboo, and lemon grass, and the ripening crops were so exposed to the attacks of locusts, deer, bears, and wild hogs, water was so scarce, and the people so reduced by former misrule that there was little tillage.[3]

Assessment Revision, 1835-1842.

From this year begins the second period, the time of revised and reduced assessment. In consequence of the Collector's account of the very unsatisfactory state of his charge a special inquiry was ordered. The inquiry shewed a pressing need for reducing the Government demand. The revision of assessments was sanctioned, and between 1835 and 1842 was carried out except in the north of the district. The reductions were very liberal including about twenty per cent of the rental and the abolition of transit duties. The result was a rapid spread of tillage and a marked improvement in the state of many of the people. In 1835 the previous season had been bad. The rainfall was scanty and untimely, and a large area was thrown out of tillage.[4] In May of that year, Mr. Williamson, the Revenue Commissioner, examined the Kalyán sub-division. What he saw satisfied him that from the fall in the money value of rice, the money rate, though not originally excessive, had come to represent far too large a share of the produce. Mr. Williamson calculated that the average produce of a *bigha* of good rice land was about 22 *mans,* which, according to the market prices of late years, was worth about £1 4*s.* 3*d.* (Rs. 12-2). The cost of labour in preparing the land might, he thought, be estimated at about 12*s.* (Rs. 6), and as the rent was 10*s.* 3*d.* (Rs. 5-2) only one rupee of profit was left.[5] A few months later (November 1835) he wrote, that the condition of Kalyán, Panvel, and Nasrápur, the proportion the rent bore to the produce, the yearly remissions, the balances, the untilled tracts, the wretched state of the bulk of the people, were convincing evidence of over-assessment.[6] The rental of these sub-divisions should, he thought, be revised. Nowhere was a change more wanted than in Nasrápur, under the Sahyádri hills, whose highly taxed produce was carried over bad roads to distant markets. In some parts of Nasrápur, known as the Koli Kháláti *maháls,* the people were better off as they were allowed to

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1 Mr. Giberne, 15th August 1833, in Bom. Gov. Rev. Rec. 550 of 1834, 297-306. He notices specially the great improvements that had been made in the Sálsette villages of Pavai, Virár, and Goregaon; ditto 302. 2 Jervis' Konkan, 126.
3 Jervis' Konkan, 98. 4 Bom. Gov. Rev. Rec. 696 of 1836, 258, 263-264.
5 Mr. Williamson, 13th May 1835, in Bom. Gov. Rev. Rec. 700 of 1836, 7-9.
6 Bom. Gov. Rev. Rec. 700 of 1836, 1-2. Mr. Davies (28th February 1836) calls them 'poor wretches who have scarce wherewithal to clothe themselves.' Bom. Gov. Rev. Rec. 700 of 1836, 92.

take an extra quarter *bigha* for every *bigha* on which they paid rent. Still the assessment was too high, the villages lay close under the Sahyádris, and to take their produce to market the people had a long rough journey. Kalyán was in much the same state. About 14,000 *bighás* of arable land lay waste and the people were miserably clothed and very wretched. Panvel, near a good market, was rather better.[1] In none of the three sub-divisions were there either roads or carts.[2]

Nasrápur, 1836.

In consequence of Mr. Williamson's report Mr. Davies was chosen to revise the assessment. The measurements of Sadáshiv Keshav's survey were accepted,[3] and the work of revising the rates was begun in 1836. In Nasrápur inquiries showed that the rents had for years been largely in arrears, eighteen per cent behind in the ten years ending 1834-35, and twenty-nine per cent during the last seven of the ten. This was not due to any weakness on the part of the collectors of revenue or to any understanding between them and the people. On the contrary the mámlatdár had ruined himself by the extreme rigour of his collections.[4] The chief objects of the revision were, in Mr. Davies' opinion, to lower the rental, to reduce the number of rates of assessment, and to abolish cesses. His inquiries into the state of the people showed that they were suffering grievously from the fall in the value of produce. Fifteen years before when the Deccan was crowded with troops, the produce of the villages under the Sahyádris was in keen demand for the Poona market. The husbandmen found a ready sale for their rice, either on the spot or in some local market, and realised about £1 14*s.* (Rs. 17) a *khandi*. In 1835 eighteen years of peace had made the Deccan a supplier not a consumer of grain, and the husbandmen of the inland parts of Thána had no market nearer than Bombay. Sea communication chiefly with the Malabár coast kept the Bombay market well supplied, and the price of rice in Bombay was about £1 14*s.* (Rs. 17) the *khandi*, or nearly the same price that fifteen years before the husbandman had realised in his field or in the local markets. Of this £1 14*s.* (Rs. 17) not more than £1 (Rs. 10), and in many years less than £1 (Rs. 10) reached the husbandmen. The cause of these ruinously low prices was partly the roughness of the country and the want of roads. There were no carts and the cost of pack bullocks was heavy. But the chief cause was the transit dues which were equal to a charge of about 4*s.* 3*d.* (Rs. 2-2) on every *khandi* of rice. Under this burden the husbandman's profit was reduced to almost nothing, and until the duties were repealed little improvement could be looked for.[5]

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1 Bom. Gov. Rev. Rec. 700 of 1836, 1-4, 10-12.

2 Mr. Davies, 28th February 1836, in Bom. Gov. Rev. Rec. 700 of 1836, 60.

3 In 1852 the revenue survey measurements showed that the *bigha* included 38 instead of 30 *gunthás*, and so was nearly equal to an acre. Bom. Gov. Sel. XCVI. 7.

4 Mr. Davies, 19th May 1836, in Rev. Rec. 700 of 1836, 157-159. The nominal rental was £13,203, (Rs. 1,32,030), the average of the ten years ending 1834-35 was £11,055 (Rs. 1,10,550), of the seven years ending 1834-35 was £10,369 (Rs. 1,03,690), of 1830-31 to 1832-33 £8893 (Rs. 88,930), and of 1833-34 and 1834-35 (probably because of the rise in price) £12,220 (Rs. 1,22,200) and £12,625 (Rs. 1,26,250); ditto 160-161.

5 Mr. Davies calculated that the husbandman's margin of profit had fallen from 9*s.* (Rs. 4-8) in 1820 to 2*s.* 9*d.* (Rs. 1-6) in 1835. The details are for 1820, rent 9*s.* 6*d.*

Chapter VIII.

Land Administration.

THE BRITISH.

Nasrápur, 1836.

Besides the abolition of transit dues, Mr. Davies recommended a reduction in the land assessment. His chief proposals were in the case of the Kunbis to reduce Sadáshiv Keshav's two classes of 10*s.* (Rs. 5) and 8*s.* (Rs. 4) to one class of 8*s.* 6*d.* (Rs. 4¼), and to fix a second class at 7*s.* (Rs. 3½) instead of 6*s.* (Rs. 3).[1] In the case of hill tribes, Thákurs and Káthkaris, he proposed a reduction from 5*s.* to 3*s.* (Rs. 2½-Rs. 1½) in the plough rate and from 3*s.* to 2*s.* (Rs. 1½-Re. 1) in the billhook or *kurhád* rate.[2] In the case of the *pándharpeshás*, who in several respects had suffered seriously from the change from the Marátha to the English Government, he proposed that their specially low rates should be continued and that they should pay 7*s.* (Rs. 3½) instead of 8*s.* 6*d.* (Rs. 4¼).[3] This represented a fall in the Government land-tax from £13,048 to £10,680 (Rs.1,30,480 - Rs. 1,06,800) or about twenty per cent.[4] Inquiries into the subject of cesses showed that though they were very numerous, very troublesome, and very liable to abuse, they did not yield more than four per cent of the whole revenue. Mr. Davies recommended that half of them should be abolished.[5] Mr. Davies embodied the results of his

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(Rs. 4-12), cost of tillage 10*s.* (Rs. 5), carriage to market 4*s.* (Rs. 2), customs 1*s.* 6*d.* (12 *annas*), total £1 5*s.* (Rs. 12-8); value of crop £1 14*s.* (Rs. 17), margin 9*s.* (Rs. 4-8). In 1835, when the market was much more distant, the figures were, rent 11*s.* (Rs. 5-8), exchange 5¼*d.* (3½ *annas*), customs 4*s.* 3¾*d.* (Rs. 2-2-6), tillage 10*s.* (Rs. 5), carriage and freight 5*s.* 6*d.* (Rs. 2-12), total £1 11*s.* 3*d.* (Rs. 15-10), value in Bombay £1 14*s.* (Rs. 17), balance 2*s.* ¾*d.* (Rs. 1-6). Mr. Davies, 28th February 1836, in Bom. Gov. Rev. Rec. 700 of 1836, 56-64.

1 See footnote 1 on page 559.

2 Of the hill Thákurs and Káthkaris he wrote, 'They are as distinct in habits, religion, and appearance from all other classes, as if they belonged to another country. They cannot properly be termed cultivators, although they endeavour to eke out a scanty subsistence by tilling patches of mountain land. For the rest they are hunters, robbers, or basket-makers according to circumstances. Yet even these poor wretches have been taught to feel the weight of a land tax. The common method of assessing them is to rate their ploughs at a certain rate, generally 5*s.* (Rs. 2½) besides exchange, or the tax is levied on the billhook with which they clear the land; 3*s.* (Rs. 1½) per billhook has been hitherto demanded. Those hereditary oppressors of the people, the district officers, take from many of them perquisites in kind also. I would recommend that the rate per plough be reduced to 3*s.* (Rs. 1½) and that of the *kurhád* or billhook to 2*s.* (Re. 1). The very small extent of cultivation at present carried on by these poor but laborious classes (the assessment of which does not exceed £40 (Rs. 400) throughout the whole *táluka* of Nasrápur), as well as the policy of reclaiming them and making them industrious members of the community which they now harass by robbing, is of more consequence than any small loss of revenue.' Mr. Davies, 19th May 1836, in Bom. Gov. Rev. Rec. 700 of 1836, 192-194. See also Mr. Davies' Report of 8th October 1836 in Bom. Gov. Rev. Rec. 746 of 1836, 273, 274.

3 Mr. Davies, 19th May 1836, Rev. Rec. 700 of 1836, 163-165.

4 Mr. Simson, Rev. Com., 1st April 1842, Rev. Rec. 1348 of 1842, 12. The chief changes were reducing the old *bigha* rates of 11*s.* (Rs. 5½) to 8*s.* 6*d.* (Rs. 4¼), 8*s.* 3*d.* (Rs. 4⅛) and 7*s.* (Rs. 3½) in Boreti; 8*s.* 3*d.* (Rs. 4⅛), 7*s.* (Rs. 3½), and 6*s.* (Rs. 3) in Vankal; 9*s.* (Rs. 4½) in Nasrápur and to 8*s.* 3*d.* (Rs. 4⅛) in Vásundri and Vásra. Mr. Langford, 26th February 1842, in Bom. Gov. Rev. Rec. 1348 of 1842, 53-55.

5 Mr. Davies, 8th October 1836, Rev. Rec. 746 of 1836, 271,272. The cesses belonged to two main classes those levied from husbandmen and those levied from traders and craftsmen. The husbandman's cesses came under four groups, *tasar*, *kasar*, *patti*, and *veth*. Under *tasar* came eight levies on straw, pulse, gunny bags, butter, fowls, rain-cohades, firewood, and gourds. *Kasar* included a number of exactions levied in levie nection with the commutation of grain for cash. Under *pattis* there were a host of there including a tobacco tax, a hearth tax, and a cart tax. Of *veth* or unpaid service, non-agricu three instances, fort service, grain carrying service, and *pátil's* service. Of from all crafts al cesses there was a license, *mohtarfa*, tax on traders, a levy in kind stamping measur en, a special levy on rice cleaners, on firewood for funerals, on people went on payi on cotton, and on salt. Many of these cesses were illegal but the See Mr. Davies, 8th g them fearing to annoy the officers who benefited by them. 271-272; and Mr. Giberne October 1836, in Bom. Gov. Rev. Rec. 746 of 1836, 195-231, 13th April 1837, in Rev. Rec. 775 of 1837, 111-114.

enquiries in two elaborate and masterly reports.[1] His conclusions were accepted and his proposals for simplifying and lightening the Nasrápur assessment were approved and sanctioned. His demonstration of the crushing effect of the transit duties was rewarded by their abolition over the whole Presidency.[2]

Panvel, 1837.

In the next season (1836-37), of the six petty divisions of Panvel five were revised by Mr. Davies. Only three of the five had before been measured. In the other two the land was taxed 'under a most extraordinary system.' The data, if there ever had been data, were lost and forgotten, and the general principle was for Government to demand the same amount in lump every year leaving the internal adjustment to the *pátils* and the people. Payments were generally in grain, and if remissions were granted they were apportioned according to the share that each man had paid. The villages had been surveyed by Mr. Simson in 1827-28. But the rates he had proposed were too high and things had remained unchanged.[3] In the three petty divisions that had been surveyed and assessed by Sadáshiv Keshav (1788), the original three grades had, as in other parts of the district, been forced by the owners into one class, and, on this, other rates in money and kind but chiefly in kind, had been heaped till the assessment ate up half the crop. The assessment was levied neither on the land nor on the crop but on the individual. The *pándharpeshás* formed one class and the Kunbis another, and among the Kunbis there were endless varieties of payments originally based on the circumstances of the individual, or the immediate wants of the revenue contractor. As long as the proprietary right of a landholder sheltered him, so long only was the farmer kept from exacting the utmost rental. Once the landholder was driven from his field by the farmer's exactions the assessment became half of the crop. So elaborately had this system been carried out, that in one village accountant's charge there were often as many as eighteen grades of assessment, eight in kind and ten in cash. The number of rates puzzled the people, delayed the preparation of the village accounts, and gave the accountant an opening for fraud.[4] The revenue contractors had raised the rates by trickery as well as by force. Proofs were abundant that it had been by no means uncommon for a contractor to persuade the people to heap low dams across their fields and grow rice. At first there was little increase in the contractors' demands. But when the banks were finished the land was entered as *kharif* and full rice rates were levied ever after.[5] Its position on the coast, its freedom from the bulk of the transit dues, and its nearness to Bombay helped to keep prices high in Panvel. While in Murbád and other inland parts the people did

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1 Dated 28th February 1836 and 19th May 1836, Bom. Rev. Rec. 700 of 1836.
2 Gov. Letters 1246, 12th May 1836, and 3200, 24th November 1836, in B... Rev. Rec. 700 of 1836, 109 and 221.
3 Mr. Davies, 6th September 1837, Bom. Gov. Rev. Rec. 870 of ...
4 Mr. Davies, 6th September 1837, Bom. Gov. Rev. Rec. 870 of ...
5 Mr. Davies, 6th September 1837, Bom. Gov. Rev. Rec. 870 ...

Chapter VIII. Land Administration.

THE BRITISH.

Panvel, 1837.

not realize more than £1 (Rs.10) for a *khandi* of rice, in Panvel the average for several years had been over £1 6*s.* (Rs. 13).[1]

In spite of this advantage the state of Panvel was bad. The people were poor, depressed, and ignorant; there were no roads and no carts, and few husbandmen had any bullocks. They had to hire cattle from the *pándharpeshás* and had to pay for the season twelve *mans* of rice for a pair of bullocks and fourteen *mans* for a pair of buffaloes.[2] The chief changes which Mr. Davies proposed, all of which were approved and sanctioned by Government, were to lower the rental until it represented about one-third of the whole yield, to group the lands into three classes, to abolish extra cesses, to make rates uniform, and to pay the hereditary district officers from the Government rental.[3] With the consent of the people the new rates were taken in cash instead of in kind. In this year, also, in Belápur or Taloja, instead of the old commuted grain rates, a uniform money rate of 6*s.* (Rs. 3) a *bigha* was introduced; the change involved a reduction of £1850 (Rs. 18,500) in the Government rental.[4]

Murbád, 1837.

In 1837 the revision was extended to Murbád which was described as more highly assessed and worse off for markets than almost any part of the Konkan. It was depressed by a more than commonly excessive taxation and much of its rich land lay waste.[5] The local price of rice had fallen from about £1 12*s.* (Rs. 16) to from 16*s.* to £1 4*s.* (Rs. 8-Rs. 12) the *khandi*. Of a rental of £12,000 (Rs. 1,20,000) £4700 (Rs. 47,000) were outstanding. The people had improved little if at all under British management.[6]

The original Marátha *bigha* rates of 10*s.* 7½*d.* (Rs. 5-5) for first class, 8*s.* 6*d.* (Rs. 4-4) for second class, and 6*s.* 4½*d.* (Rs. 3-3) for third class rice land had been raised by the farmers to one rate of 11*s.* (Rs. 5-8) for Kunbis, 8*s.* 6*d.* (Rs. 4-4) for *pándharpeshás*, and

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1 The details are, 1826-27, £1 13*s.* (Rs. 16½); 1827-28, £1 10*s.* (Rs. 15); 1828-29, £1 5*s.* (Rs. 12½), 1829-30, £1 1*s.* (Rs. 10½); 1830-31, £1 (Rs. 10); 1831-32, £1 (Rs. 10); 1832-33, £1 8*s.* (Rs. 14); 1833-34, £1 10*s.* (Rs. 15); 1834-35, £1 4*s.* (Rs. 12); 1835-36, £1 12*s.* (Rs. 16); 1836-37, £1 8*s.* (Rs. 14); average £1 6*s.* 4½*d.* (Rs. 13-3). Mr. Davies, 6th September 1837, Bom. Gov. Rev. Rec. 870 of 1838, 101.

2 Mr. Davies, 6th September 1837, in Bom. Gov. Rev. Rec. 870 of 1838, 103.

3 Mr. Davies, 6th September 1837, in Bom. Gov. Rev. Rec. 870 of 1838, 132. Chief Sec. 4th May 1838, in Rev. Rec. 870 of 1838, 190. The chief reductions in rental were, in Vája a change from a grain rental of from four to ten *mans* the *bigha* or a money assessment from 4*s.* to 13*s.* 3*d.* (Rs. 2-Rs. 6-10) to a *bigha* rate of from 5*s.* to 9*s.* (Rs. 2½-Rs. 4½); in Áurvalit from a grain rental of from 2¾ to 10½ *mans* or a cash rate of from 7*s.* 3*d.* to 10*s.* (Rs. 3-10-Rs. 5) to a cash rate of from 3*s.* to 8*s.* (Re. 1½-Rs. 4); in Tungártan from a grain rental of 7 to 12 *mans* to a cash rate of 8*s.* to 9*s.* (Rs. 4-Rs. 4½); in Bárápáda from a *tokábandi* cess to a cash rate of 4*s.* to 9*s.* (Rs. 2-Rs. 4½), and in Taloja from a *mudábandi* cess of eight *mans* to three *khandis*, or a grain rental of 2 to 9 *mans* the *bigha* or a cash rate of 5*s.* 3*d.* to 11*s.* (Rs. 2-10-Rs. 5½) to a cash rate of 4*s.* to 8*s.* 6*d.* (Rs. 2-Rs. 4¼). Mr. Langford, Collector, 26th Feby. 1842, in Rev. Rec. 1348 of 1842, 40-41. Among the taxes that were abolished were a grazing cess, a grass cess, and a dead palm-tree cess. Chief Sec. to Gov., 4th May 1838, in Bom. Gov. Rev. Rec. 870 of 1838, 191. 4 Bom. Gov. Sel. XCVI. 285. there Mr. Simson, 7th September 1836, in Bom. Gov. Rev. Rec. 746 of 1836, 277, and in non-agricu 37, 59-60; and Mr. Langford, 26th February 1842, in Bom. Gov. Rev. Rec. from all crafts 8th April 1837, in Bom. Gov. Rev. Rec. 775 of 1837, 108-109; and stamping measures people went on payi uary and 5th April 1837, in Bom. Gov. Rev. Rec. 775 of 1837, See Mr. Davies, 8th 271-272; and Mr. Giberne,

THE BRITISH.

Murbád, 1837.

6*s.* 4½*d.* (Rs. 3-3) for Thákurs.[1] Under the English these rates had remained unchanged. The abolition of the transit dues had done great good in Murbád, as the habits of the people enabled them to gain the full benefit of the remission by carrying their produce to good markets.[2] The local price of rice had risen from 18*s.* or £1 (Rs. 9 or Rs. 10) a *khandi* to £1 6*s.* (Rs. 13).[3] Still the rates pressed very heavily and left an estimated *bigha* profit of only 6*s.* to 9*s.* (Rs. 3 - Rs. 4½).[4] A reduction was proposed in rice land for Kunbis from 11*s.* to 8*s.* (Rs. 5½ - Rs. 4), for *pándharpeshás* from 8*s.* 6*d.* to 7*s.* (Rs. 4¼ - Rs. 3½), and for Thákurs from 6*s.* 4½*d.* to 6*s.* (Rs. 3-3 - Rs. 3),[5] and in uplands from 3*s.* 2¼*d.* to 2*s.* (Rs. 1-9-6 - Re. 1). These proposals were approved by the Commissioner and sanctioned by Government.[6] They represented a sacrifice of £1396 (Rs. 13,960), being a fall from £9383 to £7987 (Rs. 93,830 - Rs. 79,870).[7]

Bassein, Máhim, Kalyán, Bhiwndi, 1837-1841.

In the same year (1836-37) the garden lands of Bassein were examined by Mr. Williamson. So heavily were they taxed that a large area had fallen out of tillage and a reduction of nearly 100 per cent was found necessary.[8] In the next season (1837) an important change was made in the assessment of the Bassein petty division of Mánikpur. The people were Christians, hardworking and skilful husbandmen. They were very highly assessed paying cesses besides a very heavy parcel or *toka* rate. They got fair prices for their rice, the average market rate during the ten years ending 1836 being 30*s.* (Rs. 15) a *khandi*, of which the growers probably secured from £1 4*s.* to £1 6*s.* (Rs. 12 - Rs. 13). Mr. Giberne was satisfied that a reduction should be made, and his proposals to introduce *bigha* rates of 7*s.*, 6*s.*, and 5*s.*, were sanctioned by Government though they involved a sacrifice of from £605 (Rs. 6050) to £396 (Rs. 3960) or a reduction of 34 per cent.[9] In this year also the garden rates in Máhim were revised by Mr. Davidson.[10] Kalyán was considered one of the most highly assessed parts of the district. But no officer could be spared to revise the rates. As he was unable to go into the details of the settlement,

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1 Mr. Coles, 5th April 1837, Rev. Rec. 775 of 1837, 125-126. In some parts, Khedul, Jada, Sirosi, and Vaishákhra, the land had not been surveyed, and was assessed on the parcel, *tokábandi* or *hundábandi*, system. Mr. Giberne, 27th December 1836, in Rev. Rec. 775 of 1837, 40.

2 Mr. Davies, 3rd February 1837, in Bom. Gov. Rev. Rec. 775 of 1837, 156.

3 Mr. Coles, 5th April 1837, in Bom. Gov. Rev. Rec. 775 of 1837, 133.

4 Mr. Davies' estimate was, under the Peshwa, net receipts £1 2*s.* 9¾*d.* (Rs. 11-6-6), rent 9*s.* (Rs. 4-8), balance 13*s.* 9¾*d.* (Rs. 6-14-6); in 1837 net receipts 19*s.* 9*d.* (Rs. 9-14), rent 11*s.* (Rs. 5-8), balance 8*s.* 9*d.* (Rs. 4-6); 3rd February 1837, Bom. Gov. Rev. Rec. 775 of 1837, 153-156.

5 Mr. Coles, 5th April 1837, Rev. Rec. 775 of 1837, 142-146. Besides lowering the rates, it was arranged that the district revenue officers' dues should be paid from the Government receipts, not by an extra cess. Mr. Coles, 5th April 1837, Rev. Rec. 775 of 1837, 133-140. Special rewards were offered to tempt the Káthkaris to take to rice tillage. Rev. Rec. 975 of 1839, 119.

6 In sanctioning the rates Government notice that they trusted the making of the Thána causeway, and the removal of restrictions at Kalyán would do much for the inland parts of Thána. Gov. Letter, 14th July 1837, in Rev. Rec. 775 of 1837, 161-162.

7 Mr. Langford, 26th Feby. 1842, in Rev. Rec. 1348 of 1842, 53.

8 Bom. Gov. Sel. XCVI. 377.

9 Mr. Giberne, 14th July 1837, in Rev. Rec. 775 of 1837, 189, 190.

10 Bom. Gov. Sel. LXXIII. 12.

Chapter VIII. Land Administration.

THE BRITISH.

Bassein, Máhim, Kalyán, Bhiwndi, 1837-1841.

Mr. Giberne in 1837-38 proposed, and his suggestion was approved, that all existing rates should be reduced by 2*s.* (Re. 1) for Kunbis and by 1*s.* (8 *as.*) for *pándharpeshás,* until arrangements could be made for a complete revision. This change implied a sacrifice of £2214 (Rs. 22,140) of revenue and was probably a greater reduction even than that made by Mr. Davies.[1] The amount of the reduction continued to be entered as a remission until 1842-43, when it was finally written off.[2] In 1840 Mr. Giberne revised Bhiwndi, reducing the assessment by £1300 (Rs. 13,000). His proposals were finally sanctioned in 1842-43.[3]

This completed the parts of the district in which the general pitch of assessment was too high. However rough and in individual cases oppressive the rates in the rest of the district might be, they were on the whole moderate. The people were freed from the burden of transit duties, and, as a rule, had a sure and easy market for their produce. Except a small portion of Bassein where a heavy irregular cess had caused much injury, the coast districts were in fair condition.[4] Sálsette was specially flourishing. It was one of the happiest parts of the British territory. Owing to the failure of rain in 1835 about thirty-seven per cent was untilled, but in ordinary years not a spot of arable land was waste. Care had been taken that the assessment should not represent more than one-third of the produce.[5] And though the soil yielded only second and third class rice, there was a good market close at hand. Prices were fairly high, ranging, in a fair season, from £1 16*s.* to £2 (Rs. 18-Rs. 20) the *muda,* and grass and straw fetched a high price as well as grain. The roads were good and there were no cesses or tolls. Farm stock was abundant. There were more than 2000 carts and the people were fairly clothed.[6]

Sálsette.

Results, 1836-1841.

The effect of the general lowering of the Government demand was a fall in the rental from £294,600 (Rs. 29,46,000) in 1833-34 to £170,400 (Rs. 17,04,000) in 1837-38 or a sacrifice of £124,200 (Rs. 12,42,000).[7] The result of these liberal remissions was immediate and most marked. All and more than had been hoped from the change was realised. In Nasrápur in 1836-37 the second year of revised rates, increased tillage yielded a rental of £500 (Rs. 5000) and the revised rates were collected without a murmur.[8] The next season 1837-38 was unfavourable, and much loss was caused by a storm on the 15th of June that washed away the rice banks.[9] In the parts of the district where reductions had not been made large remissions were neces-

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1 Mr. Langford, 26th February 1842, in Rev. Rec. 1348 of 1842, 50-51. See also Rev. Rec. 1102 of 1840, 27, and 1244 of 1841, 142.

2 Bom. Gov. Sel. XCVI. 275.

3 Bom. Gov. Sel. XCVI. 328.

4 Mr. Davies, 8th October 1836, in Rev. Rec. 746 of 1836, 200-201.

5 The one-third share was commuted into cash at the rate of Rs. 20 for a *muda.* At first Government kept in repair the salt-rice dams and took half of the produce, but the work of repairing the embankments had been made over to the people and the Government share reduced to one-third. Rev. Rec. 696 of 1836, 253-264.

6 Mr. Davies, 27th January 1836, in Rev. Rec. 696 of 1836, 293-295.

7 Bom. Gov. Rev. Rec. 975 of 1839, 117.

8 Rev. Com. 16th November 1836, in Rev. Rec. 775 of 1837, 61, 99.

9 Mr. Coles, 18th September 1838, in Rev. Rec. 975 of 1839, 119.

sary. In the revised sub-divisions, not only was the revenue realised without complaint, but there was a great spread of tillage yielding in Nasrápur a revenue of £640 (Rs. 6400) and of £550 (Rs. 5500) in Kalyán.[1] Next year (1838-39) a failure of rain caused much distress. Most liberal remissions had to be made amounting in Sanján to one-half of the rental, and in Rájpuri to one-fourth. In the revised districts one-fifth had to be granted in Kalyán, but a fifteenth was enough in Murbád, a twentieth in Nasrápur, and a thirtieth in Panvel.[2] In spite of the bad season there was a marked spread of tillage especially in Murbád and Kalyán.[3] The next season (1839-40) was more favourable and the revised sub-divisions again compared well with the others. In them less remission than in other parts of the district had to be granted, and all the revenue except £13 (Rs. 130) was realised.[4] In the opinion of Government the result of the abolition of transit duties and other objectionable items was highly satisfactory. New markets had been opened to the people, tillage was spreading, land had become an object of contention, and the old holders were coming back to their original fields.[5] The improvement continued in 1840-41. The revenue rose from £145,862 to £154,481 (Rs. 14,58,620 - Rs. 15,44,810), the remissions fell from £10,924 to £4164 (Rs. 1,09,240 - Rs. 41,640), and, at the close of the year, the outstandings were only £632 (Rs. 6320).[6] The progress of the revised districts was most marked. In Kalyán, where revenue had risen and tillage spread more than anywhere else, there were no complaints, the people were anxious that present rates should continue.[7] In Nasrápur tillage had risen from 27,367 *bighás* in 1834-35 to 31,254 *bighás* in 1838-39 and collections from £8831 (Rs. 88,310) in 1835-36 to £11,649 (Rs. 1,16,490) in 1840-41.[8] In Murbád in five years the spread of tillage more than made good the sacrifice of revenue, the rental in 1840-41 being £9398 (Rs. 93,980) or £16 (Rs. 160) above the maximum levied in 1836.[9] In Panvel the collections rose from £16,686 (Rs. 166,860) in 1837-38 to £17,263 (Rs. 1,72,630) in 1840-41 or an increase of £577 (Rs. 5,770).[10]

Kolvan, 1842.

While the assessment of the south and south-east was thus lighten-

1 Mr. Coles, 18th September 1838, in Rev. Rec. 975 of 1839, 109-110.
2 Bom. Gov. Rev. Rec. 1102 of 1840, 114.
3 Mr. Pringle, Collector, 30th September 1839, Rev. Rec. 1102 of 1840, 27.
4 Bom. Gov. Rev. Rec. 1244 of 1841, 141-157.
5 Gov. Res. 6th February 1840, in Rev. Rec. 1102 of 1840, 121-122.
6 Mr. Simson, Rev. Com., 1st April 1842, in Rev. Rec. 1348 of 1842, 1-2.
7 Mr. Langford, 26th February 1842, in Rev. Rec. 1348 of 1842, 50.
8 The details of the spread of tillage are, 1834-35, 27,367 *bighás*; 1835-36, 28,049; 1836-37, 28,031; 1837-38, 30,417; and 1838-39, 31,254. Mr. Harrison, 14th September 1839, in Rev. Rec. 1102 of 1840, 95, 96, 101. The collections were before revision, 1834-35 £12,890, and after revision 1835-36 £8831, 1836-37 £10,443, 1837-38 £11,195, 1838-39 £10,733, 1839-40 £11,448, and 1840-41 £11,649. Mr. Simson, Rev. Com., 1st April 1842, in Rev. Rec. 1348 of 1842, 12.
9 Mr. Langford, 26th February 1842, Rev. Rec. 1348 of 1842, 52, 53. Mr. Simson, Rev. Com., 1st April 1842; ditto 11.
10 The details are, 1835-36 £17,925, 1836-37 £17,469, 1837-38 £16,686, 1838-39 £16,084, 1839-40 £16,704, and 1840-41 £17,263. Mr. Simson, Rev. Com., 1st April 1842, in Rev. Rec. 1348 of 1842, 12.

Chapter VIII. Land Administration.

THE BRITISH.

Kolvan, 1843.

ed and simplified, the original clumsy and uncertain practice was continued in the north and along the coast. About Kolvan the largest, poorest, and most secluded part of the district the information was very scanty. When the British occupied the country no trustworthy papers were found. The village headmen and district officers went over the villages with the British officers, and gave them a note of the amount and the character of the assessment on the different plots of land.[1] In 1842 there were no fewer than six modes of assessment. Of these the most common, including about one-half of the whole, was the *mudábandi*. Under this the *khandi* of land varied from one to nine *bighás*, and the assessment from 6*s*. to £3 (Rs. 3-Rs. 30). The second mode was the *tokábandi*. The *toka* of land varied, according to its character, from a half to four *bighás*, and its rental varied according as it was near or far from a market. The plough-cess or *nángarbandi* was in force over a small area in Mokháda, the cess varying from 4*s*. to £1 8*s*. (Rs. 2-Rs. 14), and the greatest area under one plough being ten *bighás*. A special form of the parcel or plot cess, locally known as *kásbandi*, was in force to a small extent. The plots or holdings varied in size from nine to forty *bighás* and paid from £3 to £16 (Rs. 30-Rs. 160). The rates had never been changed and the revenue collected in this way amounted to £172 (Rs. 1720). These four were old systems and had been in force when the lands had formed part of the Jawhár state. In some cases the assessment was high. But in the Collector's opinion excess of assessment should be met by individual reductions; the country was too wild and too thinly peopled to be surveyed. The remaining systems were the *bigha* rate or *bighávni*, and the hill tillage or *dongar dali*. The *bigha* rate of 8*s*. (Rs. 4) was in use over only a very small area. Hill tillage prevailed in Talásri, Vaishákhra, and Gárgaon, the wild parts of Mokháda. The *pátils* and *talátis* made a rough guess survey of these lands and levied a *bigha* rate. Unlike other parts of the Konkan, the people of Mokháda who were mostly Káthkaris Várlis and Thákurs, were unsettled, rarely spending two years in the same spot. They moved from place to place, squatting where they found arable waste and having their patches of tillage roughly measured when the crop was ripe. They suffered much oppression at the hands of the *pátils* and *talátis*. If the land cultivated was *varkas*, it paid a *bigha* rate of 1*s*. (8 *as*.). In 1842, on the recommendation of the Collector a tax of 1*s*. (*as*. 8) was fixed for every pickaxe, *kudal*, and the *bigha* rate was abolished.[2] The other parts of the district, Sanján Máhim and Bassein except Bassein island, were in 1842 described as thinly peopled and miserably tilled. Mr. Vibart was convinced that this was in great measure owing to the wretched revenue system, and that a fixed *bigha* rate would cause a great spread of tillage.[3]

North Thána, 1845.

Three years later (1845) Mr. Davidson, then assistant collector, prepared a careful account of the three coast sub-divisions, Bassein

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1 Mr. Langford, Collector, 26th February 1842, in Rev. Rec. 1348 of 1842, 56.
2 Mr. Langford, 26th February 1842, in Rev. Rec. 1348 of 1842, 56-59.
3 Mr. Vibart, Rev. Com., 311 of 24th February 1842.

Máhim and Sanján, and also of Kolvan and Bhiwndi. The population of these five sub-divisions was estimated at 207,000, but the number was probably greater. The people were poor; but this, in Mr. Davidson's opinion, was not because Government took too much from them, but because their ignorance and superstition made them the victims of Bráhmans and moneylenders. There was plenty of waste land, but the people were too few to till it, and the ravages of small-pox kept their numbers from increasing. There were four chief modes of assessment *hundábandi*, *nángarbandi*, *mudábandi* or *dhep*, and *bighoti*. The principle of the *hunda* was a fixed payment either in money or in kind, or both in money and kind, according to the value of the land. The principle was just and simple, but was marred in practice by the ignorance of the size and character of the holdings. The local officers were the referees in all disputes, and there was little doubt that they defrauded Government and tyrannised over the villagers. The plough-cess, though well suited to the wilder tracts, was open to the objection that it favoured careless tillage. The *mudábandi* or *dhep* system prevailed over a large area. The principle of this mode of assessment was fair, a plot of land equal to the production of a certain quantity of rice. But necessity and fraud had set aside the original principle of assessment. There were no records and no system either in the area of land entered as a *muda*, or in the quantity of grain that the *muda* contained. Government were nearly as unfit to do justice to themselves or their husbandmen as they were under the *hundábandi* system. Mr. Davidson urged that all of these forms of assessment should be superseded by a *bigha* rate.[1] The Collector agreed with Mr. Davidson that the existing practice was defective and confused; the chief obstacle to improvement lay in the difficulty of getting officers qualified to carry out a survey.[2]

Bassein.

Of the produce, cost, and profit of the gardens, dry lands, liquor-yielding trees, and fisheries of Bassein, Máhim, Sanján, Kolvan, and Bhiwndi, Mr. Davidson prepared the following estimates. In Bassein under garden lands 5338 *bighás* yielded a gross produce worth Rs. 8,09,297, with a tillage cost of Rs. 7,25,706, a rental of Rs. 29,915, and a profit of Rs. 53,676, of which Rs. 19,500 were from 300 *bighás* of cocoa-palms, Rs. 16,000 from 3200 *bighás* of sugarcane, and Rs. 12,300 from 1640 *bighás* of plantains. Under dry lands 20,177 *bighás* yielded a gross produce worth Rs. 2,82,116, with a tillage cost of Rs. 1,51,215, a rental of Rs. 80,565, and a profit of Rs. 50,336, of which Rs. 50,300 were from 20,120 *bighás* of early crops. Under liquor-yielding trees 25,000 palms and 147 date trees yielded a gross produce worth Rs. 1,25,257, with a cost of Rs. 62,610, a rental of Rs. 46,949, and a profit of Rs. 15,698.[3] Fisheries yielded

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1 25th December 1845, Thána Collector's File, General Condition, 1843-1853.

2 Mr. Law, Collector, 8th April 1846, Thána Collector's File, 1843-1853.

3 As regards the assessment of cocoa and betel palms it appears that before 1837 palm plantations paid, besides a tree cess, a *bigha* tax of 8*s*. (Rs. 4). These had the effect of discouraging their growth, and in 1837 a consolidated *bigha* rate of from 2*s*. to 16*s*. (Re. 1-Rs. 8) was levied. Mr. Davidson, 25th Decr. 1845, Thána Collector's File, General Condition, 1843-1853.

Chapter VIII. Land Administration.

THE BRITISH.

Rs. 17,176 and left a profit of Rs. 7027, the charges amounting to Rs. 10,149.

Máhim, 1845.

In Máhim, under garden lands, 1409 *bighás* yielded a gross produce worth Rs. 1,36,914, with a tillage cost of Rs. 94,674, a rental of Rs. 5278, and a profit of Rs. 36,962, of which Rs. 13,900 were from 139 *bighás* of cocoa-palms, and Rs. 9361 from 407 *bighás* of sugarcane, Rs. 7446 from 438 *bighás* of plantains, and Rs. 5025 from 201 *bighás* of ginger. Under dry lands, 19,418 *bighás* yielded a gross produce worth Rs. 4,61,132, with a tillage cost of Rs. 2,25,788, a rental of Rs. 77,335, and a profit of Rs. 1,58,009, of which Rs. 1,57,763 were from 19,173 *bighás* of early crops. Under liquor-yielding trees, 17,000 palm and 18,300 date trees yielded a gross produce worth Rs. 70,281, with a cost of Rs. 19,204, a rental of Rs. 5394, and a profit of Rs. 45,683. Fisheries yielded Rs. 31,220 and left a profit of Rs. 21,854, the charges amounting to Rs. 9366.

Sanján.

In Sanján, under garden lands, 352 *bighás* yielded a gross produce worth Rs. 25,228, with a tillage cost of Rs. 17,876, a rental of Rs. 1019, and a profit of Rs. 6333, of which Rs. 2000 were from 99 *bighás* of plantains, Rs. 1910 from 20 *bighás* of cocoa-palm, and Rs. 1179 from 71 *bighás* of sugarcane. Under dry land, 38,036 *bighás* yielded a gross produce worth Rs. 4,52,091, with a tillage cost of Rs. 2,37,247, a rental of Rs. 87,092, and a profit of Rs. 1,27,752, of which Rs. 97,420 were from 24,355 *bighás* of early crops, Rs. 25,800 from 12,900 *bighás* of upland or *varkas* crops, and Rs. 4158 from 693 *bighás* of late crops. Under liquor-yielding trees, 13,791 palm and 138,249 date trees yielded a gross produce worth Rs. 1,99,194, with a cost of Rs. 19,729, a rental of Rs. 20,729, and a profit of Rs. 1,58,736. Fisheries yielded Rs. 30,432 and left a profit of Rs. 22,415, the charges amounting to Rs. 8017.

Kolvan.

In Kolvan, now Váda and Sháhápur, there were no garden crops. Under dry land 15,973 *bighás* yielded a gross produce worth Rs. 1,75,815, with a tillage cost of Rs. 86,598, a rental of Rs. 45,265, and a profit of Rs. 43,952, of which Rs. 39,920 were from 10,644 *bighás* of early, and 3972 from 5296 *bighás* of upland crops. Under liquor-yielding trees 1417 palm trees yielded a produce worth Rs. 1417, with a cost of Rs. 354, a rental of Rs. 465, and a profit of Rs. 598; and 7500 *moha* trees yielded a produce worth Rs. 6250, with a cost of Rs. 3750 and a profit of Rs. 2500.

Bhiwndi.

In Bhiwndi, garden land measured only eleven *bighás* all under sugarcane. It yielded a gross produce worth Rs. 660, with a tillage cost of Rs. 570, a rental of Rs. 58, and a profit of Rs. 32. Under dry land, 32,182 *bighás* yielded a gross produce worth Rs. 5,00,367, with a tillage cost of Rs. 3,15,050, a rental of Rs. 1,10,239, and a profit of Rs. 75,078, of which Rs. 55,258 were from 26,000 *bighás* of early, Rs. 9773 from 3224 *bighás* of upland, and Rs. 9614 from 2814 *bighás* of late crops. Under liquor-yielding trees, 8711 palm trees yielded a gross produce worth Rs. 29,379, with a cost of Rs. 10,344, a rental of Rs. 2722, and a profit of Rs. 16,313. *Moha* trees yielded a gross produce worth Rs. 36,982 and left a profit of Rs. 2435, the charges amounting to Rs. 34,547. Fisheries yielded

Rs. 6110 and left a profit of Rs. 790, the charges amounting to Rs. 5320.[1]

By the very liberal sacrifices of land revenue between 1835 and 1842 Government raised the mass of the landholders from labourers to be owners of valuable properties. Numbers of the people were unfit for their new position. Finding themselves with a large margin of profit they spent recklessly, out of proportion to their means. The prey was sighted from afar by the thrifty greedy Vánis of Márwár. They flocked to the district in crowds and settled in even its remotest villages. They tempted the people with the offer of money and took written bonds payable at a hundred per cent interest. If the borrower did not pay, the rate of interest was doubled, and, if he again failed, a decree of the civil court was passed against him and his lands and his house were sold. The Márwáris grew rich in a few years, made over their interest to young retainers, and carried their spoils to their own country. Numbers of the people of the district were turned out of their lands and their homes, and reduced to be the Márwáris' tenants or their labourers.[2]

Cesses, 1844.

In 1844 an important change was made by abolishing most of the cesses that had hitherto been levied and introducing a salt-tax in their place. The chief taxes that were remitted were the license *mohtarfa* cess yielding £1306 (Rs. 13,060), and a fisherman's cess yielding £3325 (Rs. 33,250).[3]

Census, 1846.

In 1846 a census was taken and showed a total population of 554,937. These returns were believed to be incomplete, and a second census taken five years later showed an increase of about 38,255.[4]

Territorial Changes, 1850.

In 1850 the Revenue Commissioner Mr. Shaw urged that Thána and Kolába should be made separate districts. The unwieldy size of the present district, its nearness to Bombay, the large number of petitions, and the weight of the magisterial and current duties made it too heavy a charge to be well managed.[5] According to the Collector Mr. Law, if the proposal to divide the Konkan into three districts was carried out, Thána with eleven sub-divisions would have an area of about 4000 square miles, a population of nearly 525,000, and a revenue of about £150,000 (Rs. 15,00,000); Kolába with five sub-divisions would have an area of nearly 1500 square miles, a popu-

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[1] Mr. Davidson, 25th December 1845, Thána Collector's File, Reports on General Condition, 1843-1853.
Mr. Law, Collector, 8th April 1846, Thána Collector's File, Gen. Con., 1843-1853.
Including Sánkshi Rájpuri and Ráygad, the *mohtarfa* yielded £1780 (Rs. 17,800) the fishermen's cess £3334 (Rs. 33,340). Collector to Revenue Commissioner, 2 of 11th August, and 1434 of 13th November 1843, in Thána Collector's File of Cesses, Vol. II. A few cesses were continued some by oversight, others because they were thought to form part of the land rental. They were abolished by order of Government in 1849. (Rev. Rec. 34 of 1851, 373). But as late as 1856 taxes were still kept up that should long ago have been stopped. Mr. Jones, Collector, in Rev. Rec. 19 of 1856, part 3, 1005.

[4] Including Sánkshi Rájpuri and Ráygad, the total population was returned at 764,320 in 1846 and 815,849 in 1851; and excluding the three sub-divisions the totals were 554,937 and 593,192. Thána Collector's File of Statistics, 1836-1860. The details have been given in the Population Chapter.

[5] Mr. Shaw, Rev. Com., 21st August 1851, in Rev. Rec. 35 of 1851, 25-26.

Chapter VIII. Land Administration.

THE BRITISH.

Revenue, 1837-1853.

lation of nearly 300,000, and a revenue of £105,900 (Rs. 10,59,000); and Ratnágiri with five sub-divisions would have an area of 4500 square miles, a population of 630,000, and a revenue of nearly £92,500 (Rs. 9,25,000).[1]

During the last years of this period the district officers more than once urged on Government the advantage of introducing an uniform *bigha* assessment in place of the existing rough and uncertain modes of assessment.[2] Government agreed that the change was desirable. The measure was delayed only until arrangements could be made for the introduction of a complete revenue survey.[3] The first sixteen years of revised assessments (1837-1853), though none of them very prosperous, seem, except 1838-39, to have been fairly favourable.[4] The returns point to a steady development, revenue collections rising, in spite of the large reductions in rates, from £94,904 (Rs. 9,49,040) in 1837-38 to £105,146 (Rs. 10,51,460) in 1852-53, and outstandings falling from £3185 (Rs. 31,850) to £1204 (Rs. 12,040). The details are shown in the following statement:

Thána Land Revenue, 1837-38 to 1852-53.

YEARS.	Rental.	Remissions.	Outstandings.	Collections.	YEARS.	Rental.	Remissions.	Outstandings.	Collections.
	Rs.	Rs.	Rs.	Rs.		Rs.	Rs.	Rs.	Rs.
1837-38 ...	10,49,249	68,358	31,846	9,49,045	1845-46 ...	10,07,954	43,468	6507	9,57,979
1838-39 ...	11,21,222	1,98,176	17,572	9,05,474	1846-47 ...	10,06,306	9337	4491	9,92,478
1839-40 ...	10,99,620	54,556	9374	10,35,690	1847-48 ...	10,12,984	15,789	4978	9,92,217
1840-41 ...	11,21,209	39,985	4416	10,76,808	1848-49 ...	10,34,449	29,210	14,390	9,90,849
1841-42 ...	9,61,724	58,747	4118	8,98,559	1849-50 ...	10,35,117	17,330	8132	10,09,655
1842-43 ...	9,90,049	14,686	3253	9,72,110	1850-51 ...	10,52,921	15,811	29,519	10,07,591
1843-44 ...	9,85,074	15,721	10,208	9,59,145	1851-52 ...	10,63,553	20,796	14,915	10,27,842
1844-45 ...	9,84,679	16,449	5637	9,62,593	1852-53 ...	10,35,073	21,572	12,043	10,51,458

Survey, 1852-1866.

In 1852 arrangements were at last completed for introducing the revenue survey into Thána, and under Captain, now General, Francis operations were begun in November of that year by the measurement of the lands of Nasrápur. The plan of the survey was to measure in detail every rice and cold-weather crop holding, and to measure the uplands, the grass, and the hill-grain lands as a whole, calculating their area by scale measurement from a map constructed from a circuit survey of the village. To measure the rice and cold-weather crop lands a double process was in most cases necessary. The land was first divided into section or survey numbers, and then the individual holdings which each survey number contained

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1 The Collector, 7th October 1850, Thána Collector's File, Statistics, 1836-1860.

2 Mr. Compton, first assistant collector, 16th October 1851, Thána Collector's File, General Condition, 1843-1853. The north districts of Sanján, Máhim, and Kolvan required (1856) the survey assessment most. In Sanján and Máhim the land assessment was extremely irregular. Mr. Jones, 23rd May 1856, in Bom. Gov. Rev. Rec. 19 of 1856, part 3, 1005.

3 Gov. Letter, 20th February 1851, in Rev. Rec. 34 of 1851, 155.

4 The available details are: 1837-38 a bad year, Rev. Rec. 975 of 1839, 111, 119; 1838-39, rain failed and caused distress, Rev. Rec. 1102 of 1840, 114; 1839-40 a good year, Rev. Rec. 1244 of 1841, 141-151; 1847-48, rains favourable but lasted too late, Rev. Rec. 34 of 1851, 47-48; 1848-49, long breaks and a failure of late rains, do. 245-247; 1849-50, heavy rains lasted too long, Rev. Rec. 35 of 1851, 49; 1850-51, scanty rainfall, Rev. Rec. 27 of 1855, 59.

were separately measured and recorded as sub, or *pot*, numbers. This made the survey very minute and tedious, compared with the survey of the Deccan.[1]

THE BRITISH.

Survey. Nasrápur, 1855-56.

The survey of Nasrápur sub-division was begun in 1852-53 and finished in 1853-54. Nasrápur had an area of 237,824 acres or 371½ square miles, 300 villages, and 62,761 inhabitants. It was bounded by the Sahyádris on the east, by Sánkshi now Pen in Kolába on the south, by a range of hills on the west, and by Kalyán and Murbád on the north.

Khálápur, 1855.

The first block of villages in which survey measurements were introduced was the mahálkari's division of Khálápur, a tract bounded by the Sahyádri hills on the east, Sánkshi now Pen in Kolába on the south, Panvel on the west, and the mámlatdár's division of Nasrápur on the north. It had an area of 84,182 acres or about 131½ square miles, 123 villages of which 116 were Government and seven were alienated, and thirty-two hamlets of which twenty-nine were Government and three were alienated. The population was about 25,000 almost all of whom were husbandmen. The rainfall was from eighty to 100 inches and there was a considerable forest area. Of 12,685 arable acres 12,641 were under rice. A second crop, generally of *vál* or gram and sometimes of *tur* and *til*, was not unfrequently grown. There was a large area (71,497) of uplands and hill lands, from which occasional crops of the coarser hill grains were raised, but which were generally fallow, given either to grass, or left for the growth of brushwood to be used as wood-ash manure.

Till late in the eighteenth century the rice lands had remained unmeasured, the rental being fixed on a lump or *dhep* of land. In 1771-72 the rice lands were measured into *bighás*. A few years later (1788-89) they were remeasured by Sadáshiv Keshav and the lands divided into three classes, the first class paying a *bigha* rate of 10*s.* (Rs. 5), the second of 8*s.* (Rs. 4), and the third of 6*s.* (Rs. 3).[2] Under the farming system that was soon after introduced, the difference of class was disregarded, and the Government demand raised to an uniform rate of 11*s.* (Rs. 5½). These rates were continued under the British until the revision of rates by Mr. Davies in 1835-36. Under Mr. Davies' settlement the old measurements were accepted. Instead of the old first and second classes of land, a first class at 8*s.* 6*d.* (Rs. 4¼) was introduced and the old third class at 6*s.* (Rs. 3) was made a second class at 7*s.* (Rs. 3½). These were the rates at which Kunbis were charged. The privilege of specially low rates previously enjoyed by high class or *pándharpesh* landholders was continued, and their rate fixed at 7*s.* (Rs. 3½). These rates were really lighter than they seemed, as strict survey measurements showed that the *bigha*, though nominally one of $\frac{3}{40}$th of an acre, really included $\frac{38}{40}$th. There was very little cold-weather tillage, only forty-four acres, which when tilled would seem to have been assessed at a little over 2*s.* (Re. 1)

[1] Bom. Gov. Sel. XCVI. 3-4.

[2] See footnote 1 on p. 559.

Chapter VIII. Land Administration.

THE BRITISH. *Khálápur, 1855.*

an acre. Mr. Davies' arrangement for upland tillage was, that when the ground was fallow no rent was charged, and that every holder of rice land was for each rice field allowed a customary share of upland, the grass and brushwood of which was burned for ash manure. When hill-grains or oilseed was grown the area was either roughly measured and charged at 2*s.* (Re. 1) a *bigha*, or a plough cess of 3*s.* (Re. 1½) was levied. If hemp, tobacco, pepper, or other rich crops were grown, specially heavy rates had to be paid.[1] In some of the wilder parts the tillage of patches of forest land was charged at the rate of 1*s.* 6*d.* (12 *as.*) on each sickle or *koyta*, and, under a special provision, the Káthkaris were allowed to till half a *bigha* of hill land free of charge. The effect of Mr. Davies' revision was a reduction in the Government demand from about £4700 to £3700 (Rs. 47,000 - Rs. 37,000) or about twenty per cent. This reduction was accompanied by the abolition of customs duties, which, according to Mr. Davies' calculations, had represented a further charge of from twenty-five to thirty per cent on the produce of a *bigha*.[2] Further relief was soon after given by the remission of very heavy outstanding balances. The condition of the district was also improved by the making of roads.

The result of these changes was a rapid spread of tillage from about 7000 acres in 1835-36 to about 11,000 acres in 1845-46 with a corresponding rise in collections from about £3150 to £4550 (Rs. 31,500 - Rs. 45,500). The next eight years showed a steady but much slower progress to a tillage area of nearly 12,000 acres and a rental of about £4700 (Rs. 47,000). In 1853-54 not more than 100 acres of arable land were left waste. The chief rice market was Panvel, and besides the mail road to Bombay, roads had been opened to Panvel, to Pen in the south, and to Kalyán in the north-west. The revenue was easily paid. In 1853-54 of £4725 (Rs. 47,250) only £17 (Rs. 170) or one-quarter per cent had to be remitted. The people were generally fairly off, and but for their besetting sin of drunkenness would have been very well-to-do. Under these circumstances the Survey superintendent was of opinion that no great reduction of assessment was required. For rice lands he proposed acre rates varying from 8*s.* 6*d.* to 4*s.* 3*d.* (Rs. 4¼ - Rs. 2⅛) and averaging 7*s.* (Rs. 3½).[3] For the very small area, 44 acres, of late

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[1] The details were, hemp Rs. 5, brinjals and tobacco Rs. 4-2, and pepper Rs. 1-9. Bom. Gov. Sel. XCVI. 8.

[2] Bom. Gov. Sel. XCVI. 5.

[3] The system of classification adopted in the case of rice lands was based on their division into the two main classes of early or *halva* and late or *garva*. Of the early there were two groups, the *pánpik* or rain crop, coarse inferior kinds that ripen about the end of September, and the remaining kinds of *halva* that ripen in October. All the finer kinds of rice belong to the late or *garva* class which fetched from 4*s.* to 8*s.* (Rs. 2-Rs. 4) a *khandi* more than the early kinds. A calculation of the value of the different rice crops showed that if 16 *annas* were taken to represent the outturn of the late, or *garva*, kinds of rice, from 14 to 12 *annas* would be the proportionate value of the better, and from 9 to 10 *annas* of the inferior early crops. The rules for classifying the fields according to their soil and their supply of water, were based on the calculation of the value of the crop. Thus in the case of a *halva* field falling into the second water class, its rate would be 6 *annas* for water, and 7 or 8 *annas* for soil that is a total of 13 or 14 *annas*. Again *pánpik* fields would probably be fourth class as regards water and third class as regards soil. This gives 10 *annas* for the best *pánpik* fields. Bom. Gov. Sel. XCVI. 16-18.

crop land he proposed a maximum rate of 2*s.* 6*d.* (Re. 1¼) and an average of about 2*s.* (Re. 1). Instead of the former system of making uplands pay only when they were cropped, Captain Francis proposed that a yearly charge should be levied whether they were tilled or not, and that, as each rice field had a plot of upland allotted to it, the charge for the upland should be combined with the charge for the rice field. He proposed to arrange the villages into four classes according to the proportion that upland bore to rice land. The proposed addition was in the first class from 8*s.* 6*d.* (Rs. 4-4) to 9*s.* 9*d.* (Rs. 4-14) or about fourteen per cent, in the second class from 8*s.* 6*d.* (Rs. 4-4) to 9*s.* 3*d.* (Rs. 4-10) or about nine per cent, and in the third class from 8*s.* 6*d.* (Rs. 4-4) to 8*s.* 10½*d.* (Rs. 4-7) or about four and a half per cent. In the fourth class there would be no increase on the rice rate of 8*s.* 6*d.* (Rs. 4¼) as there was little or no upland.[1] In four villages where the proportion of hill land to rice was specially large, he was of opinion that the plough rate, or *nángarbandi,* system should be continued. A plough tax should also, he thought, be levied on any upland taken for tillage by any one who did not hold rice land. As regards forest clearings he thought that the sickle cess and the special provision in favour of Káthkaris should be continued. There was no very large body of upper class or *pándharpesh* landholders, and the assessment of the land that they held on specially low rates was only £487 10*s.* (Rs. 4875). Captain Francis was of opinion that it would not be advisable entirely to do away with their privileges, and that it would be better to fix a maximum rate and remit the balance between that maximum and the actual assessment. This privilege should, he considered, be limited to the individuals holding land under the *pándharpesha* tenure and should cease on their death. The effect of these proposals was to lower the Government demand from £5074 to £4662 (Rs. 50,740-Rs. 46,620), a reduction of about 8¼ per cent.

The Collector in forwarding the Superintendent's report, approved of his classification and proposals for rice land, late-crop land, and forest patches. But the scheme for adding a charge for uplands to the payment of rice lands was, he thought, unsuitable. His chief objections were that many husbandmen held rice land without uplands and others held uplands without rice-lands, and that there were no means for ensuring that in the case of sales of land the rice and uplands would be sold together.[2] Captain Francis in reply contended, that in very few if in any cases was rice land held without uplands, and that if a man held uplands without rice lands he would under the proposed scheme have to pay for it. It was the custom, he said, never to sell rice without its upland.[3] In reply

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1 Captain Francis afterwards found that some of the rice lands should, on account of their specially good supply of water, have their rates raised. He accordingly altered the rates to 9*s.* (Rs. 4-8) for the first class, 8*s.* 9*d.* (Rs. 4-6) for the second class, and 8*s.* 7½*d.* (Rs. 4-5) for the third class. The addition for uplands was proportionately lowered and the whole demand remained the same. This change was approved by Government. Bom. Gov. Sel. XCVI. 9, 67-68.

2 Mr. Seton Karr, 387 of 22nd February 1855, in Bom. Gov. Sel. XCVI. 34.

3 Bom. Gov. Sel. XCVI. 37-43.

Chapter VIII. Land Administration.

THE BRITISH.

Khálápur, 1855.

the Collector maintained the correctness of his former views, stating that cases of men holding rice land without upland were not uncommon, and that sales of rice land and of upland by themselves, though not usual, were not unknown.[1] The Revenue Commissioner considered that the Superintendent's settlement might be introduced experimentally. He so far agreed with the Collector as to the unfairness of letting a man with a very small patch of rice land have rights over a large tract of upland, that he proposed that a minimum of rice land should be fixed beyond which the ownership of rice land would not carry the right to use uplands. The Superintendent was directed to watch and inquire into the custom of selling rice and uplands separately.[2]

The proposed settlement was reviewed by Government in the letter 3370, 2nd September 1856.[3] Though the sanction to the experimental introduction was confirmed, the proposals did not meet with the full approval of Government. As regards the reduction of nearly ten per cent, Government were not satisfied that in the prosperous state of the sub-division this was necessary. They did not approve Captain Francis' plan of including the charge on the uplands in the rice payments. They thought that it did not sufficiently provide for the inequalities in the amount of the upland held along with rice laud and did not provide for the case of separate sales of rice land and upland. Government were of opinion that though the minute survey of upland holdings might on the score of expense be unadvisable, it was necessary that the area given to upland holdings should be marked off from the village grazing lands and from the Government forest and grass lands. Further, that though the upland holdings were not surveyed, that their boundaries should be marked and that a list of the fields should be made. This would be sufficiently checked by the scientific survey of the whole village area, and would give a fair representation of the different fields and of the unoccupied hill lands or waste. If this were done Government held that there would be little difficulty in assessing a fixed yearly rental on each of the holdings, to be paid whether the land was tilled or left fallow. This was to be done in future surveys, but Government granted their sanction to the experimental settlement of the mahálkari's division of Násrápur.[4] As regards the claims of the *pándharpeshás* to specially low taxation, Government were inclined to doubt whether it was advisable or possible to repeal their privileges.[5]

Nasrápur, 1856.

The survey settlement was next introduced in the mámlatdár's portion of the Nasrápur sub-division. It had an area of 153,642 acres or 240 square miles, 177 villages, and 37,761 inhabitants. It was bounded by the Sahyádris on the east, the mahálkari's division of Khálápur on the south, a range of hills on the west, and Kalyán and Murbád on the north. In the north were stretches

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1 Mr. Seton Karr, 723 of 10th April 1855, in Bom. Gov. Sel. XCVI. 44-49.
2 Mr. Fawcett, 894 of 23rd April 1855, in Bom. Gov. Sel. XCVI. 53-54.
3 Bom. Gov. Sel. XCVI. 61-71.
4 Bom. Gov. Sel. XCVI. 66, 331-332.
5 Bom. Gov. Sel. XCVI. 70.

Chapter VIII.
Land Administration.
THE BRITISH.
Nasrápur, 1856.

rice lands broken by ranges of low hills covered with teak, n, and other common forest trees. Eastwards the land was ry rugged, the woods deepened into forests, and the rice lands rrowed into straggling patches. In the centre and west was thinly wooded plain crossed near the south by two of the western Sahyádri spurs. The fall of rain though usually less than on the coast was abundant, and a failure of crops was rare. Its two rivers, the Pej and the Ulhás, were generally dry in the hot season nd there was commonly a great want of drinking water. Of the 177 villages, seven were held rent-free, six were held on special service or *izáfat* tenure, and the remaining 164, of which one was *ti or held by a revenue farmer, were managed by Government.*[1] its 37,761 people, or 157 to the square mile, all were husbandmen; was doubtful whether a single family was supported by manufacs. The Kunbi, or Marátha was the most numerous caste, and kt to them came the Bráhmans and Prabhus who were known as *ndharpeshás.*

Three of the five petty divisions or *tarafs* had been measured Trimbak Vináyak and two by Sadáshiv Keshav. The returns e nominally in *bighás,* but in Trimbak's measurements 1¼ a was recorded as a *bigha,* and in Sadáshiv's the *bigha* in- of three-fourths was nearly equal to a full acre. The high introduced by the revenue farmers were continued till Mr. s' revision in 1835-36. Mr. Davies adopted several rates in rice lands of which 9*s.* (Rs. 4½) was the highest and 8*s.* 6*d.* (Rs. 4¼) the most general. In some villages he fixed the rates at 7*s.* (Rs. 3½), and in a few under the Sahyádris the rate was as low as 5*s.* (Rs. 2½). The effect of the new rates was to lower the Government demand from £6375 to £5177 (Rs. 63,750 - Rs. 51,770), a reduction of between eighteen and twenty per cent. The value of this relief was increased by the abolition of transit dues and the remission of outstanding balances. The result was an increase in the tillage area from about 13,000 acres in 1836-37 to about 17,000 in 1846-47 and 19,000 in 1854-55, and a corresponding advance in revenue from about £4100 to £6400 (Rs. 41,000 - Rs. 64,000). In 1854-55 there were less than 2000 acres of arable waste, the revenue of £6449 (Rs. 64,490) was recovered without difficulty and with only £38 (Rs. 380) remissions, and the people, though not entirely out of debt, were less dependent on the moneylender than in any part of the Deccan of which Captain Francis had revised the assessment. Panvel and Kalyán the two chief rice markets were easily reached along good roads and the railway between Kalyán and Poona would be soon opened. Under these circumstances there seemed no reason for lowering the assessment. Captain Francis proposed that the rice lands should be divided into six classes, paying rates varying from 9*s.* to 6*s.* (Rs. 4½ - Rs. 3). Two hill-top villages were specially assessed at 5*s.* (Rs. 2½). Late crop lands, of which there was an area of 1191 acres, were proposed for assessment at 3*s.* (Rs. 1½). As regards uplands he divided the villages into five classes,

[1] Two of the 164 villages had no land. Bom. Gov. Sel. XCVI. 75.

Chapter VIII. Land Administration.

THE BRITISH.

Nasrápur, 1856.

and proposed that those who had uplands in the proportion eight to ten acres to one of rice should pay 1*s.* (8 *as.*), those wg had from five to six acres 9*d.* (6 *as.*), those who had three to four acı 6*d.*(4 *as.*), those who had from 1½ to two acres 3*d.* (2 *as.*), and h charge should be made for those who had less than one acre. T highest rate for rice and upland combined was 10*s.* (Rs. 5). Twenty villages close to the Sahyádris with a very large area of uplan should in his opinion be kept under the plough rate system. Th result of the whole proposals was a reduction from £6931 to £6660 (Rs. 69,310 - Rs. 66,600) or about four per cent.

The *pándharpeshás* claimed the deduction of one-quarter of the area besides their specially low rates. To this deduction area Captain Francis was satisfied they had no better claim than other landholders. As regards their specially easy rates he recommended that, as in the other division of the *táluka*, the concession should be continued to the actual holders. The *khot* who held the village of Khándas held under a deed of Náráyan Ballál Peshwa. The lands of this village were measured and assessed, and showed a rental of £149 (Rs. 1490), or more than £100 (Rs. 1000) in excess of the *khot's* payment. The six special service or *izáfat* villages were also measured and assessed. Except in one, where it was much less, the actual payments differed little from the survey rates.

In forwarding Captain Francis' report, the Collector Mr. Seton Karr approved of the proposals for rice and late-crop lands, but, as in the case of the other part of the sub-division, he objected to the system proposed for uplands. He thought that the privileges of the *pándharpeshás* should at once be stopped. The *khots* dealt most harshly with their tenants, and the tenure should in his opinion, if possible, be abolished. He thought that the special service, or *izáfat*, villages might be leased to the holders at the survey rental and that they should not be allowed to rack-rent their tenants-at-will. Captain Francis' proposals were sanctioned as a temporary measure in April 1857.[1]

Panvel, 1856.

The survey of Panvel was begun in 1853-54 and finished in 1854-55. Under the Revenue Commissioner's sanction the new settlement was provisionally introduced in 1856-57. The sub-division was bounded on the west by the sea, on the south for ten miles by the Ávra creek, then along a chain of hills that separated Panvel from Pen till it met Nasrápur, whence branching to the north it stretched to Prabal hill and skirting Mátherán extended nearly to Malanggad hill. From Malanggad there was no well marked boundary to the Taloja creek which formed its north-west limit on to the coast. It had an abundant and regular rainfall of over 100 inches, and had great natural advantages being intersected by two tidal rivers and many tidal creeks, and having the important market of Bombay close at hand. It contained a superficial area of 207 square miles with 229 villages, of which thirty-six were alienated, seven were service, and 186 were Government. Of the Government

1 Gov. Letter 1700, 9th April 1857. Bom. Gov. Sel. XCVI. 97.

[illegible]e were only reclaimed salt wastes with no village sites. [illegible]e number 143 belonged to the mámlatdár's and forty-[illegible]ne mahálkari's charge. Of 111,949 acres the whole sur-[illegible]ea, 19,141 were sweet rice land, 10,358 salt rice, 2086 late [illegible]d garden, and 80,364 uplands and hill lands. There were [illegible]s of 50,000 people, about a third of them Ágri Kunbis, about 8200 Maráthás and Kunbis, 2600 Musalmáns, and 2250 Bráhmans and Prabhus. Of the two parts of the sub-division the mámlatdár's share had been under British management since the cession of the Konkan by the Peshwa, and the mahálkari's was part of the Kolába state that lapsed in 1840. In the mahálkari's villages no change had been made since their transfer to the British. In the mámlatdár's villages the high rates which were continued for several years after the beginning of British rule were revised by Mr. Davies in 1836-37, who lowered the Government demand from £9918 to £7428 (Rs. 99,180 - Rs. 74,280), a reduction of about 25 per cent. Mr. Davies found the people very impoverished and in some of the Auroli villages introduced a low uniform rice rate of 6*s.* (Rs. 3). The effect of these reductions was the gradual rise of *tillage* from about 19,000 acres in 1836-37 to about 24,000 acres in 1855-56, or within about 1000 acres of the whole arable area. The revenue during the same time rose from about £7400 to £8200 (Rs. 74,000 - Rs. 82,000). The effect on the people had been a complete change from a state of abject poverty to contentment, and, in some cases, to wealth. The people were generally thriving, the command of the Bombay market enabling them to realize a good profit for their straw and grass as well as for their rice. The Ágris, the bulk of the husbandmen, though careful in money dealings, indulged so freely in spirits, that in many villages scarcely a sober man could be found after eight o'clock at night.

The position of Panvel, on the sea coast with many of its villages intersected by salt water creeks, introduced a new element in the system of settling the survey rates. The rice lands belonged to two main classes, sweet and salt. The conditions influencing the sweet rice lands were the same as in Nasrápur and the same system of classification was followed. In the salt rice lands the conditions were very different. There was no burning of brushwood, no sowing in seed beds and no planting; the seed was soaked till it sprouted, and was then sown broadcast and trodden into the ground. The salt rice lands varied greatly in character, from barren lands subject to partial overflow at spring tides, to lands long reclaimed and yearly washed with fresh water, whose yield was little less than the yield in sweet rice lands. As regards soil they were arranged under two orders, reddish soils found at a distance from the sea and fairly free from salt, and black soils, a larger class, varying in fruitfulness according to the amount of salt they held. In a rupee, that is in sixteen parts, eight were allotted to soil and eight to water. To meet the difference in soil due to the quantity of salt, a table of faults was applied ranging from eight *annas* to three. In applying a water rate, as was the case with the sweet rice lands, which according to their crop were grouped into *halva* or early and *garva* or late, the salt rice lands were

Chapter VIII. — Land Administration.

THE BRITISH. *Panvel, 1856.*

formed into two classes according as they yielded the m[illegible] *choka* or white, or the poorer *ráta* or red. These w[illegible] correspond very closely with the sweet rice classes and required little adjustment. As regards the sweet rice lands Francis proposed to divide them into six classes, twent[illegible] villages paying 10*s.* 6*d.* (Rs. 5¼), fifty-eight paying 10*s.* [illegible] thirty paying 9*s.* 6*d.* (Rs. 4¾), twenty-six paying 9*s.* (Rs. 4½), twenty-one paying 8*s.* 6*d.* (Rs. 4¼), and thirteen paying 8*s.* (Rs. 4). Six specially rich and well placed villages were charged 12*s.* (Rs. 6). A few reclamations or *kháras* being well washed with fresh wate[r] yielded a sweet late crop and could be charged sweet rice [illegible] With this exception the salt rice lands belonged to two classes [illegible] near the sea and those safe from flooding. The best lands [illegible] rated at 9*s.* (Rs. 4½), and the more exposed lands at 8*s.* 6*d.* (Rs. 4¼-Rs. 4). In the case of the latter the specially low [illegible] for the red or *ráta* rice came in and lowered the charge t[illegible] (Rs. 2½), and in a few spots to 2*s.* (Re. 1). The result of [illegible] rates was a total rental of £8650 (Rs. 86,500) or an increa[se] about 3½ per cent. In the mahálkari's petty division unrevised grain rates were in force, the area under tillage ha[illegible] from about 4000 acres in 1840 to 6000 in 1855-56, leaving [illegible] no arable land untilled. Under the system of grain comm[illegible] payments, large remissions averaging about £300 (Rs. 3000) were granted and the collections varied greatly from year to year. They fell from about £2400 (Rs. 24,000) in 1840 to a little over £1800 (Rs. 18,000) in 1848 and then rose irregularly to £2400 (Rs. 24,000) in 1853-54. Very high commutation rates in the year before the survey had forced them up to £2732 (Rs. 27,320). Compared with that year the proposed rates in the petty division showed a fall from £2732 to £2216 (Rs. 27,320-Rs. 22,160) or a reduction of about 19 per cent. But on the average of ten years the fall was £7 (Rs. 70) only. Taking the figures of the sub-division and the petty division together, the proposed rates showed a total of £10,866 (Rs. 1,08,660), or an increase of £624 (Rs. 6240) on the average collections in the ten previous years.

Late crop and garden lands were of little importance. Gram *tur* and *til* were the crops, and the total rental, if all the waste was taken for tillage, would not come to more than £263 (Rs. 2630). The rates proposed were 3*s.* (Re. 1½), except in Panvel where, as both the soil and the market were specially good, a rate of 3*s.* 6*d.* (Re. 1¾) was proposed. In the hot weather, with the help of lever lifts or *budkis*, a small strip on stream banks grew onions, vegetables, and a little sugarcane. The proposed rate was 5*s.* (Rs. 2½) and the probable revenue £28 (Rs. 280).

As regards uplands a new system was introduced in accordance with Government orders. Uplands were of two classes, those held in connection with rice tillage and those which remained with Government. The land was measured by taking points fixed at the time of measuring the rice lands or the survey of the village circuit and joining them together, the new lines being marked by boundary stones. The area was then calculated from its outline on the map. In some case[s] where there was a specially large area of upland,

measurement by the chain and cross-staff was necessary. But as a rule it was found enough to take the map as the basis for dividing the land into numbers. About 26,000 acres were measured in this way at an average cost of 1⅜*d.* (11 *pies*) an acre. Captain Francis proposed an acre rate of 6*d.* (4 *as.*) on the coast and 4½*d.* (3 *as.*) on the inland uplands. This would give from the allotted land, that is the land held along with rice fields, a revenue of £289 (Rs. 2890) and from the other lands a revenue of £153 (Rs. 1530) or a total of £442 (Rs. 4420), a sum £170 (Rs. 1700) in excess of the average revenue from uplands during the ten previous years. A further sum of £40 (Rs. 400) was due from forest or *dali* tillage.

There were no *pándharpeshás* enjoying the favour of specially easy rates. The seven special service or *izáfat* villages were surveyed and assessed. In all cases the survey rental was higher than that formerly paid. But it was proposed, as in Nasrápur, to offer the villages to the *izáfatdárs* on a thirty years' lease on condition of their paying the survey rental. The question of the tenure of the embanked or reclaimed lands was one of importance. These reclaimed lands were held in two ways: either there was one owner, called *shilotridár*, who represented the original reclaimer, or the land was held by a body of men called *kulárags*. In the first instance the owner was responsible for the repair of the dams and levied a special *man* of grain to meet the cost. The owners were said to be very exacting. Where the reclamation was held by a body of husbandmen no special *man* of grain was levied for repairs. The holders paid direct to Government and arranged among themselves for the repair of the dams. In Government reclamations the *man* was levied and Government was responsible for the repairs. Captain Francis thought that in the case of reclamations held by a private person or by a body of men the present plan should continue. In Government reclamations instead of the *man* of rice an acre fee of 1*s.* (8 *as.*) should be levied and the amount set apart as a fund to meet any expenses required for repairs. The repairs would be carried out by the villagers and the payment made by the assistant collectors. As regards the question of the grant of leases to reclaim salt wastes, Captain Francis was of opinion that the term of the lease should vary from fifteen to twenty years.

Mr. Jones the Collector, though he thought some of the rates rather high, approved of Captain Francis' proposal.[1] The proposals were also approved by the Revenue Commissioner and were sanctioned by Government on the 5th of April 1859.[2]

Kalyán, 1853.

The next part of the district settled was Kalyán. At the time of settlement (1859) Kalyán was bounded on the north by the Kalyán creek and its tributary the Bhátsa river, on the east by Murbád, on the south by Nasrápur, and on the west by the Malanggad hills. The area was about 215 square miles,[3] the length from north to

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1 Mr. Jones, 23 of 5th January 1857, in Bom. Gov. Sel. XCVI. 122-126.

2 Gov. Letter 1127 of 1859. Bom. Gov. Sel. XCVI. 134-138.

3 These 215 square miles or 137,729 acres contained 19,906 acres of rice land, 1755 of late crop land, 180 of garden land, 54,715 of uplands, 48,124 of unarable and hill land, and about 13,049 acres occupied by alienated villages. Bom. Gov. Sel. XCVI. 269.

Chapter VIII. Land Administration. THE BRITISH. *Kalyán, 1859.*

south varying from eighteen to twenty-three miles, and the breadth from east to west from six to thirteen. The people numbered 35,000 or 160 to the square mile. Of 165 villages, 147 were Government, three were held on *izáfat* or special service tenure, and two were partially and thirteen entirely alienated.[1] Of these only the thirteen entirely alienated villages were excluded from the survey settlement. Of the Ulhás, Kálu, and Bhátsa rivers that crossed the sub-division and fell into the Kalyán creek, the Ulhás and Kálu were navigable for only a short distance from their meeting with the main creek. Boats of small tonnage could pass up the Bhátsa as far as Vásundri about ten miles above Kalyán. As Kalyán was partly a coast and partly an inland tract, some of its villages had a navigable river for the transport of their produce, while a few were rather far from market and difficult of access by carts. On the whole its means of communication were good. Besides its river and the made road from Kalyán to Chauk, Kalyán was crossed in two directions by the Peninsula railway, by the Kámpoli (Khopoli) branch to the south and the Vásind branch to the north. Except Kalyán the railway stations were little used. A small quantity of rice was shipped for Bombay from Vásundri and one or two villages on the Bhátsa; with this exception the whole rice produce was brought to Kalyán for export to Bombay. There were several warehouses in the town where the rice was cleaned before it was shipped. Kalyán was a fairly large town with above 7000 people.

During the ten years ending 1841-42, remissions were large and collections irregular. The two years 1834-35 and 1835-36 showed the greatest fluctuations. In 1834-35 the remissions were about £335 (Rs. 3350) and the collections £7136 (Rs. 71,360), which was the largest amount realised during the ten years. In the succeeding year (1835-36) the remissions amounted to £2240 (Rs. 22,400) and the revenue to £5307 (Rs. 53,070). For the latter half of this period of ten years (1837-1842) the revenue averaged about £5900 (Rs. 59,000). During the whole period of these ten years (1832-1842) the largest remissions £2240 (Rs. 22,400) were granted in 1835-36, and the smallest revenue, about £5300 (Rs. 53,000), was collected in 1832-33 and 1835-36. In 1842-43 Mr. Giberne's reduced assessment, which had been introduced in 1837-38, was finally sanctioned by Government, and from that date during the sixteen years ending 1857-58 remissions were small,[2] and collections rose steadily from about £7200 (Rs. 72,000) in 1842-43 to about £7800 (Rs. 78,000) in 1857-58. During the twenty-six years ending 1857-58 collections averaged £7000 (Rs. 70,000) and during the ten years ending 1857-58 £7700 (Rs. 77,000), while during the five years before Mr. Giberne's assessment the average was estimated at £5900 (Rs. 59,000).

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[1] Under the Peshwás, Kalyán formed one of the *pránts* or districts of the Konkan. Besides the present sub-division of Kalyán it included Murbád, Taloja, and Bhiwndi, and part of Nasrápur. Bom. Gov. Sel. XCVI. 267.

[2] Mr. Giberne's assessment was introduced in 1837-38, but, until it was sanctioned by Government in 1842-43, the reduction was shown as remission. Bom. Gov. Sel. XCVI. 275.

Mr. Giberne's assessment had placed the sub-division on a fair footing. It was followed by an immediate increase of revenue, and for the last ten years collections had been subject to very little fluctuation. At the same time the cultivators had recovered from great poverty, and in 1859 were fairly off.

The survey was begun in 1854-55 and finished in 1858-59. The new rates were based chiefly on the standard of assessment adopted in the neighbouring sub-division of Nasrápur.[1] The highest acre rates varied according to nearness to market from 12*s.* to 9*s.* (Rs. 6 - Rs. 4½) for ordinary rice lands, with an addition of from 3*s.* to 4*s.* (Rs. 1½ - Rs. 2) for certain rice lands within the limits of the Kalyán township, which yielded a second crop of vegetables. Including the Kalyán town, thirteen villages within a radius of three miles from Kalyán were placed in the first class and charged a highest rice acre rate of 12*s.* (Rs. 6). The second class consisted of forty-five villages and were charged a rate of 11*s.* (Rs. 5½). These villages lay close to the former group and stretched to a short distance beyond the stations of Badlápur on the south and Titvála on the north. A lower rate was fixed chiefly because these villages were generally about half a day's journey from Kalyán, and had to undergo some small expense in bringing their produce to market. This expense was assumed to be covered by a reduction of 1*s.* (8 *as.*). In the third class were placed ninety-one villages with a highest acre rate of 10*s.* (Rs. 5). The three remaining villages in a forest tract on the outskirts of Murbád were charged a lower rate of 9*s.* (Rs. 4½) on account of their distance from market and because of their somewhat unhealthy climate.

In a considerable area of land belonging to the town of Kalyán an early crop of rice was followed by a cold weather crop of onions, vegetables, and other garden produce raised by irrigation from ponds and wells. The land cultivated in this way, being essentially rice land, was classed as rice land and an extra water rate was imposed of 4*s.* (Rs. 2) where water was obtained from reservoirs by channels or 3*s.* (Rs. 1½) where it was drawn from wells.[2] There was another small tract of land chiefly in the town of Kalyán where nothing but garden crops were grown; the rate fixed for this land was 6*s.* (Rs. 3).

For cold weather crop lands, which measured only 1775 acres, a maximum rate of 3*s.* (Re. 1½) was fixed.

All the arable uplands, and the steeper hill slopes whose grass and brushwood were taken for wood-ash manure, were divided into numbers and charged a highest acre rate of 6*d.* (4 *as.*).

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1 'As regards climate, there is no appreciable difference in the two sub-divisions of Nasrápur and Kalyán, the fall of rain being pretty much the same in both. They are very similar in respect to fertility. There is in fact in the case of Kalyán the one circumstance of proximity to market to be taken into consideration in determining the amount of increase to be made to the Nasrápur rate, and that being estimated at 3*s.* (Re. 1½), 12*s.* (Rs. 6) will be the maximum rate for Kalyán rice land.' Captain Francis, 11th March 1859, Bom. Gov. Sel. XCVI. 270-271.

2 The special water rate which had been levied before the survey revision was 3*s.* (Re. 1½). As the value of garden produce had increased nearly fifty per cent since the opening of the railway, the rate was raised to 4*s.* (Rs. 2). Bom. Gov. Sel. XCVI. 272.

Chapter VIII. Land Administration.

THE BRITISH.

Kalyán, 1859.

The following statement shows the effect of the survey:

Kalyán Settlement, 1858-59.

LAND.	FORMER.	SURVEY ASSESSMENT.		
	Collections in 1857-58.	Tillage in 1857-58.	Waste.	Total.
	Rs.	Rs.	Rs.	Rs.
Rice	71,392	70,763	4875	75,638
Late crop	1841	1304	840	2144
Garden	...	391	165	556
Upland	4718	7783	3928	11,711
Total ...	77,951	80,241	9808	90,049

The result of the new settlement was an increase of about three per cent in revenue. A further increase of £1000 to £1200 (Rs. 10,000 - Rs. 12,000) was expected as the arable waste came under tillage.

Taloja, 1859.

The survey settlement was in the same year (1859) introduced into Taloja,[1] which was the smallest sub-division in the Thána district with a total area of only 169 square miles.[2] It was bounded by the Kalyán tidal river on the north, by the Chanderi and Malanggad hills on the east, by Panvel on the south-east, by the Taloja creek on the south, and by the Thána river on the west. The general surface was flat, with a gentle rise from the Panvel creek on the south and the Kalyán creek on the north to a raised belt of land that running east and west formed the water-parting between the two rivers. Of 150 villages, 148 were Government, one was alienated, and one was a *sharákati* or share village paying Government half of its assessed rental.

Though bounded on three sides by tidal creeks Taloja did not enjoy convenient water carriage. The boat stations on the Thána creek were available only for the villages in the narrow belt between the creek and the Persik hills, for the hills being too high and rugged for carts or bullocks, shut out the inland villages from the advantage of water communication. Along the Kalyán creek there was scarcely a spot where boats could be anchored. Taloja was the only port convenient for any considerable number of villages. In respect of land communications the sub-division was also rather unfavourably placed. Though the railway passed through the southern part of the sub-division, there was no station within its limits and the only made road was the small piece from Thána creek to Persik point. At the same time the surface of the sub-division was generally flat; and during the fine weather there were many rough cart tracks which served for the transport of produce. Rice was the staple product and Kalyán and Panvel were

[1] Taloja originally formed part of the Peshwa's district or *pránt* of Kalyán. It was afterwards put under Panvel, and, in 1840, at the general re-distribution of sub-divisions, was formed into a separate sub-division. Bom. Gov. Sel. XCVI. 278.

[2] Of the 169 square miles or 108,386 acres, 30,392 were rice land, 3984 late crop land, 11 garden, 33,181 upland, and 40,039 unarable and hill land. 779 acres were included in one alienated village. Bom. Gov. Sel. XCVI. 278-279.

the markets to which the bulk of the rice was taken. A small quantity was sent from Taloja direct to Bombay, and the Khairna belt of villages, lying between the Thána creek and the Persik hills, exported the greater part of their produce direct to that market.

In 1835-36 the assessment rates were reduced by Mr. Davies by about £1800 (Rs. 18,000) or nearly twenty-five per cent. Before Mr. Davies' revision the rental had been taken in commuted grain rates. In their place he introduced in many of the best villages an uniform *bigha* rate of 6*s.* (Rs. 3). During the three years ending 1834-35 the average collections amounted to £7684 (Rs. 76,840), the largest sum realized being about £8400 (Rs. 84,000) in 1833-34. During these years remissions averaged £500 (Rs. 5000), the largest sum remitted being about £1000 (Rs. 10,000) in 1832-33. In the twenty years (1838-39 to 1857-58) after the introduction of Mr. Davies' rates, the remissions averaged about £200 (Rs. 2000). During the ten years ending 1847-48 the yearly collections averaged only about £7110 (Rs. 71,100) or about £500 (Rs. 5000) less than before the revision. For the next five years there was little increase. But in 1852-53 the revenue reached its former standard and continued to rise, till in 1857-58 it stood as high as £8200 (Rs. 82,000). The spread of tillage was from about 24,000 acres in 1832-33 to about 29,000 acres in 1857-58.

The survey was begun in 1854-55 and finished in 1858-59. The rates were fixed on the same scale as in Kalyán, except that there was an additional acre rate for salt-rice lands. The first group, extending from Kalva the village next the Thána ferry to Tehtavli about five miles distant, included twelve villages of the Khairna belt, and was charged a highest rice acre rate of 12*s.* (Rs. 6). The remaining villages of the Khairna belt, those along the course of the Taloja creek as far as the town of Taloja, and a group on the north-east corner a few miles from Kalyán, formed the second group of thirty-three villages for which a rate of 11*s.* (Rs. 5½) was fixed. For the rest of the sub-division, except seven villages, a rate of 10*s.* (Rs. 5) was fixed. The seven excepted villages lay under the Chanderi range of hills, in a valley far from markets and with an unhealthy climate. For these a rate of 9*s.* (Rs. 4½) was fixed. There was a small extent of salt-rice land in some of the villages near the different creeks. But these salt-rice lands, or *khárs*, were not generally good. They were in many cases exposed to the south-west monsoon, particularly those along the borders of the Thána creek where the chief part of the salt rice cultivation lay. These lands were not so good as the corresponding lands in Panvel, and a highest rate of only 8*s.* (Rs. 4) was fixed.

Of land under garden cultivation there was a very small extent of eleven acres for which a rate of 6*s.* (Rs. 3) was fixed. The rate fixed for late-crop or *rabi* land was 3*s.* (Re. 1½). A good deal of the land classed and assessed as late-crop seemed capable of being brought under rice cultivation at a small outlay. In its existing state it was fitted only for the cultivation of cold-weather crops.

In this sub-division uplands were more than ordinarily valuable, on account of the ease and cheapness with which grass could be carried

Chapter VIII. Land Administration.

THE BRITISH.

Taloja, 1859.

to Bombay along the Taloja and Thána creeks. A considerable quantity was yearly sent to that market. But as the produce of great part of the uplands was always used for ash manure, the usual rate of four *annas* was fixed. From the operation of this rate the grass lands of the Khairna belt were excepted and reserved for annual auction sale.

The following statement shows the effect of the survey :

Taloja Settlement, 1858-59.

LAND.	FORMER.	SURVEY ASSESSMENT.		
	Collections in 1857-58.	Tillage in 1857-58.	Waste.	Total.
	Rs.	Rs.	Rs.	Rs.
Rice	76,392	95,181	6007	101,188
Late crop	4095	3968	1412	5380
Garden	...	28	9	37
Upland	1598	3720	4021	7741
Total ...	82,085	102,897	11,449	114,346

The statement shows that the increase in revenue in consequence of the survey rates amounted to twenty-five per cent on the land (1858) under tillage; and that a rise of fifteen per cent more would take place when all available land was brought under tillage.

Murbád, 1860.

The next sub-division to which the survey was extended was Murbád, where measurements were begun in 1856-57 and the settlement completed in 1859-60. Murbád was bounded on the north by Kolvan, on the east by the Sahyádri hills, on the south by Nasrápur, and on the west by Kalyán. As regards distance from markets climate and general productiveness, there was little difference between Murbád and Nasrápur. Except perhaps some villages in Kolvan no part of Thána was worse off for markets. There was not a mile of made road and much of the country was too rough for carts. Almost all its rice was carried to Kalyán, carts were used for seven or eight miles beyond the town of Murbád, but the road was very rough and roundabout. Another cart track in the north passed to Vásind, but by far the most of the rice crop went to market on pack bullocks.

Almost the whole population was engaged in husbandry. Unlike the people of the coast who added to their means by fishing salt-making and labour, the Murbád people were entirely dependent on their fields. Though this was in some ways an evil it would seem to have had the good effect of improving the style of tillage. The land was unusually well cultivated and the people were fairly off.

The reduction of rates[1] in 1837-38 had been followed by a most marked improvement. During the fifteen years ending 1858-59 the revenue of the mahálkari's division was steadily increasing

1 Rates were reduced in the best parts of the district from 11*s.* to 8*s.* 6*d.*, 8*s.*, and 7*s.* 6*d.* (Rs. 5½ to Rs. 4¼, Rs. 4, and Rs. 3¾). In the poorer parts they were reduced to 6*s.*, 5*s.*, 4*s.*, and 3*s.* (Rs. 3, Rs. 2¼, Rs. 2, and Re. 1½) the *bigha*. Bom. Gov. Sel. LXII. 10.

while remissions had almost entirely disappeared. In 1860 the people were generally well off and a yearly increasing revenue was paid with ease. There seemed to be no call for a reduction in rates.

Of 252 villages, 155 constituted the mámlatdár's and 97 the mahálkari's charge. Of these four were alienated and five were held on special service or *izáfat* tenure. The 248 villages, 243 Government and five *izáfat*, into which the survey settlement was introduced, were arranged in five classes with highest acre rates varying from 9*s*. to 4*s*. (Rs. 4½ - Rs. 2). The first class including sixty-seven villages was charged a highest acre rate of 9*s*. (Rs. 4½). Most of these villages were on the western side of the sub-division adjoining Kalyán, the line being drawn to include those a few miles beyond the town of Murbád, and then taken across to the northern side to include those bordering on Vásind. All the villages in this class had a cart road to Kalyán or to the Vásind railway station. The second class including 115 villages was charged a highest acre rate of 8*s*. (Rs. 4). This group, which was generally further from market and mostly inaccessible to carts, was made up of a string of villages immediately east of the first class together with a few of the wilder villages on the Kalyán border. Fifteen villages, for the most part east of the second group and generally further from market, were placed in the third class and charged a highest acre rate of 7*s*. (Rs. 3½). The fourth class consisted of fifteen villages and was charged a highest acre rate of 6*s*. (Rs. 3). Some of them were close to the Sahyádri hills, and others in the mahálkari's charge, though at some distance from the hills, were difficult of access. The fifth class consisted of thirty-five of the wildest villages divided into two groups, one of twenty-one charged at a rate of 5*s*. (Rs. 2½) and the other of fourteen charged at a rate of 4*s*. (Rs. 2).[1] The lowest rate of 4*s*. (Rs. 2) was made specially to suit a few villages in the north-east, bordering on Kolvan. They were very out of the way, being in the rough country near the Sahyádris, the people were almost all Kolis, and they had lately suffered severely in some of the plundering expeditions of the Koli outlaw Rághoji Náik.

There was no garden cultivation. The area of cold-weather tillage was very small and in 1859 yielded a revenue of only £1 18*s*. (Rs. 19). The existing rate of 3*s*. (Re. 1½) was continued. The uplands were valuable for cultivation only. The grass had no local value and the coast markets were too far off to admit of its profitable transport. It was used entirely for ash manure. For grass uplands an acre rate of three *annas* was fixed. In some few villages the uplands were particularly well suited for the growth of hill grains, and a few villages on the borders of Kalyán might find a market for their grass in that sub-division. For these two classes of villages an acre rate of four *annas* was fixed.

The following statement shows the effect of the survey:

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[1] One village, Gorakgad, was omitted because it had no rice land. Bom. Gov. Sel. LXII. 7.

Chapter VIII.
Land Administration.
THE BRITISH.
Murbád, 1860.

Murbád Settlement, 1859-60.

DIVISION.	VILLAGES.	COLLECTIONS, 1849-50 TO 1858-59.	RENT SETTLEMENT, 1859-60.						SURVEY RATES ON WASTE.	TOTAL SURVEY RENTAL.
			Old Rates.			Survey Rates.				
			Rice.	Uplands.	Total.	Rice.	Uplands.	Total.		
		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Mámlatdar's ...	154	77,206	70,738	10,140	80,878	68,018	9215	77,233	6237	83,470
Mahálkari's ...	94	51,037	47,052	6429	53,481	45,332	6615	51,947	3564	55,511
Total ...	248	1,28,243	1,17,790	16,569	1,34,359	1,13,350	15,830	1,29,180	9801	1,38,981

Bhiwndi, 1860.

At the time of settlement (1860) the Bhiwndi sub-division had a length from north to south of twelve to twenty-two miles and a greatest breadth of nineteen miles. In shape it was an irregular triangle with the apex on the Kalyán river in the south. It was bounded by Bassein on the west, by Kolvan on the north, and by Kalyán and Taloja on the east and south. The total area was 258 square miles or 164,954 acres. Of 205, the total number of villages, ninety-nine formed the mámlatdár's charge and 106 the mahálkari's. Of the 205 villages, 199 were settled, of which 189 were Government, five service, and five share villages; the six villages into which the survey was not introduced were alienated. Most of the sub-division, especially the villages lying between the town of Bhiwndi and the great tidal creeks to the south and east, suffered from a scanty supply of drinking water during the latter part of the hot weather.

Communications were good. The town of Bhiwndi was a fair local market and Bombay was within easy distance by water. Other parts of the sub-division were helped by the railway and by the Bombay-Ágra road. The villages in the north-east, near the Máhuli hills, were wild, thinly peopled, generally inaccessible to carts, and at a long distance from markets. In the remaining villages the bulk of the husbandmen were (1860) well off and some near Bhiwndi were rich.

Mr. Giberne revised the assessment rates in 1840-41, and the reductions he proposed, which amounted to about £1311 (Rs. 13,110), were sanctioned by Government in 1842. In the following year (1842-43) when the reductions were permanently sanctioned, the remissions were reduced to a little above £200 (Rs. 2000). A perceptible decrease of tillage took place in 1843-44 and the revenue in that year amounted only to about £9380 (Rs. 93,800). From that time it steadily rose till it reached £11,786 (Rs. 1,17,860) in 1859-60 when remissions were only a little above £90 (Rs. 900). The spread of tillage in the four or five years before the survey settlement (1854-1859) was chiefly due to the high price of grain,[1]

[1] The price of rice in the Bhiwndi market varied in 1840-41 from £2 16*s.* to £3 4*s.* (Rs. 28-Rs. 32) the *muda*, while in 1859-60 it ranged from £5 4*s.* to £5 14*s.* (Rs. 52-Rs. 57). The very high price in 1860 was chiefly owing to the local failure of crops in 1859-60. But the average of the five years ending 1859-60 shows an increase of about 60 per cent over the average of the five years ending 1844-45, the figures of the first average being £3 17*s.* (Rs. 38½) for coarse and £4 4*s.* (Rs. 42) for fine rice, and those

which, in the five years ending 1859-60, averaged about sixty per cent over the prices in the five years ending 1844-45.

The 199 surveyed villages were arranged under seven classes with highest rice rates varying from 12*s.* to 6*s.* (Rs. 6-Rs. 3). The first class consisted of Bhiwndi and the five neighbouring villages, which could avail themselves of the Bhiwndi market without any expense of carriage.[1] The rate fixed for them was 12*s.* (Rs. 6). In the second class were seventeen villages occupying the tract between the creeks on the south and east, the lands of villages near Bhiwndi not included in the first class, and lands of villages on or adjoining the Násik road and not above five or six miles from the town of Bhiwndi. The rate fixed for this group was 11*s.* (Rs. 5½). The third class consisted of seventy-four villages, including the villages near the Násik road and stretching to the eastern boundary of the sub-division near Vásind and a group of villages, about four or five miles from the road, in the central part of the mámlatdár's division of Bhiwndi. The rate fixed for this third class was 10*s.* (Rs. 5). The rates fixed for *khárápát* or salt-rice land, of which there was a small area, were 9*s.* (Rs. 4½) and 8*s.* (Rs. 4), the second rate being applied to villages near the salt creeks or in places exposed to the influence of the tide. The main considerations on which the rates for the remaining four classes were fixed, were distance from Bhiwndi and difficulty of access to that market, a belt of country about five miles broad being assigned to each group of villages. The rates fixed for these four classes were 9*s.* (Rs. 4½) for thirty-five villages, 8*s.* (Rs. 4) for thirty-nine villages, 7*s.* (Rs. 3½) for nineteen villages, and 6*s.* (Rs. 3) for nine villages. The last nine villages were those in the north-east near Máhuli.

The late crop or *rabi* area was small. The rate fixed was 3*s.* (Re. 1½). Garden tillage was almost confined to *málva bágáyat* a term applied to the cultivation by irrigation from rivers, wells, and ponds, during the fair season. No change was made in the existing highest rate of 6*s.* (Rs. 3) for this cultivation. Vegetables, *vál*, and other

of the second average £2 4*s.* (Rs. 22) and £2 12*s.* (Rs. 26). Bom. Gov. Sel. XCVI. 329, 333 :

Bhiwndi Prices, 1841-1860.

YEARS.	*Muda* Price.						YEARS.	*Muda* Price.					
	Fine Rice.			Coarse Rice.				Fine Rice.			Coarse Rice.		
	Rs.	a.	p.	Rs.	a.	p.		Rs.	a.	p.	Rs.	a.	p.
1840-41	31	10	2	27	11	1	1850-51	28	0	10	25	6	8
1841-42	24	7	1	21	5	4	1851-52	27	4	0	25	1	9
1842-43	23	6	9	21	0	0	1852-53	24	8	11	22	2	3
1843-44	22	15	7	19	8	5	1853-54	27	3	7	24	15	7
1844-45	27	11	7	19	15	1	1854-55	31	0	0	28	8	5
1845-46	30	7	1	26	7	1	1855-56	34	13	9	32	5	4
1846-47	27	1	9	23	1	9	1856-57	35	14	5	32	0	11
1847-48	26	0	0	22	3	7	1857-58	39	4	11	36	14	9
1848-49	27	13	4	23	14	2	1858-59	43	10	2	41	0	11
1849-50	27	12	0	23	14	8	1859-60	57	4	5	51	14	0

[1] To villages thus situated, rice straw was a source of considerable profit, as it found a ready sale among the cartmen who daily halted at the town, and thus part of the produce of rice lands, which was of no appreciable value in an inland village, yielded a considerable return in a village near Bhiwndi. Bom. Gov. Sel. XCVI. 324.

Chapter VIII. Land Administration.

THE BRITISH.

Bhiwndi, 1860.

pulses were also grown as second crops in rice lands by well irrigation in a few villages near Bhiwndi. The lands in such cases were classed as rice in the first instance, and then, as in Kalyán, an extra water-rate was imposed on account of the second crop. The highest acre rate in such cases was 12*s.* (Rs. 6) besides 3*s.* (Re. 1½) of water rate, or 15*s.* (Rs. 7½) in all.

The uplands were not more valuable than in Kalyán and Taloja. The highest acre rates fixed were four *annas* and three *annas*, the latter being applied to the distant and wild villages whose rice rates were fixed at 7*s.* (Rs. 3½) and 6*s.* (Rs. 3).

Exclusive of arable waste the survey settlement, compared with the collections of the ten previous years, showed an increase of £1348 (Rs.13,480); compared with the collections of 1859-60 the increase was £961 (Rs. 9610).

The following statement shows the effect of the survey:

Bhiwndi Settlement, 1860-61.

Divisions.	Villages.	Former.					Survey.					
		1850-51 to 1859-60.	1859-60.				1859-60.					
			Rice.	*Rabi* and Garden.	Upland.	Total.	Rice.	*Rabi* and Garden.	Upland.	Total.	Waste.	Total.
		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Mámlatdár's...	95	66,000	61,300	2752	4026	68,078	68,610	2801	4113	75,524	4437	79,961
Mahálkari's ...	104	47,843	45,170	1139	3327	49,636	47,056	1194	3546	51,796	3173	54,969
Total ...	199	1,13,843	1,06,470	3891	7353	1,17,714	1,15,666	3995	7659	1,27,320	7610	1,34,930

Sálsette, 1861.

When it was settled in 1861 the Sálsette sub-division included the islands of Sálsette and Karanja. Karanja or Uran which was a petty division under a mahálkari was not classed, and the work of settlement was confined to the mámlatdár's charge the fifty-three villages of the island of Sálsette. These villages were arranged in three groups. The first group consisted of fourteen villages, Bándra, Dánda, six adjoining villages on the Ghodbandar road and six villages round Trombay. For the sweet rice land in this group a highest acre rate of 16*s.* (Rs. 8) was fixed applicable to single crop land only. In cases where onions, pulse, and vegetables were grown as a second crop in the hot season, and there was a considerable extent of this cultivation in the rice lands of Sálsette, an extra water rate was imposed, calculated on the scale of four *annas* the rupee, so that the highest acre rate for the best double crop lands came to £1 (Rs. 10). The second class consisted of twenty-two villages some between Bhándup and Thána, others surrounding Thána, and others near the Ghodbandar road adjoining the Bándra group; for these a rate of 14*s.* (Rs. 7) was fixed in addition to an extra double crop levy calculated as above. For sixteen villages most adjoining Ghodbandar and a few on the north-eastern boundary the rate fixed was 12*s.* (Rs. 6), subject to the increase of four *annas* the rupee where there was irrigation sufficient for a double crop. In the case of salt-rice lands 12*s.* (Rs. 6) and 10*s.* (Rs. 5) were fixed for the first group and for some villages of the second group, 9*s.* (Rs. 4½) was

fixed for the third group, and in Bháyndar which had no sweet rice land, a rate of 8*s.* (Rs. 4) was fixed.

Sálsette, 1861.

Of garden lands the most valuable were the cocoa palm and graft mango gardens, the latter being peculiar to Sálsette. From the high price of the fruit of graft mango trees in Bombay their cultivation yielded a large return. Instead of the existing rate of 5*s.* (Rs. 2½), the highest rate fixed for these gardens was £1 (Rs. 10), to be applied only to such as were fully planted with at least sixty trees to the acre. A decreasing scale of rates, formed with reference to the number of trees to the acre, was applied to thinly planted gardens. In this way the assessment rates for mango gardens varied from £1 to 6*s.* (Rs. 10-Rs. 3). For cocoa-palm gardens three classes of acre rates were fixed, £1 10*s.* (Rs. 15), £1 4*s.* (Rs. 12), and £1 (Rs. 10). The first rate £1 10*s.* (Rs. 15) was applied only to Bándra, Dánda, and Vesáva, which had the best gardens of this kind. The other two classes of rates were apportioned to the other garden villages, regard being had to position and the character of the cultivation in applying the higher or lower of the two rates. For country vegetable, or *málva*, cultivation, which was usually confined to the rainy season, an acre rate of 8*s.* (Rs. 4) was fixed. So high was the price of grass in the Bombay market that in some cases it paid to set apart the poorer rice fields for the growth of grass. For this reason the Sálsette uplands were most valuable and acre rates were fixed at 6*s.* (Rs. 3), 4*s.* (Rs. 2), 2*s.* (Re. 1), and 1*s.* (*as.* 8). For late crop or *rabi* land three acre rates were fixed, 6*s.* (Rs. 3), 4*s.* (Rs. 2), and 3*s.* (Rs. 1½).

The following statement shows the effect of the survey :[1]

Sálsette Settlement, 1861.

Crop.	Collections.			Survey Rental.		
	1840-1860.	1850-1860.	1859-60.	Tillage.	Waste.	Total.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Rice	63,600	65,290	53,241	61,466	2535	64,001
Garden			7209	9923	289	10,212
Upland			3648	10,099	1818	11,917
Total ...	63,600	65,290	64,098	81,488	4642	86,130

Bassein, 1862.

In 1862, at the time of settlement, Bassein consisted of a tract from twelve to sixteen miles long and from fifteen to eighteen broad, and of a total area of about 250 square miles. To the north was the Vaitarna, to the east a range of small hills, to the south the Bassein river, and to the west the sea. Of 104 villages all but four alienated villages were surveyed and assessed. In the centre of the sub-division was a large chain of hills, from 1500 to 2000 feet high, whose slopes were covered with thick brushwood which from October to January made the country most unhealthy. On the other hand, for about three miles along the coast, there was a belt of very rich alluvial soil, which was irrigated by a good supply of water raised by Persian wheels from unbuilt wells only a few feet deep. Red plantains and sugarcane were the chief products.

[1] See Bom. Gov. Sel. XCVI. and Thána Collector's Sálsette Survey File.

Chapter VIII. Land Administration.

THE BRITISH.

Bassein, 1862.

Both had a good market, the plantains in Bombay and the sugarcane in Bassein where it was used by the Bassein Sugar Factory Company. The gardeners, who were chiefly Native Christians, were hardworking skilful husbandmen. The sub-division had the advantage of good markets at Bassein and at Agáshi, a considerable town on the coast. The two tidal rivers by which it was enclosed supplied an outlet to the sea, while the Baroda railway furnished easy communication by land. The rates on garden lands had been thoroughly revised by the Revenue Commissioner Mr. Williamson in 1836-37 when, owing to over-assessment and the want of a market, the people were sunk in poverty and the gardens fallen out of cultivation. Mr. Williamson's revision of rates, which over the whole area of garden land represented a reduction of about a hundred per cent, had proved very successful. The people had amassed much capital and the land was in a high state of cultivation. About the time of the revision of garden rates the rice rates had also been greatly reduced in several villages.

In 1862 three forms of assessment were in use, *dhepganna* and *hundábandi* forms of a contract payment for an indefinite area of land, and a *bigha* rate which had been introduced in some lands shortly before 1862. During the twenty years ending 1860-61 the collections ranged from £8665 (Rs. 86,650) in 1841-42 to £10,644 (Rs. 1,06,440) in 1860-61.

The survey was begun in 1858-59 and finished in 1861-62. The 100 villages were arranged in four classes. The first class of twenty-nine villages had a highest acre rate of 12*s.* (Rs. 6), the same as the highest rate in Bhiwndi. These were coast villages near local markets and ports whose lands were also the most productive in the sub-division. The second class, consisting of thirty-five villages, was charged highest acre rates of 11*s.* (Rs. 5½) and 10*s.* (Rs. 5). Besides villages near the first class, this group included villages on the banks of the Bassein river and others near the town of Bhiwndi. The third class consisted of twenty-three villages further inland and consequently further from markets and ports. The rates fixed for this class were 9*s.* (Rs. 4½) and 8*s.* (Rs. 4). The fourth class consisted of thirteen villages on the outskirts of the sub-division, mostly on the borders of Máhim, running to the foot of the hills under Takmak fort. These, which were more or less wild and feverish, were charged 7*s.* (Rs. 3½) and 6*s.* (Rs. 3).[1]

As regards the garden lands, the large amount of capital that had been amassed and the rise of about fifty per cent in the value of garden produce, were considered to justify a considerable increase in the rates. On the basis of difference in productive power they were arranged under three classes. The best garden lands were in the villages round Bassein where the people had the advantage of nearness to a good market. These lands formed the first group and were charged a highest acre rate of 16*s.* (Rs. 8). The second

[1] The intermediate rates of 11*s.*, 9*s.*, and 7*s.* (Rs. 5½, Rs. 4½, and Rs. 3½) were fixed with a view to distribute the assessment more fairly over the villages on the outskirts of each group. Bom. Gov. Sel. XCVI. 379.

group included all the villages along the coast which lay beyond those of the first class and were charged at the rate of 14*s.* (Rs. 7) an acre. The third group included a small batch of villages on the inland border of the garden tract. They were charged at the rate of 12*s.* (Rs. 6) an acre. Compared with the previous rates there was no change in the highest class. But the second and third classes were raised from 8*s.* to 14*s.* and 12*s.* (Rs. 4 to Rs. 7 and Rs. 6). The reason of this great advance was that, when the former rates were introduced, these lands were out of tillage and specially light rates were required to induce the people to take them up.

Bassein, 1862.

In some of the coast villages there was a small area of late crop or *rabi* land, which though unsuited for grain yielded good pulse and other crops. It sometimes grew unwatered, or *nipáni*, sugarcane. For this land an acre rate of 3*s.* (Re. 1½) was fixed. The uplands of villages near markets were charged 6*d.* (4 *as.*) and those of the more outlying villages 4½*d.* (3 *as.*) an acre.

The following statement shows the effect of the survey :

Bassein Settlement, 1861-62.

YEARS.	Rice.	Garden.	Late crop and Upland.	Total.	Waste.	Total.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1851-52 to 1860-61 ...	...	...	...	97,230	...	...
1860-61	82,335	22,771	1334	1,06,440	...	1,06,440
Survey Rental	84,917	29,879	3851	1,18,647	8296	1,26,943
Increase ...	2582	7108	2517	12,207	8296	20,503

The 1860-61 land revenue collections of £10,644 (Rs. 1,06,440) were higher than in any of the previous nineteen years. The 1862 settlement showed an increase from £10,644 to £11,865 (Rs. 1,06,440-Rs. 1,18,650) or a rise of £1221 (Rs. 12,210). More than half of this rise was due to the enhanced rates on garden lands by which the rental had been raised from £2277 to £2988 (Rs. 22,770-Rs. 29,880). In rice lands, though in individual cases there were great changes both of enhancement and of decrease, the general result was a very slight increase of about three per cent. Compared with the average collections of the ten years before the settlement, the rates fixed in 1862 yielded an increase from £9723 to £11,865 (Rs. 97,230-Rs. 1,18,650) or a rise of £2142 (Rs. 21,420). There was also the prospect of a further increase of £830 (Rs. 8300) from the cultivation of arable waste.

Máhim, 1863.

In Máhim the survey was begun in 1858 and finished in 1862. At the time of settlement (1863) the Máhim sub-division was 24½ miles from north to south and from sixteen to nine miles from east to west. It was bounded on the north by Sanján; on the east lofty but irregular hills separated it from Kolvan and Jawhár; on the south the Vaitarna separated it from Bassein; and on the west was the sea. Of the total area of 330 square miles or 211,200 acres, 33,135 were arable, 33,469 upland, and the rest hill and forest. For some distance inland, the country was fairly flat and much broken by swamps and creeks; the interior was very hilly and

Chapter VIII. Land Administration. THE BRITISH. *Máhim, 1863.*

covered with forest. At the close of the rains, both inland and on the coast, the climate was very unhealthy, and fever especially prevalent. The rainfall at Máhim was 96·3 in 1861 and 71·97 inches in 1862, the corresponding Bassein figures being 79·5 and 61·11 inches and the Sanján figures 103·5 and 67·2 inches. There were no made roads, but, during the fair season, most of the sub-division was passable for carts. The chief cart road, running parallel with the coast, was crossed by numerous broad creeks at Dántivra, Kelva-Máhim, Sátpáti, and Tárápur, which rendered traffic most tedious. Another cart track from Bhiwndi passed through this sub-division between two ranges of hills and joined the coast line beyond Tárápur. This route avoided the large creeks but was very hilly and broken. There were also cart tracks by which traffic could be conveyed from all parts of the sub-division to the different ports on the west of the range of hills which run north and south nearly through the centre of the sub-division. The villages to the east of that range were saved from isolation by the Vaitarna, which being navigable to Manor afforded an outlet for field produce and timber. The chief markets were Máhim, Kelva, Shirgaon, Tárápur, and Manor. There were ports on the seaboard at Dántivra, Kelva-Máhim, and Tárápur. Much rice and wood were exported to Surat, Bombay, and Thána.

During the twenty years ending 1861-62 the average net rental had amounted to about £7400 (Rs. 74,000), and during the ten years ending 1861-62 to a little over £8200 (Rs. 82,000). Except in 1845-46 when they amounted to about £7400 (Rs. 74,000), between 1842-43 and 1855-56 collections varied from £6000 (Rs. 60,000) in 1843-44 to £7200 (Rs. 72,000) in 1851-52 and 1855-56; in no case since 1843-44 had they fallen below £6400 (Rs. 64,000). After 1855-56 they continued to rise until in 1860-61 they reached £10,200 (Rs. 1,02,000), the highest sum collected during the twenty years ending 1861-62; they then fell in the next year to £9200 (Rs. 92,000). The largest remissions were £600 (Rs. 6000) granted in 1849-50, £400 (Rs. 4000) in 1853-54, and £610 (Rs. 6100) in 1855-56; in none of the remaining years did remissions amount to more than £250 (Rs. 2500).

The existing rates of assessment were very unequal.[1] Of the 168 villages, two alienated and one *khoti* village were excluded from the survey settlement.[2] Of the 165 settled villages 164 were Government and one was shared or *sharákati*. They were arranged in four classes with highest acre rates varying from 11*s*. to 5*s*.

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[1] The rice land of Tárápur paid an acre rate of about 2*s*. 6*d*. (Rs. 1¼), and the neighbouring village of Kudán 5*s*. 9¾*d*. (Rs. 2-14-6). Duktán, which had some excellent rice land, paid only 3*s*. 8*d*. (Re. 1-13-4), and the neighbouring village of Kámbloli 5*s*. 9¾*d*. (Rs. 2-14-6). Bom. Gov. Sel. LXXIII. 11-12.

[2] Of the *khoti* villages Mr., now Sir H., Ellis wrote, 'The Vehloli village though called *khoti* is not held on the same tenure as the *khoti* villages of the South Konkan, which are liable to revision without reference to the wishes of the holders. This village is held at a rental which is not to be raised on survey, a tenure more like the *udhad jamábandi* of Gujarát than the *khoti* tenure of the South Konkan.' 7th April 1863, in Bom. Gov. Sel. LXXIII. 5-6,11.

(Rs. 5½ - Rs. 2½).[1] The first class with highest rates of 11*s.* (Rs. 5½) and 10*s.* (Rs. 5) consisted of sixty-five villages situated along the coast and the Vaitarna river. The second class with highest rates of 9*s.* (Rs. 4½) and 8*s.* (Rs. 4) consisted of forty-three villages adjoining the first group and within a few miles of water carriage. The third class with rates of 7*s.* (Rs. 3½) and 6*s.* (Rs. 3) consisted of fifty-four villages, chiefly within the ranges of hills and removed from the river. The fourth class, with a highest acre rate of 5*s.* (Rs. 2½) consisted of three villages, at the foot of Takmak and surrounded by hills.

The area under garden cultivation was small.[2] In only nine villages were garden crops grown to any extent and in eight of them the garden rates had been revised by Mr. Duncan Davidson in 1837.[3] The rates fixed in 1863 were 12*s.* (Rs. 6) for villages on the coast and 10*s.* (Rs. 5) for the rest. At these rates the survey rental showed an increase of £115 (Rs. 1150) on the collections of 1861-62, which were larger than any during the twenty preceding years. In the opinion of the settlement officer the increase was justified by the high value of produce and the increased facility of transport which the railway would give. The late crop land of which there were only 130 acres did not materially differ from that of Bassein. It was assessed at the Bassein acre rate of 3*s.* (Re. 1½).

In most parts of Máhim the grass was coarse and rank; only in the hills, which were difficult of access, was it fit for hay. For this reason the rate fixed for uplands in villages along the coast and whose position brought them into the 10*s.* (Rs. 5) and 11*s.* (Rs. 5½) rates, was 4½*d.*(3 *as.*), and for villages in the interior 3*d.* (2 *as.*).

The following statement shows the effect of the survey:

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1 For sweet rice land the maximum rate was fixed at 11*s.* (Rs. 5½) and for salt rice land at 8*s.* (Rs. 4). These rates applied to all coast villages. They were reduced by eight *annas* as the villages were further inland or less favourably situated as regards communication, until among the hills the rate was reduced to 6*s.* (Rs. 3); and in three villages where the people, chiefly Várlis, were exceedingly poor and the country very unhealthy, the rate was fixed at 5*s.* (Rs. 2½). As was usual in other settled sub-divisions these rates were liable to be enhanced by two *annas* where *dusota*, or a second crop was grown. Bom. Gov. Sel. LXXIII. 10-11.

2 This garden land was watered from *budkis* or pits without masonry sides, by a Persian wheel worked by one buffalo. It yielded sugarcane, plantains, betel leaves, ginger, turmeric, and chillies. Bom. Gov. Sel. LXXIII. 12.

3 *Máhim Garden Assessment, 1836-1863.*

Villages.	Old Rates.		Mr. Davidson's Rates.		Actuals, 1861-62.	Survey Rental.
	Total.	Actuals, 1835-36.	Total.	Actuals, 1836-37.		
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
8	11,392	9829	7347	6718	6830	7868
Five villages not revised by Mr. Davidson					507	618
				Total ...	7337	8486

Chapter VIII.
Land Administration.
THE BRITISH.
Máhim, 1863.

Máhim Settlement, 1862-63.

YEAR.	TILLAGE.					WASTE.					TOTAL.
	Rice.	Garden.	Late crop.	Upland.	Total.	Rice.	Garden.	Late crop.	Upland.	Total.	
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1861-62	83,980	6830	4	1072	91,886	...	...	...	...	...	91,886
Survey Rental ...	87,613	8486	79	2829	99,007	5686	36	32	1875	7629	1,06,636
Increase ...	3633	1656	75	1757	7121	5686	36	32	1875	7629	14,750

Umbargaon, 1864.

In 1864, when it was surveyed and settled, the Umbargaon petty division of the Sanján sub-division included the villages in the extreme north of Thána. It was bounded on the north-west by Daman, on the north and north-east by the Damanganga river separating it from Surat, on the east by Daman, on the south by the mámlatdár's division of Sanján, and on the west by the sea. The total area was about 206 square miles or 132,114 acres, divided into sixty-nine Government villages, in all of which the survey settlement was introduced. The villages along the coast, though not free from fever between October and the close of the year, had a fair climate and were generally rather thickly peopled. They had the advantage of coast harbours for the export of their produce, and were within easy distance of the Baroda railway. None of the inland villages were far from these means of communication, the eastern border of Umbargaon being in no place more than eighteen miles from the coast. But the scanty population and the unhealthy climate of the inland villages outweighed their advantages. Especially in the north near the Damanganga river, the country was unusually flat for the Konkan and could be crossed by carts in all directions. Though neither of them were made, the main coast road from Surat to Bombay, and, a few miles inland, the track known as the Army Road, always used by troops on their march to Gujarát, were both broad serviceable lines of communication. The greater part of the Umbargaon produce went to Surat. Besides Umbargaon which was the best port, there were other places along the coast where boats anchored to land and take in produce. But except a small traffic with Surat there was no trade.

The greater part of the Umbargaon petty division was held under the *hundábandi* or unmeasured plot system and paid an assessment fixed in the lump on a certain combined area of rice and upland. The boundaries of these *hundás* or unmeasured plots were never well marked, probably owing to the wild character of the district, and in the lapse of time their original limits seem to have been entirely lost. Survey inquiries showed marked discrepancies in the size and value of the *hundás*, and proved that a large portion of the land had been held at nominal rates.[1] In some cases the survey rates raised individual holdings from 7*s.* 4½*d.* to £6 5*s.* 9*d.* (Rs. 3-11 -

[1] Bom. Gov. Sel. LXXXVIII. 13.

Rs. 62-14).[1] Still, in spite of these instances of increase, the people readily accepted the settlement and showed themselves most anxious to secure the waste.

The sixty-nine villages were divided into five classes. The first class included almost all villages near the coast. They were fifteen in number and were charged a highest rice acre-rate of 12*s.* (Rs. 6). The second class for which highest rates of 11*s.* (Rs. 5½) and 10*s.* (Rs. 5) were fixed, consisted of twenty-four villages generally fairly peopled and from three to six miles from the coast. The third class for which the rates of 9*s.* (Rs. 4½) and 8*s.* (Rs. 4) were fixed, consisted of ten villages which though somewhat unhealthy were fairly tilled. They lay east of the preceding group, and stretched eight or ten miles inland. Nine wild, unhealthy, and thinly peopled villages, situated further east than the third class, constituted the fourth class and were charged 7*s.* (Rs. 3½) and 6*s.* (Rs. 3). The fifth was a special class including eleven unhealthy and thinly peopled inland villages for which 5*s.* (Rs. 2½) and 4*s.* (Rs. 2) were fixed.[2]

The soil and climate of the coast villages were well suited to the growth of cocoa palms and other garden crops. But their natural advantages had not been turned to account, as there were only ten acres under garden tillage. The highest acre rate for garden lands in coast villages was fixed at 12*s.* (Rs. 6). There was also a small area of garden land in some of the more inland villages, where cultivation was almost confined to vegetables irrigated from unbuilt wells worked in the cold season only. The rate fixed for these lands

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1 The following are instances of the great increase in village rentals caused by the introduction of the survey rates:

Umbargaon Settlement, 1864.

Villages.	Old settlement.	Survey assessment.	Increase per cent.
	Rs.	Rs.	
Chimbva ...	100	469	369
Khunavda ...	110	352	220
Dáhád ...	111	286	158
Anklás ...	312	932	198

The increase in the following single holdings was still more marked:

Umbargaon, 1864.

Old settlement.	Survey assessment.	Increase.
Rs. a.	Rs. a.	Rs. a.
1 12	24 3	22 7
2 9	20 11	18 2
3 12	62 14	59 3
7 0	51 14	44 14
10 12	104 4	93 8

2 The rates of 11*s.*, 9*s.*, 7*s.*, and 5*s.* (Rs. 5½, Rs. 4½, Rs. 3½, and Rs. 2½) were intermediate rates adopted with a view to meet the case of villages in such a position that the rate of the group above them was too high and that of the group below them too low. These intermediate rates obviated inequalities of assessment in neighbouring villages. Bom. Gov. Sel. LXXXVIII. 7.

Chapter VIII. Land Administration.

THE BRITISH. *Umbargaon, 1864.*

was 6*s.* (Rs. 3). For cold weather or late crop land the former rate of 3*s.* (Re. 1½) was continued. The uplands were unlike those of any other sub-division. The soil was of a dullish black of considerable depth and too retentive of moisture for the growth of *náchni* and *nágli* the chief upland crops of other sub-divisions. At the same time it was suitable for the castor-oil plant which was widely grown in some parts. The people also grew an inferior rice in these black soils. Though more valuable than the ordinary uplands, these lands required a three years' fallow after two or three years of cropping. Thus, on the average, the soil yielded a return only every other season. The rate fixed for this land was 1*s.* 3*d.* (10 *as.*) to be paid every year, an amount equal to an acre rate of 2*s.* 6*d.* (Re. 1¼) on lands capable of continuous cultivation.

The following statement shows the effect of the survey:

Umbargaon Settlement, 1864-65.

Settlement.	1863-64.				Waste.	Total 1863-64.	Collections.		
	Rice.	Upland and Dry crop.	Late crop and Garden.	Total.			1844-45 to 1863-64.	1854-55 to 1863-64.	1862-63.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Existing ...	47,776	5071	243	(a)53,090	No record.	(a)53,090	42,038	44,786	47,792
Survey... ...	54,135	10,761	1759	66,655	4121	70,776	66,655	66,655	66,655
Increase ..	6359	5690	1516	13,565	4121	17,686	24,617	21,869	18,863

(*a*) The actual collections were Rs. 42,683. Bom. Gov. Sel. LXXXVIII. 11.

As part of the settlement a capitation tax which yielded (1864) £64 (Rs. 640), and a cess styled *mahál majkur* which yielded £4 6*s.* (Rs. 43) were abolished.

Kolvan, 1865.

In 1865, when it was settled, Kolvan was a very large and diversified sub-division. It was irregular in shape, especially along its western frontier, the Talásri petty division in the north-west being almost detached from the rest of the sub-division by a strip of the Jawhár state. It was bounded on the north by Peint, on the east by the Sahyádri hills, on the south by Bhiwndi and Murbád, and on the west by Máhim and Jawhár. Its area of 950 square miles was divided into six chief *tarafs*, two *petás*, and one *mahál*.[1]

As a whole Kolvan was wild and broken, with many hills and large forests. The most open parts were in the south where there were pretty wide stretches of rice land. The east under the Sahyádris and the west near Máhim and Jawhár, were rougher, and there was less rice tillage. Northwards beyond the Vaitarna the country gradually rose, the roads or paths were nearly impassable, and the ravines very steep. Towards Mokháda were long waving uplands or downs, broken by steep and rocky ravines, rice tillage being almost confined to isolated patches along the banks of small streams. In the north of Mokháda and in

1 The *tarafs* were Ághai, Sákurli, Páulbára, Konepatti, Gárgaon, and Kohoj; the *petás* were Váda and Mokháda; the *mahál* was Talásri. Bom. Gov. Sel. XCVI. 415.

Talásri the country was impassable except on foot, and rice was all but superseded by hill grains. There were some good forests, the best being Gátes in Váda. The climate varied in different parts. In the south Ághai, Páulbára, and Konepatti, were fairly healthy, but the rest of the sub-division was most unhealthy at the close of the rains, not to be entered safely by Europeans until the end of January. On the other hand, in the hot weather when the south and east suffered from a heat, perhaps more intense than in any other part of the district, Mokháda in the north enjoyed a climate, little if at all, inferior to that of Mátherán. The population varied with the country. There were no towns, scarcely even a large village, except where railway servants had gathered. In the more open parts the people were mostly Maráthás and Kunbis, while in Mokháda and Talásri they were chiefly Kolis and Thákurs. The whole population was estimated at about 55,000 or fifty-eight to the square mile. Except the railway between Sháhápur and the reversing station on the Tal pass, and the Bombay-Ágra road which ran almost parallel to the railway and was in excellent order, there were no roads but the rudest cart tracks. Mokháda and Talásri were impassable even to beasts of burden.

In addition to the usual *suti* or permanent and *eksáli* or yearly tenures common to the greater part of the Konkan, there were two distinct tenures in Kolvan, the *kásbandi* or estate system and the *nángarbandi* or plough-cess system. The *kásbandi*, an ancient tenure, was intermediate between the *suti* and the *nángarbandi* system. Under it the cultivator held a certain parcel of rice and upland, which together formed an estate or *kás*, the two descriptions of soil being held together and the ownership being well known and acknowledged. In the plough-rate, or *nángarbandi*, system the revenue was raised by a plough cess, each holder cultivating wherever he pleased and as much land as he could, but no individual, as a rule, claiming ownership over any particular spot. In consequence of this diversity of tenure some modification was introduced in the mode of measurement, and the settlement of villages in which the *kásbandi* and *nángarbandi* systems prevailed.[1]

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1 In the thirteen *kásbandi* villages of Mokháda, as in other parts of the Konkan, the rice lands were broken into separate survey numbers and sub-numbers. The whole of the upland, which, under the old system was lumped with the rice, was measured into one large survey number, and the portion of this number which together with the rice land in his occupation formed the estate or *kás* of each individual, was roughly measured by chain and entered together with his rice land in the owner's holding, but not made into a separate number. Under the new settlement neither the rice nor the upland could be held or thrown up independently of the other, but the rice land with its allotted portion of upland was treated as one survey number. The portion of the upland that was not attached to any individual holding was too large to be taken by the people in addition to their own land, and was therefore broken into separate numbers varying from fifteen to thirty acres, to be taken by any individual on application, at the survey rates. There were sixty-seven plough-rate or *nángarbandi* villages, situated chiefly in Mokháda and Talásri, and a few in Sákurli. In these the rents were levied by a tax of from Rs. 3 to Rs. 12 on each plough. The old system was taken as the basis of the new settlement and considerable modifications were made. The rice lands were measured and classified as usual and entered in the name of the actual holder,

Chapter VIII. Land Administration.

THE BRITISH, *Kolvan, 1865.*

At the time of settlement there were 335 villages in the Kolvan sub-division. In 325 of them the survey settlement was introduced in 1865-66. The highest acre rate fixed for rice land was from 10*s.* to 6*s.* (Rs. 5-Rs. 3) in the more open portions of the sub-division, while Mokháda and Talásri, on account of their isolated position and want of roads, were granted a special rate of not more than 5*s.* (Rs. 2½) and 4*s.* (Rs. 2). There were no garden lands. Cold weather crop lands, which were but of small extent, had a highest acre rate of 3*s.* (Re. 1½). For uplands the highest rate was fixed at 6*d.* (4 *gs.*) and the lowest, for some villages of Talásri, at 1½*d.* (1 *anna*). Wood-ash or *dali* numbers were marked off in a few villages on the rugged sides of the Sahyádris and in Talásri. The area was small and the total assessment only £25 (Rs. 250).

During the twenty years ending 1863-64 the average collections had amounted to £5983 (Rs. 59,830), and during the last ten of those years to £6409 (Rs. 64,090). With insignificant remissions the revenue seems to have steadily increased since 1844-45. Compared with £7096 (Rs. 70,960) the collections of 1863-64, the survey rental £10,081 (Rs. 1,00,810)[1] showed an increase of £2985 (Rs. 29,850) or 42 per cent. Of this £2398 (Rs. 23,980) were on account of land in actual occupation, while £587 (Rs. 5870) was the rental expected to be realised when the whole arable assessed waste came under tillage.

The survey assessment absorbed various levies known as *lajima, lagantaka, mohtarfa,* and *telikhut,* which in 1864-65 yielded a sum of £36 (Rs. 360). In Mokháda the *pátils* had usually some fields which they tilled free of rent and called their *inám.* As the people were most anxious that their *pátils* might be allowed to hold these lands free, and as the lands were of small extent, they were

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the assessment being leviable from each individual as in other parts of the district. Half the gains in this case were to go to the headman if he signed the agreement, and the other half to the cultivators. To protect the *pátil* in case the number of ploughs in any particular village should be seriously diminished, a condition was inserted in the agreement, that if the number of ploughs were reduced by one half, a petition for remission would be entertained. The uplands, *mál* or *varkas,* of the village were left in one large number, and assessed at a lump sum fixed on its quality and extent at from three *annas* to one *anna* the acre, the amount being payable by the whole body of cultivators. The loss in this case was to be borne by all the parties concerned. Major Waddington, 20th Dec. 1865, in Bom. Gov. Sel. XCVI. 418-419.

1 *Kolvan Survey Rental, 1865.*

LAND.	AREA.	ASSESSMENT.		
		Occupied.	Waste.	Total.
	Acres.	Rs.	Rs.	Rs.
Rice	32,493	72,748	3854	76,602
Late crop ...	300	523	38	561
Upland ...	185,500	21,419	1836	23,255
Wood-ash ...	6190	249	138	387
Total ...	2,24,483	94,939	5866	100,805

Besides this 257,347 acres of unassessed land were set apart as forest and grazing numbers. The boundaries of some of the forests were left undefined. Bom. Gov. Sel. XCVI. 422.

entered in the registers as *inám*. In Talásri the *pátils* had formerly been freed from payment to the extent of the value of a plough, half a plough, or less, according to the size of their village. In place of this arrangement they were granted five per cent of the net revenue of their villages. It was also arranged that the term of the survey lease in estate and plough rate villages should be limited to ten years, and, in the rest of the sub-division, should come to an end at the same time as the Bhiwndi leases.[1]

Sanján, 1866.

The survey settlement was introduced into the mámlatdár's division of the Sanján or Dáhánu sub-division in 1866-67. It lay to the north of the Máhim sub-division, and contained an area of 470 square miles and a population of 31,696 or 67 per square mile. There was a marked difference in the character of the villages. Those of the westerly parts were open and with fine rice lands traversed by rail and with sea transit within easy reach, while the others were very rough and wild, and with no means of communication. The population was unequally distributed. While the two coast village groups, Dáhánu and Chinchni, containing 32 villages and an area of 80 square miles, had a population of 166 to the square mile, the 140 villages which formed the rest of the division and contained 390 square miles, had no more than sixty souls to the square mile. In point of climate and means of communication the mámlatdár's division differed little from the subordinate Umbargaon petty division settled in 1864-65.

The principal tenures were the *hundábandi* or an assessment fixed in the lump for a certain extent of rice and hill-crop land combined; the *mudkebandi* (*mudábandi*) or lump assessment in grain commuted into a money payment; and the *nángarbandi* or plough tax tenure. The two former were found in the village groups of Chinchni, Dáhánu, and Asheri, and the last prevailed throughout the whole of the rest of the sub-division.

The 172 villages were arranged in five classes. Sixteen villages along the coast were placed in the first class with a highest acre rate of 12*s*. (Rs. 6). Three villages immediately adjoining the first group were placed in the second class with a highest acre rate of 10*s*. (Rs. 5). Seven villages near the railway and two of them near Manor formed the third class with a highest acre rate of 8*s*. (Rs. 4). The fourth class consisted of twenty-one villages for which highest acre rates of 7*s*. (Rs. 3½) and 6*s*. (Rs. 3) were fixed. This group occupied the more open and better cultivated parts of Asheri and Gambhirgad and some of the poorer villages of Chinchni. The fifth class consisted of 124 villages with highest acre rates of 5*s*. and 4*s*. (Rs. 2½ and Rs. 2). It included the village groups of Bárha, Udva, Bálápur, and Dharampur, and parts of Asheri and Gambhirgad. The remaining village had no rice land.

For the cocoa-palm gardens which were confined to the two villages of Chinchni and Dáhánu, a highest acre rate of 12*s*. (Rs. 6)

[1] A short lease was advisable for the upland settlement. And as the villages, for which the ten-year lease was recommended, were in the same division (the Mokháda *peta*), no confusion was likely to result. Major Francis, 27th June 1866, in Bom. Gov. Sel. XCVI. 428.

Chapter VIII. Land Administration.

THE BRITISH.

Sanján, 1866.

was fixed. It raised the payment from £102 to £125 (Rs. 1020-Rs. 1250).

For late crop land which was small, the highest acre rate 3*s.* (Re. 1½) was retained. The total assessment under this head was only £4 6*s.* (Rs. 43).

For hill crop land the usual highest acre rate of 6*d.* (4 *as.*) in the coast villages, and 4½*d.* and 3*d.* (3 and 2 *annas*) in those further inland and more scantily populated, were retained.

The rates on liquor-yielding palms varied from 6*d.* (4 *as.*) a year on each tree in villages on the coast to 3*d.* (2 *as.*) in the inland villages. On date trees a uniform rate of one *anna* was fixed. In 1865-66 the number of persons licensed to sell liquor was 887 and the payment on account of them was £380 (Rs. 3800). Under the new settlement the number of shops fell to 156 and the amount of tax levied for 1866-67 was £651 (Rs. 6510).

The following statement shows the effects of the survey :

Sanján Settlement, 1866.

YEAR.	RICE.		LATE CROP.		GARDEN.		UPLAND.		TOTAL.	
	Acres.	Assessment.	Acres.	Assessment.	Acres.	Assessment.	Acres.	Assessment.	Acres.	Assessment.
		Rs.		Rs.		Rs.		Rs.		Rs.
1846-1865 ...	...	...	...	...	...	...	...	...	...	31,037
1856-1865 ...	...	...	...	...	...	...	...	...	...	34,360
1864-65	...	...	...	...	...	...	...	...	...	45,577
Survey	27,167	49,142	48	43	247	1248	75,835	9156	103,297	59,589

In addition to the assessment on the cultivated lands, a further sum of £190 (Rs. 1900) assessed on the waste lands raised the total settlement to £6149 (Rs. 61,490).

The increase on the twenty years average was very great, no less than 92 per cent. But the old settlement was so imperfect that it was useless as a means of estimating what assessment the division could bear. The incidence of the old payments had been very unequal. In 1868 the Superintendent wrote,[1] 'The completion of the Baroda railway which crosses the district with three stations within reach of many parts of it has greatly increased the value of land, and when the low rates of the wild villages in which the principal increase occurs are taken into consideration, no fear need be entertained regarding the fairness of the settlement.' Several *bábs* or cesses, such as *mahál majkur, tup, udid,* were abolished.

Uran, 1866.

In 1856 when the survey settlement was introduced in Panvel, Uran consisting of nineteen villages formed part of Sálsette. This group was subsequently transferred to Panvel before the settlement of Sálsette in 1861. Consequently the survey assessment was not introduced in it till November 1866. At this time the Uran petty division comprised the tract of country lying between the Karanja hill on the west and the tablelands of Panvel on the east including Hog Island and the island of Elephanta. Great part of this tract was a low-lying swamp, flooded formerly by the backwaters of the harbour flowing round Hog Island on the one side and on the other

[1] Major Waddington, 474, 14th October 1868.

by the tidal waters, which, after passing round the south headland of Karanja, flowed inland up the Nágothna and Pen creeks. By reclamation works, composed chiefly of large embankments, almost the whole of this tract had been brought under salt rice cultivation. The revenue had been subject to but little fluctuation; cultivation had been steady, and the rates being fixed in cash payments had not been subject to change.

Lying on the eastern side of the harbour and immediately opposite to Bombay, this division of nineteen villages was very favourably situated with regard to the export of its grain and grass. Of the nineteen villages only nine had sweet rice land. For six of these the highest survey rate fixed was 16*s.* (Rs. 8) and for three 14*s.* (Rs. 7). Of the remaining ten villages with salt rice lands, for five the corresponding rate was 10*s.* (Rs. 5), for four 9*s.* (Rs. 4½), and for one, Hog Island which occupied the most exposed situation, 8*s.* (Rs. 4).[1] The garden lands were of small extent, and the crops grown were chiefly vegetables. For these a highest survey rate of 10*s.* (Rs. 5) was fixed. For lands where cocoanuts, betelnuts, and other more valuable crops were raised, the highest rate fixed was £1 (Rs. 10). Considering the value of grass and the ease with which it was sent to Bombay, the highest rate for hill crop lands was fixed at 4*s.* (Rs. 2).

The effect of this settlement was an increase in revenue from £2212 to £2979 (Rs. 22,120-Rs. 29,790) or about thirty-four per cent on the previous year's payments. There was besides waste land assessed at £122 (Rs. 1220).

Survey Effects.

The following statement[2] gives the acreage and rental, and shows the financial effect of the survey settlement in each of the present sub-divisions of the Thána district:

1 In some of the villages the cultivation was exposed to considerable risk from the tidal floods, and the Superintendent assessed those villages at lower rates. Major Francis, 20th November 1866.

2 Compiled from information supplied by Mr. Harrison, Deputy Superintendent of Survey. The statement in the text has been compiled on the basis of the present (1882) sub-divisions. Taking the district in the village group or Survey Blocks in which the survey was actually introduced, the returns show an increase on the whole of about sixteen per cent. The details are given in the following statement:

Thána Survey Effects, 1855-1866.

Sub-Division.	Former.	Survey.	Increase per cent.	Decrease per cent.
	Rs.	Rs.		
Khálápur	50,745	46,624	...	8·12
Nasrápur	69,308	66,597	...	3·91
Panvel	1,02,422	1,08,664	6·09	...
Kalyán	77,951	80,241	2·93	...
Taloja	82,085	1,02,897	25·35	...
Murbád	1,28,243	1,29,180	0·73	...
Bhiwndi	1,13,843	1,27,320	11·83	...
Sálsette	65,290	81,488	24·80	...
Bassein	97,230	1,18,647	22·02	...
Máhim	91,886	99,007	7·74	...
Umbargaon	44,786	66,655	48·83	...
Kolvan	64,091	94,939	48·13	...
Sanján	34,360	59,589	73·42	...
Uran	22,120	29,790	34·67	...
Total ...	10,44,360	12,11,638	16·01	...

Chapter VIII.
Land Administration.
THE BRITISH.
Survey Effects.

Thána Survey Rental, 1854-1866.

SUB-DIVISIONS.	Survey year.	ACREAGE.			RENTAL.		EFFECT.	
		Unarable.	Arable.	Total.	Former.	Survey.	Increase.	Decrease.
Karjat (Nasrápur) ...	1854-56 ...	133,450	92,276	225,726	115,679	115,216	...	463
Panvel	1856-57 ...	21,991	174,357	196,348	160,031	179,934	19,903	...
Kalyán	1858-59 ...	25,073	152,882	177,955	110,853	137,803	26,950	...
Murbád	1859-60 ...	21,167	203,595	224,762	84,534	89,566	5032	...
Bhiwndi	1860-61 ...	14,412	145,401	159,813	118,991	138,489	19,498	...
Sáisette	1860-62 ...	17,396	136,903	154,389	82,247	112,137	29,890	...
Bassein	1861-62 ...	8775	132,995	141,770	99,246	116,542	17,296	...
Máhim	1862-63 ...	20,739	240,805	261,544	96,391	113,863	17,472	...
Váda (Kolvan) ...	1864-65 ...	19,562	178,572	198,134	36,362	53,112	16,750	...
Sháhápur (Kolvan) ...	1865-66 ...	86,123	470,538	556,661	98,141	124,236	26,095	...
Dáhánu (Sanján) ...	1864-66 ...	47,873	363,747	411,620	94,275	127,980	33,705	...
Total ...	.....	416,561	2,292,161	2,708,722	1,096,750	1,308,878	212,591	463

Survey Results, 1854-1878.

The available revenue returns show that a marked increase of revenue accompanied and has followed the introduction of the revenue survey. The collections rose from £95,550 (Rs. 9,55,500) in 1855 when the revenue assessment was introduced in 114 villages to £129,099 (Rs. 12,90,990) in 1866, when the new rates had been introduced over the whole 1956 villages. Between 1866 and 1878 collections have slowly but steadily increased to £131,649 (Rs. 13,16,490) in 1870-71, £132,670 (Rs. 13,26,700) in 1875-76, and £132,771 (Rs. 13,27,710) in 1877-78. This increase in rental is not solely, probably not mainly, due to the survey settlement. The spread of tillage and rise in revenue, during the years of the unnatural prosperity that was caused by the American war, were as marked in the unrevised as in the revised sub-divisions, and since the time of unnatural prosperity has passed, though evenness and certainty of tenure have no doubt helped, the main causes of increased revenue seem to be the spread of population all over the district and the greater demand in Bombay for almost all kinds of field produce.

The following statement gives the land revenue receipts before, during, and since the introduction of the revenue survey settlement:[1]

Thána Land Revenue Receipts, 1845-1878.

YEARS.	GOVERNMENT.					ALIENATED.		TOTAL.		OUTSTANDINGS.	VILLAGES SETTLED.
	Occupied.			Waste.							
	Assessment.	Remissions.	Collections.	Assessment.	Grazing fees.	Assessment.	Quit-rent.	Assessment.	Collections.		
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	
1844-45 ...	9,16,479	14,414	9,02,065	2589	1944	1,21,569	...	10,40,637	9,04,009	30,753	...
1849-50 ...	9,37,146	17,074	9,20,072	...	2044	1,35,121	116	10,72,267	9,22,232	10,415	...
1854-55 ...	9,58,270	9924	9,48,346	1,01,355	2567	74,525	4586	11,34,150	9,55,499	12,898	114
1855-56 ...	9,62,082	27,748	9,34,334	99,797	3652	74,488	4684	11,36,367	9,42,670	12,381	172
1856-57 ...	9,73,899	15,347	9,58,552	95,234	3091	73,964	4639	11,43,097	9,66,192	11,085	190
1858-59 ...	10,05,614	15,214	9,90,400	88,191	5816	73,678	4765	11,67,483	10,00,481	10,068	302
1859-60 ...	10,21,428	25,149	9,96,279	65,107	5497	69,716	4677	11,56,251	10,06,453	1423	248
1860-61 ...	10,66,692	47,599	10,19,093	42,614	10,146	73,755	5298	11,82,061	10,34,537	14,091	263
1861-62 ...	11,55,219	29,189	11,26,030	49,645	6724	69,579	4829	12,74,443	11,37,583	1255	100
1862-63 ...	11,70,640	23,911	11,46,729	55,991	7759	78,557	4757	13,05,188	11,59,245	610	165
1863-64 ...	12,22,307	36,877	11,85,530	46,713	6703	79,802	6679	13,48,912	11,98,902	314	69
1864-65 ...	12,66,236	41,063	12,25,173	36,850	8000	82,524	9522	13,85,610	12,42,695	111	249
1865-66 ...	12,76,677	2372	12,74,305	31,819	6021	85,620	10,663	13,94,116	12,90,989	2061	84
1870-71 ...	12,66,150	685	12,65,465	32,805	5558	1,14,865	45,468	14,13,820	13,16,491	1342	...
1875-76 ...	12,83,593	1108	12,82,485	33,369	7080	1,46,189	37,138	14,63,151	13,26,703	439	...
1877-78 ...	12,84,479	272	12,84,207	31,332	6422	1,55,921	37,079	14,71,732	13,27,708	2549	...

[1] This statement is supplied by Mr. Harrison, Deputy Superintendent of Survey.

Chapter VIII. Land Administration.

THE BRITISH.

Development, 1846-1880.

As far as information is available, during the thirty-four years ending 1879-80, population has increased from 554,937 to 908,548 or 63·72 per cent; houses from 117,705 to 174,428 or 48·19 per cent; carts from 19,780 to 26,327 or 33·09 per cent; ploughs from 70,352 to 87,422 or 24·26 per cent; and wells from 10,959 to 11,163 or 1·86 per cent; live-stock returns show a fall from 435,302 to 396,654 or 8·87 per cent. The land revenue collections have risen from £95,798 to £138,069 (Rs. 9,57,980-Rs. 13,80,690) or 44·12 per cent; the tillage area has spread from 970,220 acres in 1868-69 to 1,015,341 acres in 1879-80 or 4·65 per cent; nine municipalities, eleven dispensaries, and 150 schools have been established. The Baroda railway runs north and south for about 100 miles along the coast. The Peninsula railway crosses twenty-six miles of country, and then dividing has a length of forty miles along its south-eastern and of forty-two miles along its north-eastern branch. The two main trunk roads through the Tal and Bor passes were in use before the beginning of this period. Besides them several of the small Sahyádri passes have been opened for traffic, and in different parts of the district, about 230 miles of road have been made and are kept in repair.

The following statement shows these results in tabular form:

Thána Development, 1846-1880.

YEARS.	POPULATION.	HOUSES.	CARTS.	PLOUGHS	LIVE STOCK.			WELLS.	LAND REVENUE
					Cattle.	Sheep and Goats.	Total.		
									£
1845-46	554,937	117,705	19,780	70,352	386,658	48,644	435,302	10,959	95,798
1879-80	908,548	174,428	26,327	87,422	354,338	42,316	396,654	11,163	138,069
Increase per cent ...	63·72	48·19	33·09	24·26	...	...	...	1·86	44·12
Decrease per cent ...	...	...	...	...	8·35	13	8·87	...	...

SECTION V.—SEASON REPORTS.

Season Reports.

The following is a summary of the chief available facts regarding the state of the district during the last thirty years:

1851-52.

During the early part of the rains of 1851, the rain was so heavy and incessant that embankments were destroyed and the crops near creeks and rivers were injured or lost. Many of the sweet and salt rice fields were left waste, and in those that were re-sown the crops were not so good as usual. During the latter part of the season no rain fell and the late rice, and rice in dry or salt lands failed. The land revenue for collection rose from £103,711 to £104,276 (Rs. 10,37,110-Rs. 10,42,760), £2080 (Rs. 20,800) were remitted, and £1491 (Rs. 14,910) left outstanding.

1852-53.

The season of 1852-53 was tolerably favourable, though in parts of the district, some land was left waste for want of rice plants, and, in others, loss was caused by delayed planting, and near rivers by floods and blight. Unusually high spring tides in April and May damaged some of the salt rice lands. The land revenue for collection rose from £104,276 to £106,350 (Rs. 10,42,760-

Chapter VIII. Land Administration.

Rs. 10,63,500), £2157 (Rs. 21,570) were remitted, and £1204 (Rs. 12,040) left outstanding.

Season Reports.

1853-54. In 1853-54 a failure of the latter rains greatly damaged the crops, and the breach of embankments by spring tides caused serious loss. The land revenue for collection fell from £106,350 to £106,192 (Rs. 10,63,500 - Rs. 10,61,920), £1504 (Rs. 15,040) were remitted, and £1904 (Rs. 19,040) left outstanding.

1854-55. The rains of 1854-55 were favourable. All classes agreed that the harvest was the best for seven or eight years. In Kolvan and Sái the late rain harmed the crops, and in Bassein the salt rice crops were partially injured by grubs; everywhere else the yield was abundant. A hurricane on the 1st November caused great damage in some of the coast villages. The land revenue for collection fell from £106,192 to £105,087 (Rs. 10,61,920 - Rs. 10,50,870), £1135 (Rs. 11,350) were remitted, and £1848 (Rs. 18,480) left outstanding. Rice rupee prices averaged thirty-four pounds.

1855-56. In 1855-56 the rainfall was very scanty. The monsoon began favourably but after the middle of July it suddenly stopped, or at best fell scantily, causing much injury to the crops. Nearly one-sixth of the area prepared for tillage was thrown waste and much young rice ready for planting was left to wither. In the beginning of September rain again began to fall plentifully and continued till the end of the month. In spite of this seasonable fall considerable remissions were necessary. As is usual in irregular seasons the health of the district was greatly affected. Fever was prevalent especially in the sub-divisions of Thána and Kalyán. Cholera broke out here and there, and though it did not spread, it caused considerable loss of life. The land revenue for collection fell from £105,087 to £104,667 (Rs. 10,50,870 - Rs. 10,46,670), £3010 (Rs. 30,100) were remitted, and £2016 (Rs. 20,160) left outstanding. Rice rupee prices rose from thirty-four to thirty-three pounds.[1]

1856-57. The season of 1856-57 was favourable for all kinds of produce. The land revenue for collection rose from £104,667 to £106,770 (Rs. 10,46,670 - Rs. 10,67,700), £1590 (Rs. 15,900) were remitted, and £1658 (Rs. 16,580) left outstanding. Rice rupee prices rose from thirty-three to thirty pounds.

1857-58. The rainfall in 1857-58 was plentiful, except in Máhim and Bassein. The land revenue for collection rose from £106,770 to £108,382 (Rs. 10,67,700 - Rs. 10,83,820), £1381 (Rs. 13,810) were remitted, and £2318 (Rs. 23,180) left outstanding. Rice rupee prices rose from thirty to twenty-seven pounds.

1858-59. In 1858-59 the early rain was not favourable but the late rains were abundant and seasonable. The land revenue for collection rose

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[1] In this year some advance was made in making roads. Rs. 20 a mile were sanctioned for the repair of roads and the removal of obstacles. The south branch of the Peninsula railway was carried from Kalyán to Khopoli (Kámpoli) and was opened for traffic in the beginning of 1856. Bom. Gov. Rev. Rec. 19 of 1856, part 3, 1010.

Season Reports.

from £108,382 to £111,031 (Rs. 10,83,820 - Rs. 11,10,310), £3746 (Rs. 37,460) were remitted, and £1729 (Rs. 17,290) left outstanding. Rice rupee prices rose from twenty-seven to twenty-three pounds.

1859-60. The season of 1859-60, though unfavourable in parts, was generally good. The land revenue for collection rose from £111,031 to £114,226 (Rs. 11,10,310 - Rs. 11,42,260), £2557 (Rs. 25,570) were remitted, and £204 (Rs. 2040) left outstanding. Rice rupee prices fell from twenty-three to twenty-four and a half pounds.

1860-61. In 1860-61 the rainfall, a little above ninety inches, was abundant and seasonable. The land revenue for collection rose from £114,226 to £117,311 (Rs. 11,42,260 - Rs. 11,73,110), £4854 (Rs. 48,540) were remitted, and £230 (Rs. 2300) left outstanding. Rice rupee prices fell from twenty-four and a half to twenty-eight pounds.

1861-62. In 1861-62 the rainfall of 141·52 inches was abundant and seasonable and the crops were excellent. Public health was generally good; but cattle-disease was prevalent. The land revenue for collection rose from £117,311 to £118,298 (Rs. 11,73,110 - Rs. 11,82,980), £3048 (Rs. 30,480) were remitted, and £147 (Rs. 1470) left outstanding. Rice rupee prices rose from twenty-eight to twenty-three and a half pounds.

1862-63. The rainfall of 1862-63, amounting to 96·34 inches, was on the whole favourable, though there was a long break during the rice-planting time. Cholera was prevalent but did not cause any serious loss of life. The land revenue for collection rose from £118,298 to £122,545 (Rs. 11,82,980 - Rs. 12,25,450), £2392 (Rs. 23,920) were remitted, and £47 (Rs. 470) left outstanding. Rice rupee prices rose from twenty-three and a half to seventeen pounds.

1863-64. The rains of 1863-64 were, on the whole, favourable. The rainfall of 115·01 inches was sufficient and seasonable and the crops were good. Public health was moderately good. Cholera was widespread but not unusually fatal. The land revenue for collection rose from £122,545 to £125,875 (Rs. 12,25,450 - Rs. 12,58,750), £3699 (Rs. 36,990) were remitted, and £27 (Rs. 270) left outstanding. Rice rupee prices rose from seventeen to fifteen and a half pounds.

1864-65. The season of 1864-65 was favourable to almost all crops. The rainfall of 94·18 inches was seasonable and the yield fair. Public health was good and there was no cattle-disease. The land revenue for collection rose from £125,875 to £144,107 (Rs. 12,58,750 - Rs. 14,41,070), £2868 (Rs. 28,680) were remitted, and £9 (Rs. 90) left outstanding. Rice rupee prices rose from fifteen and a half to thirteen and a half pounds.

1865-66. The season of 1865-66 was on the whole favourable. The rainfall of 110·29 inches was sufficient and the harvest was fair. Except for a rather widespread outbreak of cholera in June public health was on the whole good. The land revenue for collection fell from £144,107 to £141,066 (Rs. 14,41,070 - Rs. 14,10,660), £225 (Rs. 2250) were remitted, and £157 (Rs. 1570) left outstanding. Rice rupee prices rose from thirteen and a half to nine pounds.

Chapter VIII. Land Administration.

Season Reports.

1866-67. The season of 1866-67 was, on the whole, favourable, though the fall of rain, 113·72 inches, was rather heavy in the beginning and scanty towards the close. Rice and some other crops suffered slightly on account of this irregularity; yet the outturn was, on the whole, satisfactory. Public health was good. The land revenue for collection fell from £141,066 to £136,861 (Rs. 14,10,660 - Rs. 13,68,610), £1948 (Rs. 19,480) were remitted, and £136 (Rs. 1360) left outstanding. Rice rupee prices fell from nine to eleven pounds.

1867-68. In 1867-68 the rainfall of 110·49 inches was favourable, and public health generally good. The land revenue for collection rose from £136,861 to £138,674 (Rs. 13,68,610 - Rs. 13,86,740), £270 (Rs. 2700) were remitted, and £120 (Rs. 1200) left outstanding. Rice rupee prices fell from eleven to twelve pounds.

1868-69 In 1868-69 the rainfall of 103·53 inches was hardly sufficient. The crops were fair and public health generally good. The land revenue for collection fell from £138,674 to £137,687 (Rs. 13,86,740 - Rs. 13,76,870), £1416 (Rs. 14,160) were remitted, and £210 (Rs. 2100) left outstanding. Rice rupee prices fell from twelve to thirteen pounds.

1869-70. In 1869-70 the rainfall of 100·70 inches was favourable and the crops flourishing. Cholera prevailed in part of the district during most of the season. The tillage area rose from 970,220 to 975,751 acres and the land revenue for collection from £137,687 to £138,274 (Rs. 13,76,870 - Rs. 13,82,740), £112 (Rs. 1120) were remitted, and £143 (Rs. 1430) left outstanding. Rice rupee prices rose from thirteen to twelve pounds.

1870-71. In 1870-71 the rainfall of 97·24 inches was seasonable and sufficient. There were several cases of cholera, but the disease was never general. The tillage area fell from 975,751 to 974,092 acres, while the land revenue rose from £138,274 to £139,628 (Rs. 13,82,740 - Rs. 13,96,280), £72 (Rs. 720) were remitted, and £134 (Rs. 1340) left outstanding. Rice rupee prices fell from twelve to fifteen and a half pounds.

1871-72. In 1871-72 the rainfall of 65·21 inches was unseasonable and the crops were below the average. Public health was generally good. The tillage area again fell from 974,092 to 968,462 acres, while the land revenue rose from £139,628 to £140,690 (Rs. 13,96,280 - Rs. 14,06,900), £122 (Rs. 1220) were remitted, and £314 (Rs. 3140) left outstanding. Rice rupee prices rose from fifteen and a half to thirteen and a half pounds.

1872-73. In 1872-73 the rainfall of 94·51 inches was copious and seasonable. Public health was generally good. The tillage area rose from 968,462 to 970,998 acres and the land revenue from £140,690 to £141,188 (Rs. 14,06,900 - Rs. 14,11,880), £96 (Rs. 960) were remitted, and £319 (Rs. 3190) left outstanding. Rice rupee prices fell from thirteen and a half to fourteen pounds.

1873-74. In 1873-74 the rainfall of 86·31 inches, though sufficient, was in most sub-divisions unseasonable. The rice harvest suffered slightly, but the yield of *vari* and *nágli* was satisfactory. Fever prevailed slightly in

some sub-divisions, but on the whole public health was good. The tillage area rose from 970,998 to 971,915 acres, and the land revenue from £141,188 to £142,129 (Rs. 14,11,880 - Rs. 14,21,290), £134 (Rs. 1340) were remitted, and £101 (Rs. 1010) left outstanding. Rice rupee prices fell from fourteen to fifteen and a half pounds.

1874-75.

In 1874-75 there was an unusually heavy rainfall of 120·14 inches. Though generally more than sufficient for field work it was unseasonable in a few sub-divisions and excessive in others. The yield on the whole was satisfactory. Public health was good. Fever prevailed slightly and cattle-disease raged over almost all the district. The tillage area rose from 971,915 to 982,261 acres while the land revenue fell from £142,129 to £141,440 (Rs. 14,21,290 - Rs. 14,14,400), £73 (Rs. 730) were remitted, and £100 (Rs. 1000) left outstanding. Rice rupee prices remained unchanged at fifteen and a half pounds.

1875-76.

In 1875-76 the rainfall of 118·51 inches was abundant and the harvest was good. Cholera prevailed throughout the district and fever in a few sub-divisions. There was a good deal of cattle-disease. The tillage area rose from 982,261 to 1,011,391 acres; but the land revenue fell from £141,440 to £141,140 (Rs. 14,14,400 - Rs. 14,11,400), £111 (Rs. 1110) were remitted, and £45 (Rs. 450) left outstanding. Rice rupee prices rose from fifteen and a half to fifteen pounds.

1876-77.

In 1876-77 the rainfall of 83·61 inches was short and untimely. Owing to the failure of the late rains the crops suffered and a scarcity of water was feared. In Dáhánu and Máhim, the rainfall was about two-thirds of the average. In Murbád and Kalyán it was about equal to the average, and in Karjat it was greater. Public health was not good. Cholera raged in most of the sub-divisions during the rains, small-pox in some, and cattle disease in four sub-divisions. The tillage area rose from 1,011,391 to 1,012,190 acres, and the land revenue from £141,140 to £141,689 (Rs. 14,11,400 - Rs. 14,16,890), £188 (Rs. 1880) were remitted, and £163 (Rs. 1630) left outstanding. Rice rupee prices rose from fifteen to thirteen pounds.

1877-78.

In 1877-78 the rainfall of 63·86 inches was both scanty and unseasonable. It was especially unfavourable in the coast sub-divisions of Dáhánu and Máhim where the crops suffered seriously, and, particularly in Máhim, much land bordering on the sea remained waste. The crops in the Váda, Sháhápur, Murbád, and Bhiwndi sub-divisions suffered; but in the remaining sub-divisions they were fair. Public health was not good. Cholera prevailed throughout the district; small-pox in three and cattle-disease in six sub-divisions. The tillage area rose from 1,012,190 to 1,015,261 acres, and the land revenue from £141,689 to £141,932 (Rs. 14,16,890 - Rs. 14,19,320), £27 (Rs. 270) were remitted, and £278 (Rs. 2780) left outstanding. Rice rupee prices rose from thirteen to twelve and a half pounds.

1878-79.

In spite of a rainfall of 144·86 inches the season of 1878-79 was not unfavourable, especially for rice. A too long continuance of rain, and in some parts the appearance of locusts were the only drawbacks

Chapter VIII. Land Administration.

Season Reports.

to what would have been an excellent harvest. The district was on the whole more free from cholera and small-pox than in the year before. The tillage area fell from 1,015,261 to 1,014,421 acres, and the land revenue from £141,932 to £140,331 (Rs. 14,19,320 - Rs. 14,03,310), £16 (Rs. 160) were remitted, and £297 (Rs. 2970) left outstanding. Rice rupee prices rose from twelve and a half to eleven and a half pounds.

1879-80.

In 1879-80 the rainfall of 98·15 inches was an average one, but it fell unfavourably. A break in July delayed field work and was followed by excessive rain in August and a somewhat short fall later on. The rice especially early and salt-land rice suffered considerably. But the inferior crops of *nágli* and *vari*, which afford the staple food, were good. No great change occurred in the prices of cereals. Rice and *tur* fell very slightly and wheat rose. The prices of labour remained stationary. A few trifling advances for purchase of seed and cattle were made to the poorer classes. The season was not healthy. There was some cholera and small-pox, but fever was very prevalent. The tillage area rose from 1,014,421 to 1,015,341 acres, and the land revenue for collection fell from £140,331 to £138,107 (Rs. 14,03,310 - Rs. 13,81,070), £21 (Rs. 210) were remitted, and £38 (Rs. 380) left outstanding. Rice rupee prices fell from eleven and a half to twelve and a half pounds.

1880-81.

In 1880-81 the rainfall of 95·36 inches was rather unseasonable. The crops in all the sub-divisions but two suffered slightly, and in Dáhánu about one-third of the rice was lost. *Nágli* and *vari* were good. The prices of cereals fell considerably; and wages remained unchanged. A few trifling advances were made to the poorer classes for the purchase of seed and cattle. The season was not healthy. There was a little cholera and small-pox and much fever. The tillage area rose from 1,015,341 to 1,015,703 acres, but the land revenue for collection fell from £138,107 to £137,825 (Rs. 13,81,070 - Rs. 13,78,250), £18 (Rs. 180) were remitted, and £74 (Rs. 740) left outstanding. Rice rupee prices fell from twelve and a half to fifteen and a half pounds.

Revenue Statistics.

The following statement shows in tabular form the available yearly statistics of rainfall, prices, tillage, and land revenue during the thirty years ending 1880-81 :[1]

Thána Revenue Statistics, 1851-1881.

Years.	Rainfall.	Tillage Area.	Remissions	Land Revenue for Collection.	Outstandings.	Collections.	Rice Rupee-prices.
	Inches.	Acres.	Rs.	Rs.	Rs.	Rs.	Lbs.
1851-52	...	...	20,796	10,42,757	14,915	10,27,842	...
1852-53	...	...	21,572	10,63,501	12,043	10,51,458	...
1853-54	...	...	15,037	10,61,922	19,042	10,42,880	...
1854-55	...	...	11,353	10,50,867	18,478	10,32,389	34
1855-56	...	...	30,100	10,46,675	20,156	10,26,519	33
1856-57	...	...	15,897	10,67,703	16,581	10,51,122	30
1857-58	...	...	13,812	10,83,825	23,177	10,60,648	27
1858-59	...	...	37,459	11,10,310	17,294	10,93,016	23

[1] From the yearly Administration Reports. The price figures are for Thána town, and are the averages of the prices of the twelve calendar months beginning with January 1855. They are taken from a return forwarded by the Deputy Collector to Mr. A. Cumine, C.S., under No. 1926 of 9th November 1878. As noticed at page 314 the different price returns vary so greatly that they cannot be considered more than estimates.

Thána Revenue Statistics, 1851-1881—continued.

YEARS—*continued.*	Rainfall.	Tillage Area.	Remissions.	Land Revenue for Collection.	Outstandings.	Collections.	Rice Rupee-prices.
	Inches.	Acres.	Rs.	Rs.	Rs.	Rs.	Lbs.
1859-60	...	...	25,571	11,42,263	2037	11,40,226	24½
1860-61	90·05	...	48,542	11,73,115	2300	11,70,815	28
1861-62	141·52	...	30,479	11,82,976	1475	11,81,501	28½
1862-63	96·34	...	23,917	12,25,448	473	12,24,975	17
1863-64	115·01	...	36,991	12,58,750	275	12,58,475	15½
1864-65	94·18	...	28,676	14,41,060	87	14,40,982	13½
1865-66	110·29	...	2253	14,10,693	1576	14,09,093	9
1866-67	113·72	...	19,479	13,68,608	1365	13,67,243	11
1867-68	110·49	...	2700	13,86,741	1201	13,85,540	12
1868-69	103·53	970,220	14,167	13,76,873	2100	13,74,773	13
1869-70	100·70	975,751	1121	13,82,742	1430	13,81,312	12
1870-71	97·24	974,092	718	13,96,278	1340	13,94,938	15½
1871-72	65·21	968,462	1216	14,06,904	3143	14,03,761	13½
1872-73	94·51	970,998	958	14,11,876	3189	14,08,687	14
1873-74	86·31	971,915	1342	14,21,201	1609	14,20,282	15½
1874-75	120·14	982,261	727	14,14,403	1002	14,13,401	15½
1875-76	118·51	1,011,391	1412	14,11,405	446	14,10,959	15
1876-77	83·61	1,012,190	1883	14,16,893	1634	14,15,259	13
1877-78	63·86	1,015,261	278	14,19,322	2777	14,16,545	12½
1878-79	144·86	1,014,421	160	14,03,307	2972	14,00,335	11½
1879-80	98·15	1,015,341	212	13,81,074	379	13,80,695	12½
1880-81	95·36	1,015,703	183	13,78,254	738	13,77,516	15½

CHAPTER IX.

JUSTICE.

Sálsette, 1774.

In[1] 1774, on the conquest of Sálsette, Karanja, Hog Island, and Elephanta, a resident and factors were appointed for Sálsette and Karanja, and a resident for Hog Island and Elephanta. The Government provided that 'the residents or chiefs should investigate all except capital offences and misdemeanours, through the means of two sensible and respectable men of each caste who were to be selected and appointed for the purpose.' Disputes regarding property were to be decided by arbitration. The arrangement continued till 1799, when an officer styled Judge and Magistrate with civil, criminal, and police jurisdiction was appointed in place of the residents and factors.[2] The Judge had under him judicial officers styled native commissioners.[3] In 1803 the jurisdiction of the Judge and Magistrate of Thána was extended to Bánkot and its dependencies.[4] In 1817, on the overthrow of the Peshwa, the districts of Belápur, Átgaon, and Kalyán, and all territories to the north as far as the Daman river, lying between the Sahyádris and the sea, were annexed to the zillah court of Sálsette whose title was changed into the zillah court of the Northern Konkan. The laws and regulations established for the administration of justice in Surat, Broach, and Kaira were declared to be in force in the district of the Northern Konkan.[5] In 1818 the office of district Magistrate was transferred from the district Judge to the Collector. In 1819 the jurisdiction of the Judge of the North Konkan was extended south as far as the Ápta river.[6] In 1830, when three northern sub-divisions of Ratnágiri were placed under the control of the Thána district Judge, Ratnágiri was for purposes of civil and criminal justice, reduced to a detached station of the Thána district with a senior assistant and sessions judge. Ratnágiri remained a detached station under Thána till 1869.

North Konkan, 1817.

Civil Suits, 1828.

In 1828, the earliest year for which records are available, of 8032 cases filed 7910 were original and 122 were appeals. Of 8032 cases, 6399 original suits and fifty appeals were disposed of, leaving at the end of the year 1583 cases undecided. The total value of the suits decided was £30,033 (Rs. 3,00,330) or an average of £4 12*s.* (Rs. 46).

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1 An account of the Portuguese administration of justice is given above, page 459.
2 Reg. III. of 1799 section 3, and Reg. V. of 1799 section 2.
3 The designation native commissioner was abolished by Act XXIV. of 1836. In its stead three grades were appointed, principal sadar amin, sadar amin, and munsif.
4 Reg. III. of 1803 sec. 2. 5 Reg. VI. of 1817 sec. 2. 6 Reg. III. of 1819 sec. 9.

In 1850 there were ten civil courts and 5694 suits disposed of, the average duration of each suit being one month and twenty-five days. Ten years later (1860) the number of courts remained the same, but the number of suits fell to 5574 and the average duration rose to two months and five days. In 1870 the number of courts was reduced to nine, the number of suits had risen to 8399, and the average duration to three months and eighteen days. At present (1881), excluding the first class subordinate judge of Násik, who exercises special jurisdiction above £500 (Rs. 5000), there are eight judges. Of these the District Judge is the chief with original civil jurisdiction in cases in which Government or Government servants are parties and with power to hear appeals, except in cases valued above £500 (Rs. 5000) when the appeal lies direct to the High Court. The assistant judge tries original cases below £1000 (Rs. 10,000) and hears such appeals as are transferred to him by the District Judge. There are six second class subordinate judges, who have power to try original cases of not more than £500 (Rs. 5000). They are stationed at Thána, Kalyán, Bhiwndi, Murbád, Panvel, and Bassein and Dáhánu. The Bassein and Dáhánu subordinate judge holds his court for six months from November till January and from June till August at Bassein, and for five months from February till April and in September and October at Dáhánu. The subordinate judges have an average charge of about 700 square miles with 150,000 people.

The average distance of the Thána subordinate judge's court from its six furthest villages is fifteen miles; of the Kalyán court thirty-four miles; of the Murbád court twenty miles; of the Panvel court twenty-six miles; and of the Bassein and Dáhánu courts, thirty-two miles in Bassein and forty in Dáhánu.

Exclusive of suits decided by the first class subordinate judge of Násik who exercises special jurisdiction in cases valued at more than £500 (Rs. 5000), the average number of cases decided during the twelve years ending 1881 is 7166. Except in 1873 when there was a considerable increase, the number of suits has of late years fallen from 8399 in 1870 to 5737 in 1880. In 1881 there was an increase to 7152. Of the whole number of decisions during the twelve years ending 1881, 43·71 per cent have, on an average, been given against the defendant in his absence. During the first five years the proportion of cases decided in the defendant's absence fell gradually from 54·20 in 1870 to 43·74 in 1874. It rose slightly (44·1) in 1875 and has since, except in 1880 when there was a slight rise, continued to fall to 34·7 in 1881. Of contested cases 16·04 per cent during the twelve years ending 1881, have been decided for the defendant, the proportion varying from 19 in 1874 and 1877 to 11 in 1878 and

Thána Exparte Decrees, 1870-1881.

Year.	Suits.	Decided *exparte.*	Percentage.
1870	8399	4553	54·20
1871	8284	4373	52·78
1872	8050	4237	52·63
1873	8781	4220	48·05
1874	7868	3442	43·74
1875	6954	3068	44·10
1876	7034	2763	39·20
1877	6564	2440	37·10
1878	5276	1877	35·50
1879	5893	2039	34·60
1880	5737	2092	36·40
1881	7152	2486	34·70
Total ...	85,992	37,590	43·71

Chapter IX. Justice. Civil Suits, 1870-1881.

1879. In 191 or 2·67 per cent of the suits decided in 1881 the decree was executed by putting the plaintiff in possession of the immovable property claimed. This class of cases fell from 189 out of 8399 in 1870 to 182 out of 5276 in 1878. In 1879 it rose to 269 out of 5893 and fell to 191 out of 7152 in 1881.

In 20·81 per cent of the 1881 decisions decrees for money due were executed by the attachment or sale of property. Of these 11·46 per cent were by the sale of movable property and 9·31 per cent by the sale of immovable property. Compared with 1870 the 1881 returns show a fall in the attachments or sales of movable property from 1760 to 823 and from 1626 to 666 in the attachments or sales of immovable property. The number of decrees executed by the arrest of debtors during the twelve years ending 1881 has fallen from 619 in 1870 to 187 in 1881. The following table shows that during the same twelve years (1870-1881) the number of civil prisoners, with a slight rise in 1873 and again in 1877, fell from 168 in 1870 to 66 in 1878. It rose to 82 in 1879 and 89 in 1880, and in 1881 again fell to 75 :

Thána Civil Prisoners, 1870-1881.

Year.	Prisoners.	Days.	Release.				
			By satisfying the decree.	At creditors' request.	No subsistence allowance.	Disclosure of property.	Time expiry.
1870... ...	168	32	7	36	96	11	18
1871... ...	155	44	13	33	82	11	16
1872... ...	95	47	2	21	63	5	4
1873... ...	105	34	2	28	62	2	11
1874... ...	91	31	2	13	62	6	8
1875... ...	73	38	7	16	38	5	7
1876... ...	70	27	6	24	35	2	3
1877... ...	74	43	3	13	44	1	13
1878... ...	66	51	2	10	25	...	29
1879... ...	82	30	4	10	46	4	18
1880... ...	89	34	3	33	48	3	2
1881... ...	75	32	...	24	46	...	5

The following statement shows the working of the district civil courts during the twelve years ending 1881 :

Thána Civil Courts, 1870-1881.

Year.	Suits disposed of.	Average value in £.	Uncontested.					Contested.				Execution of Decree.			
			Decree *exparte.*	Dismissed *exparte.*	Decree on confession.	Otherwise disposed of.	Total.	Judgment for Plaintiff.	Judgment for Defendant.	Mixed.	Total.	Arrest of debtor.	Decree holder put in possession of immovable property.	Attachment or sale of property.	
														Immovable.	Movable.
1870...	8399	9·4	4553	8	1098	932	6591	1206	331	271	1808	619	189	1626	1760
1871...	8284	10·9	4373	12	1291	915	6591	1212	291	190	1693	447	176	1746	1856
1872...	8050	13·2	4237	7	1289	1011	6544	1070	254	182	1506	591	173	1478	1550
1873...	8781	17·0	4220	33	1716	1158	7127	1165	261	228	1654	204	182	2828	2491
1874...	7868	12·8	3442	42	1606	1123	6213	1095	316	244	1655	178	182	2486	2221
1875...	6954	9·8	3068	123	1443	818	5452	1157	249	96	1502	161	156	1940	1964
1876...	7034	12·18	2763	209	1554	787	5313	1313	296	112	1721	76	185	2525	2114
1877...	6564	14·6	2440	192	1430	740	4802	1333	344	85	1762	77	153	2372	1721
1878...	5276	9·12	1877	143	1038	581	3639	1339	196	102	1637	88	182	1189	1309
1879...	5893	8·30	2039	177	1058	816	4090	1491	216	96	1803	88	269	1135	1279
1880...	5737	8·30	2092	128	917	812	3949	1414	238	136	1788	189	167	1434	1171
1881...	7152	8·00	2486	174	1431	903	4904	1477	317	364	2158	187	191	666	823

Chapter IX. Justice.

There are no arbitration courts in the district. Mr., now Sir W. Wedderburn, Bart., C. S., when acting Judge of Thána in 1876, proposed to establish an arbitration court, and held a meeting of the chief residents to consult their wishes. The Government pleader and several members of the community were appointed a committee to frame rules for the guidance of the proposed court. After Sir W. Wedderburn left the district nothing further seems to have been done.

Registration. *1878-79.*

Under the registration department there were till April 1882 thirteen sub-registrars, eight of whom were special officers and five were the head clerks of mámlatdárs or mahálkaris. The offices which were managed by mámlatdárs' head-clerks were Sháhápur, Dáhánu, Váda, Murbád, and Umbargaon. Since April 1882, instead of mámlatdárs' head clerks special officers have been appointed. In addition to the supervision of the Collector as District Registrar, these officers are subject to the special scrutiny of an inspector of registration under the control of the Inspector General of Registration and Stamps. According to the registration report for 1880-81, the registration receipts for the year amounted to £1280 (Rs. 12,800) and the charges to £942 (Rs. 9420), leaving a net income of £338 (Rs. 3380). Of the total number of registrations during the year, nine were wills, 4533 were deeds relating to immovable property, and 113 were deeds relating to movable property. Of the 4533 documents relating to immovable property, 2121 were deeds of sale, thirty-three were deeds of gift, 1787 were mortgage deeds, 464 were leases, and 128 were miscellaneous deeds. The total value of property affected by registration was £178,557 (Rs. 17,85,570), £140,510 (Rs. 14,05,100) of which were the value of the immovable and £38,047 (Rs. 3,80,470) the value of the movable property registered.

Magistracy.

At present (1882) thirty-five officers share the administration of criminal justice. Of these, one is the District Magistrate, four are magistrates of the first class, thirteen of the second class, and seventeen of the third class. Of the magistrates of the first class, three are covenanted European civilians; and two the *huzur* and the district deputy collectors are natives of India. The District Magistrate has the general supervision of the whole district, while each of the first class magistrates, as assistant or deputy collector, has the charge of an average area of 1333 square miles and 264,350 people. The *huzur* deputy collector, unlike other magistrates, has no revenue charge, but exercises the powers of a first class magistrate in the sub-division of Sálsette, an extent of 241 square miles with a population of 107,219. He also hears cases which arise on the Peninsula railway between Kurla and Badlápur. Unlike other first class magistrates, the *huzur* deputy collector has not power to hear appeals. In 1881 the District Magistrate decided twenty-two original and appeal cases, and the other first class magistrates 452 original and appeal cases. Except the Superintendent of Mátherán Hill, who is an European medical officer, the thirty second and third class magistrates are natives of India. The average charge of the eleven second and third class magistrates, who are also

Chapter IX. Justice. Magistracy.

mámlatdárs or mahálkaris, is 385 square miles with a population of 82,595. In 1881 these magistrates decided 5869 original criminal cases. At Kurla there is at present an honorary magistrate with third class powers.

To decide petty cases of assault and other minor offences, 2108 village headmen, under section 14 of the Bombay Village Police Act, have power to confine offenders for twenty-four hours in the village lock-up. The average yearly emoluments of these village magistrates in cash, land, and palm-trees amount to about £2 8*s.* (Rs. 24).

Crime.

The rugged nature of the country and the wild character of the Sahyádri Kolis have made the district of Thána liable to outbursts of dacoity and gang robbery. For about twenty years after the beginning of British rule (1818-1840) security of life and property was imperfectly established. Since 1840 there have been three periods marked by an excessive number of gang robberies, Rághoji Bhángria's disturbances between 1844 and 1848; Honia Náik's beween 1874 and 1876; and Vásudev Phadke's between 1877 and 1879. Besides these disturbances caused by gangs of hill robbers, there has been an unruly element along the sea coast, the remains of the old pirates against whom the coast was formerly protected by lines of small forts. These pirate raids on coast villages were most numerous between 1829 and 1837.

Koli Raids, 1820-1825.

At the beginning of British rule the hill Kolis and Rámoshis of Thána, Ahmadnagar, and Násik, led by Devbáráv Dalvi, Kondáji Náik, Umáji Náik, Bhargáji Náik, and Rámji Kirva, caused such mischief and terror, that a reward of £3 (Rs. 30) was offered for the capture of every armed man and of £10 (Rs. 100) for the capture of every leader.[1] The Collector proposed to grant Rámji Kirva a sum as blackmail to ensure freedom from Koli raids, but the proposal was not approved.[2] In 1820 Devbáráv appeared at the head of a band of armed men in Panvel, and sent round a small bundle of hay and charcoal in token that he meant to burn and lay waste the country. He was bold enough to send a parcel of his symbols to the mámlatdár's office. The mámlatdár at once sent out a body of armed peons who divided into parties. After searching the woods for a day and a night, one of the parties came across Devbáráv and his gang, and in the scuffle Devbáráv was shot and his body brought to Thána. During the six years ending 1825, the number of gang robberies varied from 147 in 1824 to thirty-two in 1821 and averaged eighty. The number of persons implicated varied from 1094 in 1825 to 132 in 1820, and the number of persons arrested varied from 112 in 1821 to twenty-eight in 1825.[3] In 1827

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[1] Inward Register (1817), 153. In 1820 the reward for the capture of a leading robber was raised to £15 (Rs. 150). Collector to Government, 20th June 1820.

[2] Mr. W. B. Mulock's Extracts from Thána Records.

[3] Outward Register (1826), 451. In 1820 there were 47 robberies, 132 robbers, and 41 arrests; in 1821, 32 robberies, 193 robbers, and 112 arrests; in 1822, 76 robberies, 733 robbers, and 73 arrests; in 1823, 81 robberies, 807 robbers, and 72 arrests; in 1824, 147 robberies, 204 robbers, and 80 arrests; and in 1825, 100 robberies, 1094 robbers, and 28 arrests.

Crime.

Gang Robberies, 1827-1834.

a band of Rámoshis, who then infested the Purandhar hills in Poona, under one Umáji, crossed the Sahyádris with horses, tents, and 300 men, and camped at the foot of Prabal hill about twelve miles east of Panvel. From Prabal they sent a proclamation, calling on the people to pay their rents to them not to Government, and distributing bundles of straw, charcoal, and fuel in sign of the ruin which would follow if rents were not paid to them.[1] On the 10th of December a gang of about 200 men, armed with fire-arms and other offensive weapons, attacked the Murbád treasury, beat and wounded the guard, and carried off between £1200 and £1300 (Rs. 12,000-Rs. 13,000) of treasure.[2] In 1828 and 1829 disturbances were still more general. The Ahmadnagar Kolis, who heard that the demands of the Purandhar Rámoshis were granted, formed into large bands, and coming down the Sahyádri passes, caused much loss and suffering in Thána. These Koli disturbances have been noticed in the History Chapter. Captain Mackintosh was appointed to put down the disorders, and after very severe labour was successful in 1834. Even after these gangs were suppressed, so unsettled were the rugged inland tracts, that in 1836 the people of Nasrápur were afraid to roof their houses with tiles or to show any signs of being well-to-do.[3]

Pirates, 1829-1837.

Besides from hill robbers Thána suffered at this time from raids of sea robbers. At Shirgaon in Máhim, on the night of the 9th March 1829, a gang of seventy-five to a hundred men, armed with clubs and swords, landed from a boat and plundered the *pátil's* house. On their way back they were met by the police, and after wounding two constables, made good their escape.[4] In 1834-35 in Uran and Sálsette in fourteen robberies one person was killed, fourteen were wounded, and property valued at £2238 (Rs. 22,380) was carried off. In 1836 four robberies, two by landmen and two by seamen, were committed by gangs of more than thirty men. The coast robbers landed from boats and entered villages in disguise. They sent out spies to discover the most profitable houses to attack, and carried out their plans with such skill and vigilance that they generally succeeded in making off in their boats before the police could arrive. In 1837 three raids were made on coast villages by gangs of about twenty-five pirates, Cutchis, Khojás from Bombay, and some Thána Kolis.[5] In 1839 there were no inroads of large gangs of hill robbers, but numbers of small bands committed as many as ten robberies a month.[6]

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1 The proclamation ran: 'Know all men that we Rájeshri Umáji Náik and Bhargáji Náik from our camp at the fort of Purandhar do hereby give notice in the year *Sursann Suma Ashrin Maiyatain Va alaf* 1827 to all Pátils, Mhárs, and others of the villages of Ratnágiri in South Konkan and Sálsette in North Konkan, that they are not to pay any portion of the revenue to the British Government, and that any instance of disobedience to this mandate shall be punished by fire and sword. All revenues are to be paid to us. This proclamation is sent to you that you may make and keep a copy of it and act according to it without any demurring on pain of having your village razed to the ground. Given under our hand this 25th December 1827.'

2 Magistrate to Government, 519 of 15th December 1827.

3 Second Assistant Collector, 26th June 1836.

4 Collector's Letter, 10th March 1829.

5 Magistrate's Report, 13th Novr. 1837.

6 Magistrate's Report, 4th April 1839.

Chapter IX.
Justice.
Crime.
Raghoji Bhángria, 1844-1848.

In 1844[1] began the disorders, of which Rághoji Bhángria was the head. There was an increase in the number of gang robberies while the detections and recoveries of stolen property were extremely small. Much valuable merchandise, especially opium, passed along the Ágra road, and the wild nature of the country and the neighbourhood of the Jawhár and Dharampur territories made detection and punishment difficult and uncommon. The road from Bhiwndi to the foot of the Tal pass was infested by organized gangs of as many as two hundred robbers, with a proportion of well-mounted horsemen. In December 1843 three opium robberies were committed, and opium to the value of £10,000 (Rs. 1,00,000) was carried off. In the beginning of January 1844 there were two more opium robberies one of eight the other of forty-three chests. Cloth-dealers and other merchants were plundered, officers' baggage was cut off, and the post was stopped. No travellers were allowed to pass without a permit from the robbers and the road-side villages were deserted. Even in Bhiwndi, where there was a detachment of the Native Veteran Battalion, the terror was so great that the people shut themselves in their houses. The cotton and opium carriers who were camped in the town were attacked and the troops had to be called out. In January 1844 the police along the Ágra road were strengthened, and fifty of the Poona Irregular Horse were placed temporarily at the disposal of the District Magistrate to protect the traffic.[2] The leading spirit among the freebooters was a Koli named Rághoji Bhángria, the son of a robber chief who had once been an officer in the police. In October 1843, at the head of a large gang, Rághoji came down the Sahyádris and committed several robberies. The hill police acted against him with great vigour, and though Rághoji escaped, many of his leading men were caught and the strength of his gang was much reduced. In 1845 Rághoji again appeared burning villages in Panvel, and spread the greatest terror by killing two village headmen who were known to have helped the police. A reward of £400 (Rs. 4000) was offered for Rághoji's arrest, and a special party of police under Captain Giberne was detached in their pursuit. So active and unceasing were the efforts of the police, that, before the year was over, four of his leading men Jávji Náik, Padu Nirmal, Lakshman Piláji Bánde, and Bápu Bhángria were captured. Rághoji Bhángria, the head of the insurrection, alone remained at large, and in spite of all efforts he continued uncaptured till January 1848. At the close of December 1847, the late General Gell, then lieutenant and adjutant of the Ghát Light Infantry, heard that Rághoji had left the hills and was making for Pandharpur, the great Deccan place of worship. Mr. Gell started with a party of his men, and, after marching eighty-two miles in thirty-two hours, reached Kad-Kumbe about

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[1] This account is compiled from a letter from the commandant of the detachment of the Native Veteran Battalion, Bhiwndi, 5th January 1844; Civil Surgeon of Násik to Collector of Thána, 18th January 1844; Mr. Davidson to Commandant 23rd Regt. N. I., 20th January 1844; Commandant, N. V. B., 20th January 1844; Mr. Davidson's Report, 20th February 1844.

[2] Government Letters No. 194 of 23rd January 1844, and No. 291 of 30th January 1844.

twelve miles from Pandharpur. In the evening they marched on to Pandharpur, and Mr. Gell entered the town about dawn dressed as a native. Spies were sent out to see if Rághoji's party had come, and about ten o'clock brought word that they were close to the town. Mr. Gell rode with a few of his men to an open space on the bank of the Bhima. Here one of a number of groups, who were coming and going to the river, was pointed out as Rághoji's party. Mr. Gell rode to the men and stopped them. None of them tried to escape, and when Mr. Gell's men came up, Rámji, the lance náik, threw his arms round a small slight man in the dress of a Gosái, calling out that he was Rághoji. The others were recognised as members of Rághoji's gang, and the Gosái confessed that he was Rághoji Bhángria. Rághoji was tried by a special commissioner on a charge of treason and sentenced to death on the 13th of April 1848.

Raghoji, 1844-1848.

Year.	Gang Robberies.		
	With murder.	Simple.	Total.
1844	161	37	198
1845	136	31	167
1846	81	7	88
1847	46	14	60
1848	31	14	45

The statement in the margin shows that, during the five years ending 1848, gang robberies fell from 198 to 45.

During the two years ending 1876 the district was much disturbed by gang robberies, organized by one Honia Bhágoji Kenglia, a Koli of Jamburi in Poona. Honia's robberies extended over the western parts of Poona, Násik, and Ahmadnagar. They became so numerous and daring, that, in 1874, a special police party of 175 armed men under Colonel Scott and Mr. W. F. Sinclair, C.S., was detached for his arrest, proclamations were issued offering rewards of £100 (Rs. 1000) for Honia and of £20 to £60 (Rs. 200-Rs. 600) for his followers, and military guards were set over the Bassein, Kalyán, Sháhápur, Bhiwndi and Murbád treasuries. In spite of these special measures Honia managed to evade pursuit in Thána, Ahmednagar and Poona till, in July 1876, he and most of his leading men were captured by Major H. Daniell. Honia was tried in Poona and sentenced to transportation for life.

Honia, 1874-1876.

The increase of gang robbery in the Deccan, which followed the famine of 1876 and 1877, spread to Thána. Bands of Kolis and Rámoshis came down the Sahyádris, and committed serious robberies. The attempt of the Bráhman intriguer Vásudev Balvant Phadke, to turn these robbers into insurgents, added to the difficulties of the time. Military guards were set over the Karjat, Murbád, Sháhápur, Váda, Kalyán and Bhiwndi treasuries, and bodies of police were organized under chosen European officers. When Vásudev Phadke left his gang in April 1879, one Daulata Rámoshi became their leader. After plundering some villages in the Sirur sub-division of Poona, the gang descended the Sahyádris by the Kusur pass. On the 10th of May (1879), between seven and eleven at night, from thirty to forty men of this gang, armed with swords, sticks, and pistols, appeared at the village of Neri about three miles east of Panvel, wounded five men, and carried away

Vásudev Phadke, 1877-1879.

Chapter IX. Justice. Crime.

property valued at £607 (Rs. 6070). At midnight the dacoits came to the village of Palaspe, wounded three men, and took away property valued at £6000 (Rs. 60,000). On the return of the gang to the Deccan, Major Daniell pursued it, killed several men among them the leader Daulata, and recovered the greater portion of the property taken from Palaspe. The fortunate dispersion of this band of robbers and the loss of their chief prevented the repetition of any robbery on so large a scale. Vásudev Phadke's attempts to organize an insurrection were unable to make head against the activity of the police in Poona and Sátára, and the risk of any serious outbreak ceased with the brilliant pursuit and capture of Vásudev by Major Daniell in July 1879.

Criminal Classes.

Of minor forms of gang robbery, the commonest are waylaying and robbing travellers, and housebreaking which is seldom accompanied by violence. The practice of poisoning travellers by sweetmeats mixed with thorn-apple, *dhotra*, Datura hummatu, and then robbing is not uncommon. Cases of assaulting creditors and burning their houses sometimes occur, but they are unusual. Except some settlements of Káthkaris, who are much given to petty pilfering, there are no criminal classes; nor is there any crime to which the upper classes are specially addicted. Drunkenness was until lately one of the chief causes of crime. The wild character of most of the district and the neighbourhood of the Portuguese territory of Daman, and of the states of Jawhár and Dharampur, are the chief special difficulties in the way of bringing offenders to justice.

Police. *1880.*

In 1880, the total strength of the district or regular police force was 842. This included the District Superintendent, two subordinate officers, 150 inferior officers, and 689 foot constables. The cost of maintaining this force was, for the Superintendent a yearly salary of £780 (Rs. 7800); for the two subordinate officers yearly salaries of not less than £120 (Rs. 1200); and for the 150 inferior subordinate officers yearly salaries of less than £120 (Rs. 1200), a total yearly cost of £3832 8*s.* (Rs. 38,324); the 689 foot constables cost altogether a yearly sum of £6680 16*s.* (Rs. 66,808), representing a yearly average salary to each constable of £9 14*s.* (Rs. 97). Besides his pay, a total sum of £241 16*s.* (Rs. 2418) was yearly granted for the horse and travelling allowance of the Superintendent; £219 4*s.* (Rs. 2192) for the pay and allowance of his establishment; and £637 2*s.* (Rs. 6371) for contingencies and other petty charges. Thus the total yearly cost of maintaining the police force amounted in 1880 to £12,391 6*s.* (Rs. 1,23,913). On an area of 4242 square miles and a population of 900,271, these figures give one man for about every five miles and about 1000 people. The cost of the force is £2 18*s.* 6*d.* (Rs. 29-4) the square mile, or a little over 3½*d.* (2 *as.* 4 *pies*) a head of the population. Exclusive of the Superintendent, 358 were provided with fire-arms and 483 with swords or swords and batons. Besides the Superintendent, 111, fifty-one of them officers and sixty constables, could read and write.

The Superintendent was an European and the rest were natives

of India. Of these one officer and one man were Christians; thirteen officers and thirty men Musalmáns; eleven officers and seventeen men Bráhmans; eighty-four officers and 469 men Maráthás; three officers and forty men Kolis; thirty-seven officers and 117 men Hindus of other castes; one officer was a Pársi; and two constables were Jews and one was a Rajput.

Offences.

The following statement, for the seven years ending 1880, shows a total of 120 murders, thirty-eight culpable homicides, 189 cases of grievous hurt, 460 dacoities and robberies, and 38,493 other offences. The number of murders varied from twenty-one in 1879 to twelve in 1880, and averaged sixteen; culpable homicides varied from one in 1874 to nine in 1877, and averaged about five; cases of grievous hurt varied from twenty-one in 1876 to thirty-four in 1879, and averaged twenty-seven; dacoities and robberies varied from twenty-five in 1875 to 145 in 1879, and averaged sixty-five; and other offences varied from 3265 in 1880 to 6834 in 1879, and averaged 5499. Of the whole number of persons arrested the convictions varied from 32·09 in 1876 to 54·3 in 1874, and averaged 39·1. The percentage of stolen property recovered varied from 21·1 in 1876 to 45·1 in 1875, and averaged 36·9. The following are the details:

Thána Crime and Police, 1874-1880.

Year.	Offences and Convictions.															
	Murder and Attempt to Murder.				Culpable Homicide.				Grievous Hurt.				Dacoities and Robberies.			
	Cases.	Arrests.	Convictions.	Percentage.	Cases.	Arrests.	Convictions.	Percentage.	Cases.	Arrests.	Convictions.	Percentage.	Cases.	Arrests.	Convictions.	Percentage.
1874	16	32	13	40·60	1	1	...	...	33	69	62	89·8	92	258	155	61·2
1875	18	33	21	63·60	3	7	2	28·50	22	68	38	55·8	25	62	37	59·6
1876	13	38	14	36·80	6	26	6	23·07	21	33	10	30 3	39	83	51	61·4
1877	20	42	12	28·57	9	15	9	60·0	30	100	49	49·0	50	218	128	58·7
1878	20	35	17	48·50	6	8	7	87·50	25	53	22	42.5	58	161	108	67·0
1879	21	35	14	40·00	6	6	...	...	34	65	39	60·0	145	270	123	45·5
1880	12	15	12	80·00	7	9	6	66·60	24	56	20	35·7	51	125	77	61·6
Total ...	120	230	103	44·8	38	72	30	41·6	189	444	240	54·05	460	1172	679	57·9

Year.	Offences and Convictions—*continued.*										
	Other Offences.				Total.				Property.		
	Cases.	Arrests.	Convictions.	Percentage.	Cases.	Arrests.	Convictions.	Percentage.	Stolen.	Recovered.	Percentage.
1874	5625	6187	3324	53·7	5767	6542	3554	54·30	2570	1030	39·7
1875	5287	9457	3654	38·6	5355	9627	3752	38·90	2817	1276	45·1
1876	5802	10,875	3467	31·8	5881	11,055	3548	32·09	5190	1125	21·1
1877	5716	11,350	4098	36·1	5825	11,725	4296	36·60	4997	1514	30·3
1878	5964	11,059	4076	36·8	6073	11,316	4230	37·30	5194	1758	33 8
1879	6834	11,573	4372	37·7	7040	11,949	4548	38·06	13,912	6242	44·8
1880	3265	4995	2405	47·03	3359	5200	2520	47·30	4607	1555	33·7
Total ...	38,493	65,496	25,396	38·7	39,300	67,414	26,448	39·1	39,287	14,500	36·9

Chapter IX. Justice. Police. *Offences.*

Corresponding details are available for the five years ending 1849 :

Thána Crime, 1845-1849.

Year.	Murder.	Homicide.	Grievous hurt.	Robbery.	Arson.	Miscellaneous.	Total.	Arrests.	Convictions.	Percentage.	Property stolen.	Property recovered.	Percentage.
											£	£	
1845 ...	22	1	51	201	31	7147	7453	12,937	4955	38·30	5232	376	7·18
1846 ...	14	8	27	175	8	7704	7936	13,626	4996	36·66	...	...	...
1847 ...	20	5	40	90	18	8994	9167	15,745	5064	32·16	...	...	...
1848 ...	22	3	76	76	22	9040	9239	16,632	4849	29·15	5539	956	17·25
1849 ...	26	5	47	108	31	10,203	10,420	18,365	5099	27·76	9499	763	8·03
Total...	104	22	241	650	110	43,088	44,215	77,305	24,963	32·29	...	...	...

During the five years ending 1849, of a population of 554,937 or about thirty-eight per cent less than in 1880, murders varied from fourteen to twenty-six and averaged twenty-one; homicides varied from one to eight and averaged four; grievous hurts varied from twenty-seven to seventy-six and averaged forty-eight; and robberies varied from seventy-six to 201 and averaged 130; arsons varied from eight to thirty-one and averaged twenty-two; and miscellaneous offences varied from 7147 to 10,203 and averaged 8617. The percentage of convictions on the number of arrests varied from 27·76 to 38·30 and averaged 32·29. The returns of the recovery of property alleged to be stolen are incomplete; they are shown as varying from 7·18 per cent in 1845 to 17·25 per cent in 1848.

A comparison of the two statements shows that the amount of crime in the five years ending 1849 was comparatively larger than in the seven years ending 1880. In the five years ending 1849 there was a yearly average of 8843 crimes, or, on the basis of the 1846 census, one crime to every sixty-three inhabitants. In the seven years ending 1880, there was an average of 5614 crimes a year, or, according to the 1881 census, one crime to every 161 inhabitants. A comparison of the yearly average of dacoities and robberies during these periods shows a fall from 130 in the first to sixty-six in the second period.

Jails.

Besides the lock-ups at each mámlatdár's office, there is a central jail at Thána. The number of convicts in the Thána jail on the 31st December 1880 was 650, of which 570 were males and eighty females. Of these 210 males and twenty-seven females were sentenced for a term not exceeding one year; 224 males and thirty females were for terms above one year and not more than five years; and thirty-one males and nine females were for terms of between five and ten years. Eighteen males and four females were life prisoners, and eighty-seven males and ten females were under sentences of transportation. The convicts are employed in-doors in weaving cotton cloth and carpets and in wood and metal work. Out of doors they are employed in road-making, gardening, and quarrying. The daily average number of sick in the jail was 25·6 among males, and four among females. The number of deaths during the year was four from fever and twenty-nine from bowel complaints. There was no cholera during the year. In 1880 diet cost £2060 4*s.* (Rs. 20,602) or an average of £2 16*s.* (Rs. 28) to each prisoner.

CHAPTER X.

REVENUE AND FINANCE.

District Balance Sheet.

THE earliest available District Balance Sheet is for 1819-20. Though, since 1819-20, many changes have been made in the keeping of accounts, most of the items can be brought under corresponding heads in the forms now in use. Exclusive of £15,027 (Rs. 1,50,270) the adjustment on account of alienated land, the total transactions entered in the district balance sheet for 1879-80 amounted under receipts to £422,276 (Rs. 42,22,760) against £198,422 (Rs. 19,84,220) in 1819-20, and under charges to £443,170 (Rs. 44,31,700) against £218,050 (Rs. 21,80,500). Leaving aside departmental miscellaneous receipts and payments in return for services rendered, such as post and telegraph receipts, the revenue for the year 1879-80 under all heads, Imperial, provincial, local, and municipal, came to £307,960 (Rs. 30,79,600), or on the 1881 population of 900,227 a charge of 6*s.* 10*d.* per head.[1] As there are no population details for 1819-20, the share per head in that year cannot be given.

During the sixty-one years between 1819 and 1880 the following changes have taken place under the chief heads of receipts and charges.

Land Revenue.

Land receipts, forming 45·89 per cent of the whole revenue, have risen from £135,255 (Rs. 13,52,550) in 1819-20 to £141,345 (Rs. 14,13,450) in 1879-80; land charges have actually increased, but, from a change in the heads of account to which they are debited, they show an apparent fall from £29,247 to £24,948 (Rs. 2,92,470-Rs. 2,49,480).

The following statement shows the land revenue collected in each of the fifty years ending 1879-80:

Thána Land Revenue, 1830-1879.

YEAR.	Land Revenue	YEAR.	Land Revenue	YEAR.	Land Revenue	YEAR.	Land Revenue	YEAR.	Land Revenue
	£		£		£		£		£
1830-31*...	105,848	1840-41 ...	101,145	1850-51 ...	103,711	1860-61 ...	117,311	1870-71 ...	139,627
1831-32 ...	109,881	1841-42 ...	96,172	1851-52 ...	103,908	1861-62 ...	118,297	1871-72 ...	140,690
1832-33 ...	89,296	1842-43 ...	99,004	1852-53 ...	106,350	1862-63 ...	122,544	1872-73 ...	141,187
1833-34 ...	139,909	1843-44 ...	98,509	1853-54 ...	106,192	1863-64 ...	125,875	1873-74 ...	142,129
1834-35 ...	122,549	1844-45 ...	98,467	1854-55 ..	105,086	1864-65 ...	144,106	1874-75 ...	141,440
1835-36 ...	122,290	1845-46 ...	100,795	1855-56 ...	104,667	1865-66 ...	140,340	1875-76 ...	141,140
1836-37 ...	93,263	1846-47 ...	100,630	1856-57 ...	106,770	1866-67 ...	136,860	1876-77 ...	141,605
1837-38 ...	104,924	1847-48 ...	101,208	1857-58 ...	108,382	1867-68 ...	138,674	1877-78 ...	142,187
1838-39 ...	112,122	1848-49 ...	103,444	1858-59 ...	111,031	1868-69 ...	137,687	1878-79 ...	140,330
1839-40 ...	109,962	1849-50 ...	103,511	1859-60 ...	114,226	1869-70 ...	138,274	1879-80 ...	141,345

* Figures for the years 1830-31 to 1836-37 have been taken from statement No. 7 (after deducting those for Kolába) in Mr. Bell's A'bkári Report, dated 1st October 1869; figures for the subsequent years have been taken from Statement A which accompanies the Collector's yearly Administration Reports. These figures are exclusive of alienated revenues which are mere items of adjustment by credit and debit.

1 This total is made of the following items: £246,123 land revenue, stamps, forest, excise, law and justice, and assessed taxes; £1041 customs; £22,500 salt; £9302 registration, education, and police; and £28,994 local and municipal funds; total £307,960.

Chapter X. Revenue and Finance.

Stamp receipts have risen from £2411 to £16,379 (Rs. 24,110-Rs. 1,63,790), and stamp expenditure has fallen from £751 (Rs. 7510) in 1819-20 to £436 (Rs. 4360) in 1879-80.

Excise.

Excise receipts have risen from £3867 to £62,450 (Rs. 38,670-Rs. 6,24,500) and excise expenditure from £502 to £1841 (Rs. 5020 - Rs. 18,410). From very early times the coast districts of Thána seem to have had a lavish supply of palm-liquor. An inscription of the second century after Christ mentions the grant of 32,000 cocoa-palms in the village of Nárgol (Nánagol) one mile north of Umbargaon, and in the fourteenth century the European traveller Jordanus (1320) notices the abundance and strength of the palm-liquor and the drunkenness of the people. In Sálsette the Portuguese levied *bud-dene*,[1] a duty for leave to draw the juice of the palm: they farmed the right of selling palm and *moha* spirits; and they charged the Bhandáris a still-tax for the right of distilling and selling spirits in their houses. The Maráthás, contrary to their usual practice, seem not to have forbidden the use of liquor, but to have levied a tree cess, a still cess, and a tavern cess. On the acquisition of Sálsette in 1774, the British Government continued the levy of the *bud-dene* on brab and date palms, but farmed the excise cess on the manufacture and sale of palm-spirit, combining it with the farm of the manufacture and sale of *moha* spirits. This combined monopoly raised the revenue; but the change was unpopular both with the Bhandáris and with Government. The spirit was not so pure as it used to be, and much more of it was drunk. In 1808 Government introduced the Bengal still system, under which the Bhandáris or distillers paid a fixed still rate under a license entitling the holder both to distil and sell palm-spirit. This system was continued till 1816, but without good results. In 1816-17 the Central or Sadar Distillery system was introduced. In certain suitable places a space was walled round, and the Bhandáris were allowed to set up stills, paying a duty in Sálsette of 6*d.* (4 *as.*) on every gallon of spirits removed. This system was completely successful in preventing the illicit distilling and sale of spirits, and in bringing the use of liquor under control; but financially the result was unsatisfactory. During the nine years ending 1825-26 the excise revenue of Sálsette fell from £7600 to £4071 (Rs. 76,000 - Rs. 40,710).[2] The cause of this fall in revenue was the heavy cost of the staff, as each distillery had its superintendent and establishment, involving an expense, which in the opinion of Government, overbalanced the advantages of greater regularity in collecting the duty and of complete control. In other parts of the district where liquor-making was uncontrolled, except by a light direct tax, drunkenness was universal. In 1826 (30th September) Mr. Simson, the Collector, was so impressed with the hard drinking

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1 *Bud-dene* is the cess levied as assessment to land revenue on toddy-producing trees. It was a tree tax or tree rent, and gave the payer the sole right to the tree, fruit, leaves, and juice.

2 The details are: 1817-18 Rs. 76,008; 1818-19, Rs. 56,169; 1819-20, Rs. 43,223; 1820-21, Rs. 50,957; 1821-22, Rs. 54,744; 1822-23, Rs. 45,837; 1823-24, Rs. 53,737; 1824-25, Rs. 44,270; and 1825-26, Rs. 40,716. Bom. Gov. MS. Sel. 160, p. 358.

or gross intoxication which pervaded the North Konkan, that he proposed to Government that all brab-trees not required for a moderate supply of liquor should be cut down.

In 1827, under Regulation XXI. the Sálsette central distilleries were handed over to a farmer; and in the other coast divisions, to check the excessive use of liquor, a new cess of 1*s.* (8 *as.*) a gallon on spirits was imposed and the right of collecting it was farmed. The Bhandáris resisted the levy by a general strike. The measure was withdrawn, and from 1829 the Bhandáris were required to sell licensed spirits at a fixed price to the farmer, who alone was allowed to retail. In Sálsette, Bassein, and Máhim the farmer sublet his farm and the sub-farmer allowed the Bhandáris to distil in their own houses and sell whatever they chose. So long as the Bhandári paid he was free to manufacture and sell as much as he could. In Sanján the farmer dealt directly with the Bhandáris or Talvádis, and taxed them at 4*s.* to 6*s.* (Rs.2-Rs.3) according to the number of trees they undertook to tap. This tax was known as the tapping-knife or *autbandi* cess.[1] The payment of the tax entitled the palm-tapper or *talvádi* to set up a still and open a shop. A special duty was imposed of 1*s.* (8 *as.*) a gallon on all spirits brought within or sent beyond the limits of any farm, and levied according to agreement either by Government or by the farmer.

In 1833 Mr. Giberne, the Collector, reported to Government that in Bassein the farming system had failed, the Bhandáris assaulted and harassed the farmer's agents and set fire to his warehouses. He recommended that certain concessions should be made in the Bhandáris' favour. He advised that in Sanján the tapping-knife system should be recognised, and suggested that it should be worked by direct Government agency. Government recognised the tapping-knife cess in Sanján, but left it to be collected by the farmer. They approved of the grant of concessions to the Bassein Bhandáris, directed the Collector to fix the price at which the Bhandáris should sell to the farmer; permitted the free import of spirits inland from the coast; allowed the Bhandáris to sell to the farmer of another division, if the local farmer declined to take their stock; forbade the distilling of *moha* where palm-spirit was made and drunk; affirmed the farmer's right to make sure that the distiller sold him all the spirit he distilled, and required the number and situation of the shops in a farm to be fixed. Notwithstanding these concessions, the Bassein Bhandáris continued unruly and discontented, and complaints were heard from other parts of the district. Mr. Simson, the Collector, and his assistant Mr. Davies examined the Bhandáris' complaints and urged Government to do away with the farming system in all parts of the districts where palm-spirit was used, to levy a consolidated tree tax which would include both the old stem cess and the excise or tapping cess, and to

[1] *Aut* means a tool. It is used of the chief tool in husbandry, either the plough or the hoe, according to the style of tillage. In liquor matters it is the heavy broad-bladed tapping-knife.

Chapter X. Revenue and Finance. Excise.

issue licenses to individual Bhandáris. On this report Government ordered that farming should be discontinued at the end of the terms for which the existing farms were granted; that the Revenue Commissioners should draft rules legalising the levy of a tree tax fixed at a maximum of 6*s.* (Rs. 3) a tree; and that, pending the passing of such an Act, the Collector should control the manufacture and sale of spirits under the provisions of Regulation XXI. of 1827. The Collector arranged that the Bhandáris should make spirits on their own account under the superintendence of a farmer of excise; that they should retail spirits within the farm limits on the payment to the farmer of an excise duty of 6*d.* (4 *as.*) a gallon of spirit or 1½*d.* (1 *anna*) a gallon of raw palm-juice; that they should sell spirits to the farmer without payment of excise; and that they should pay Government a yearly tree cess of 4*s.* (Rs. 2). Though they differed considerably from those contemplated by Government, and though the Bassein distillers alone agreed to them, Government sanctioned these proposals. They were introduced in 1836-37, and are the origin of the tapping or excise cess now levied on all tapped palm trees.

In 1837, to place the excise system on a better footing, Government appointed a committee consisting of Mr. Giberne as President and Messrs. Davies, Young, and Davidson as members. Towards the close of the year the committee reported that they were unable to propose any improvement on the farming system; they recommended that farming should be continued, that the number of shops should be restricted, that in certain places the making and selling of other than local spirits should be forbidden, that the number of Bhandáris allowed to work stills should be limited, and that the free use of unfermented palm-juice should be allowed on paying the *bud-dene* cess. The committee also recommended that the new arrangements introdued into Bassein in 1836-37 should not be interfered with, as they had brought peace and order into what had been one of the most troublesome parts of the district. Government approved of the report, but the proposals were not carried out as the Imperial Government contemplated legislation. In 1844, owing to the peculiarities of the country and the temper of its people, Government sanctioned the continuance of the system introduced into Bassein in 1836-37, though they agreed with the Collector in condemning its principle and opposed its extension to other parts of the district. In 1845-46 and 1846-47, at the urgent request of the Collector, the Sanján tapping-knife tax was brought under direct Government management, but in 1847-48 the tax was again farmed.

Act III. of 1852 legalised the levy of a tapping cess, and Government directed the Revenue Commissioners to frame rules for the guidance of Collectors in managing the excise revenue. The Commissioners submitted a report which is known as the Ábkári Joint Report No. 6 of 1852, and in 1855 supplemented it by a second report, No. 2 of 6th January 1855. The Commissioners disapproved of the tapping-knife system, and advocated the universal adoption of farming. They proposed to forbid the distilling of spirits above a

certain strength, the removal of spirits from the distillery to the retail shop without a pass, the adulteration of spirits, the sub-letting of farms, the sale of more than one *sher* of spirits to any one person in one day, and the keeping of shops open after sunset. In their supplemental report the Commissioners discussed the question of fixing the amount of palm-juice that might be retailed to one person in a single day; they insisted on the farmer's keeping simple accounts for Government inspection; and, as they could not agree on the point, they left it for Government to decide whether the farms should be sold by shops or by divisions. Government decided that all liquor-shops in one sub-division should be farmed to one person. These orders were unsuited to the coast districts, and the district officers kept to the old system and in time gained the Commissioners' consent to that course. The land and excise assessments were so mixed that no proper system could be introduced, until the land had been surveyed and assessed. The old system continued with such changes as were practicable and were urgently required. In 1853, contrary to his license, the Sanján farmer was found to have opened extra shops for the sale of *moha* spirits. The farm of the tapping-knife cess was accordingly abolished, and in its stead direct Government management was introduced. In 1854 the system of direct management was extended to Dáhánu and Chinchni-Tárápur. In 1856 there were in Sálsette forty-one farms or *sajás* of one to four villages. The number of shops was regulated according to the size of the villages. In Máhim the toddy-drawers made liquor in small rude stills, and sold it at a fixed price to the farmer, who retailed it at certain places according to the terms of his agreement. In other parts of the district each Bhandári had a still and a spirit-shop in his own house. Under this system the revenue was small and the temptation to drunkenness strong. Among the Panvel Ágris, after eight at night there was scarcely a sober man in the village.[1] In the same year the Bhándup and Uran distilleries were placed specially under the Commissioner of Customs, and the duty hitherto levied as customs was fixed at 1*s.* 1½*d.* (9 *as.*) the gallon. In 1861, in connection with a draft Opium Act prepared by Mr. Spooner, Government made an effort to put the excise system on a better footing. The Commissioners were desired to draft an excise bill, but, from press of work, they begged to be excused, and in 1864 Government entrusted the duty to a special commission. In 1865-66 the Survey Commissioner remodelled the tapping-knife system in Umbargaon. Meanwhile, in consequence of frequent changes among its members, the commission had failed to complete their Draft Excise Bill. In 1868 Mr. Bell, C. S., was entrusted with the work, and in the following year he submitted an elaborate report dated 1st October 1869. The report gave rise to a discussion, which lasted over several years without leading to any satisfactory conclusion.

The system that continued in force in Thána was the levy of the *bud-dene* cess on palm-trees, the proceeds of which were credited

[1] Gov. Sel. XCVI. 101-102; and Revenue Record, 199 of 1856, 1007.

Chapter X. Revenue and Finance. Excise.

to land revenue. Except in a few cases, in which an extra or tapping cess was likewise levied, the payment of this tree-cess under certain conditions entitled the payers to draw and distil palm-juice without any further charge. The details of the arrangement varied greatly in different parts of the district. In Panvel the monopoly of the retail sale of palm and other country liquor was yearly sold by auction. The payers of the *bud-dene* cess were not allowed to distil, only to sell the palm-juice to the farmer who enjoyed the exclusive right of distilling. In Uran the *bud-dene* cess was paid by the person who held the distilling monopoly, and, as the survey occupants had refused to pay the *bud-dene* cess which in 1868 was fixed by the survey department on the palm trees in their holdings, the monopolist employed his own servants to tap the trees. In Sálsette, under a system introduced by Government Resolution 3550 of 14th October 1863, the monopoly of the retail sale of palm-juice and other country liquor was yearly sold by auction, and it was only to the monopolists that the payers of the *bud-dene* and tapping cesses could sell palm-juice. Payers of the *bud-dene* cess were allowed to draw, distil, and sell to the monopolist on payment of an additional or tapping cess at the rate of 4*s.* 3*d.* (Rs. 2-2-0) on each brab-palm, 3*s.* 3¾*d.* (Rs. 2-10-6) on each cocoa-palm, and 1*s.* 0¾*d.* (8 *as.* 6 *pies*) on each date-palm. No tapping license was granted for fewer than fifteen, and no supplementary license for fewer than five trees. In Bassein and Agáshi the *bud-dene* cess was compounded with an excise cess varying from 2*s.* 4⅜*d.* to 2*s.* 2¼*d.* (Re. 1-2-11-Re. 1-1-6) on each cocoa and brab palm, and 8⅝*d.* (5 *as.* 9 *pies*) on each date-palm. Any one paying the compound rates for not less than fifteen trees could, on passing a stamped agreement, distil the palm-juice and open a shop in his own village for its sale. In the Sáiván, Káman, and Mánikpur divisions of Bassein, and over the whole of Máhim, the monopoly of the retail sale of palm and other country liquor was yearly sold by auction, and the payers of the *bud-dene* cess were allowed to draw, distil, and sell only to the monopolist. In the Umbargaon division of Dáhánu any landholder or any person owning trees enough to represent a tree-cess of £1 (Rs. 10), or any other person willing to pay £1 (Rs. 10), could on paying a further sum of 2*s.* (Re. 1) get a license to distil and sell liquor within the limits of his village. Persons who were unwilling to take out a distilling license could tap the trees and sell the juice to the holders of a distilling license, but not to others. In other parts of Dáhánu no distilling and selling license was given for less than sixteen brab-palms assessed at 4½*d.* and 6*d.* (3-4 *as.*), or for less than twenty-six brab-palms assessed at 3*d.* (2 *as.*), or for less than fifty-one date-palms, provided that the total assessment in each case was not less than £1 (Rs. 10). To make up the required minimum number of date trees, brab-trees were added, one brab being counted equal to three date trees if assessed at 4½*d.* and 6*d.* (3-4 *as.*), or equal to two date trees if assessed at 3*d.* (2 *as.*). Any man could tap a cocoa-palm growing on his land, and distil the juice on paying a fee of 4*s.* 3*d.* (Rs. 2-2) on each tree and 2*s.* 1½*d.* (Re. 1-1) for the license. Cocoa-palms on unoccupied lands were put to auction, and in addition to the sum bid at auction, the above rates

were levied. In the inland sub-divisions of Kalyán, Bhiwndi, Karjat, Váda, and Sháhápur, there are few palm trees, and most of the liquor drunk is made from *moha*. The right to distil and retail *moha* liquor in certain tracts or groups of villages was yearly sold by auction. A tree-cess was levied on all palms tapped for liquor in this part of the district, but the payer was forbidden to sell the produce to any one but the liquor-farmer.

The only special excise staff was in Sálsette for collecting the tapping cess and preventing illicit tapping. This establishment, which was maintained at a yearly cost of £406 (Rs. 4060), included one inspector, nine sub-inspectors, and eleven peons. The result of this system was unsatisfactory. It was impossible to supervise the countless stills that were at work all over the district, and the abundance of spirit and the lowness of the excise made liquor so cheap that drunkenness was universal. In addition to these evils a marked increase of smuggling followed the enhanced excise rates which were introduced into the Town and Island of Bombay in 1874. The work of introducing a new excise system was entrusted to Mr. C. B. Pritchard, C.S., the Commissioner of Customs. Mr. Pritchard's recommendations were embodied in Act V. of 1878, and the new system was introduced from the 1st of January 1879. The mixed interests of the landholders and the Bhandáris, and the dislike of the consumers to a system which increased the price of liquor, made the carrying out of the desired reforms a task of much difficulty. But the energy, untiring efforts, and determined will of Messrs. A. C. Jervoise, C. S., and W. B. Mulock, C. S., the Collectors of Thána, have enabled the Commissioner of Ábkári to place the system on a sound and permanent footing.[1]

The main principles of the reform were, (1) to confine the manufacture of *moha* spirit to central distilleries and to collect the excise revenue by a still-head duty fixed according to the alcoholic strength of the liquor; and, (2) to introduce a tree tax on all tapped palm trees and to regulate the palm tax in places where palm juice was distilled so as to correspond with the still-head duty on *moha* and equalise the price of the two liquors. The next step was to separate the excise cess from the *bud-dene* cess, and to strip the *bud-dene* cess of the privilege of tapping, distilling, and sale. This was effected by fixing in addition to the old *bud-dene* cess a distinct excise tax on each tree tapped. As a temporary measure, and pending the introduction of a general rate of taxation after the enforcement of the Anglo-Portuguese treaty of 1879, the new excise tax was graduated on a scale falling from a highest rate in sub-divisions near Bombay to a lowest rate near the Portuguese settlement of Daman.

In 1882, except in the Umbargaon petty division where it was 3*s.* (Rs. 1½), the still-head duty on every gallon of *moha* liquor of 25° under proof was fixed at 3*s.* 6*d.* (Rs. 1¾). The following statement gives the 1882-83 rates of the excise cess on palm trees :

[1] Commissioner's Report 1321, 25th March 1881.

Chapter X.

Revenue and Finance.

Excise.

Thána Tree Tax, 1882-83.

Sub-Division.	Cocoa.	Brab.	Date and wild palm.	Sub-Division.	Cocoa.	Brab.	Date and wild palm.
	Rs.	Rs.	Rs.		Rs.	Rs.	Rs.
Kalyan, Bhiwndi ...	9	9	3	Bassein	10	10	3
Váda, Sháhápur ...				Máhim	7	7	2½
Murbád and Karjat ...				Dáhánu	5	5	2
Panvel	14	12	4	Umbargaon ...	3	3	1½
Sálsette	14	12	5				

The chief remaining provisions of the new system were: (1) The dividing of the district into three ranges, the north-coast range including Bassein, Máhim, and Dáhánu, the south coast range including Sálsette and Panvel, and the inland range including Sháhapur, Váda, Murbád, Bhiwndi, Kalyán, and Karjat. Each range was placed under an European inspector with a staff of sub-inspectors and excise police; (2), the buying of all rights under which landholders were free from the payment of excise taxation; (3), and the leasing for £3200 (Rs. 32,000) a year of the excise rights of the Jawhár state.[1]

In 1878-79 the right to retail palm and other country liquor in Sálsette and Panvel was farmed. The farmer was required to bring all the *moha* liquor he required from the Uran distilleries and pay the still-head duty in addition to the amount of his farm, and to buy his palm-juice from licensed tappers, who were forbidden to sell the produce to any one but the farmer. The Bhandáris strongly opposed the increased tree-cess, and, in 1878-79, no palm trees were tapped in Bassein and very few in Máhim and Dáhánu. The few Bhandáris who took out tapping licenses in Máhim and Dáhánu, were allowed to distil. The Dáhánu tappers were also allowed to open palm and other country spirit shops, while the Máhim tappers were required to sell all their produce to the liquor farmer. The liquor contracts were given separately for each sub-division, and the farmers were allowed to make and sell *moha* spirit on paying the regular still-head duty.

In the six remaining inland sub-divisions, where there are few palm trees, the distilling of palm-juice was stopped, but any person wishing to tap was given a license on paying the tree-tax. The license entitled the tapper to sell palm-juice in its raw state. In 1878-79 the right to retail *moha* spirit was farmed for three years, the farmer being forced to bring all the liquor from the Uran distilleries under passes granted by a supervisor straight to a central store at Kalyán. The inspector in charge of the Kalyán store kept an account of the liquor received and distributed.

In 1879-80 a single farm system was introduced for Bassein, Máhim, and Dáhánu, and in 1880-81 for Sálsette and Panvel. Under this system the two groups of sub-divisions were farmed together, the farmer guaranteeing a certain minimum payment for the year for the tree-tax on trees to be tapped, for still-head duty on *moha* liquor to be sold by him, and for the privilege of opening shops and

1 Government Resolution 1771 of 6th May 1880.

selling liquor. If the amount due on account of the tree-tax on the trees tapped and the amount due on account of still-head duty on the *moha* sold exceeded the minimum sums guaranteed, the farmer was bound to make good the excess. The farmer for Sálsette and Panvel was prohibited from distilling *moha*, and was required to bring it from the Uran distilleries. By the single farm system indiscriminate tapping, selling, and distilling by Bhandáris were stopped, and greater security was obtained for the realization of Government demands by the substitution of a single contractor employing his own men to draw and distil palm-juice in place of a number of separate tappers each directly answerable to Government for the petty sums due by him.

Under Act V. of 1878 the sale of foreign liquor, including beer, porter and all other intoxicating foreign drinks, was forbidden without a license of £5 6*s.* 3*d.* (Rs. 53-2) for shops authorised to sell by the pint and of £10 12*s.* 6*d.* (Rs. 106-4) for shops authorised to sell either by the pint or by the glass. In 1879-80 the license fees under this head realised £324 (Rs. 3240) against an average of £109 (Rs. 1090) in the five years ending 1876-77.

In 1878-79, when the new tree-tax and still-head duties were introduced, additional establishments were entertained and paid partly from the liquor farmer's contributions and partly from provincial funds. On the 1st of August 1879 the establishment was remodelled and fixed at the following strength: Three European inspectors on a monthly pay varying from £15 to £25 (Rs. 150 - Rs. 250), thirty-six sub-inspectors on a monthly pay varying from £1 10*s.* to £7 (Rs. 15 - Rs. 70), six head constables on a monthly pay varying from £1 4*s.* to £2 (Rs. 12 - Rs. 20), and ninety-six constables on a monthly pay of 16*s.* (Rs. 8) each, that is a total yearly charge of £2853 (Rs. 28,530).

These changes have largely enhanced the price of liquor. Formerly a man could get drunk for 1½*d.* (1 *anna*), now it costs him at least 3*d.* (2 *as.*). This has greatly lessened the amount of liquor-drinking and greatly increased the excise revenue. In 1879-80 only sixty-one stills were worked instead of 3525 in 1877-78; the number of trees tapped fell from 151,348 to 38,167, and the number of toddy-shops from 971 to 405. At the same time the excise revenue rose from £47,250 (Rs. 4,72,500), the average of the five years ending 1876-77, to £61,038 (Rs. 6,10,380) in 1879-80. This great change has impoverished palm-tappers and liquor-sellers, and is naturally unpopular with liquor-drinkers. On the other hand, the district officers agree that there has been a marked decrease in drunkenness; that assaults and other offences due to excessive drinking are less common; that many landholders have shaken themselves free from their indebtedness to liquor-sellers, and that unskilled labourers work steadier and better than they used to work, and either spend on comforts or save part of what they used to waste on drink. The enhanced price of liquor, and the unrestricted possession of the *moha* berry have however acted as incentives to illicit distillation in the inland parts of the district, and prosecutions and convictions have been numerous.

Chapter X. Revenue and Finance.

Excise.

Previous to 1880-81 licenses for the sale of intoxicating drugs, *bháng gánja* and *májam*, in shops or groups of shops were sold by auction and the sums obtained were small. A new system has been introduced since the 1st of January 1881, and rules have been passed for regulating the manufacture, sale, and transport of these drugs.[1] The result of the greater security against illicit sale and consumption which the licensed retailers enjoy under these rules than when the traffic was free is shewn by the rise in the average yearly receipts from £192 (Rs. 1920) during the ten years ending 1881-82 to £452 10*s.* (Rs. 4525) in 1882-83. Most of the drugs come from Ahmadnagar to Panvel, and are there shipped to other parts of the Presidency.

Justice.

Law and justice receipts, chiefly fines, have risen from £1127 to £3560 (Rs. 11,270 - Rs. 35,600), and charges from £10,744 to £19,404 (Rs. 1,07,440 - Rs. 1,94,040). The rise in the expenditure is due to an increase in the pay of officers and establishment.

Forests.

Forest receipts have risen from nothing to £16,072 (Rs. 1,60,720), and charges from £45 to £8474 (Rs. 450 to Rs. 84,740). A statement of the yearly receipts and charges for the ten years ending 1879-80 is given above at page 37.

Assessed Taxes.

The following table shows, exclusive of official salaries, the amount realised from the different assessed taxes levied between 1860-61 and 1879-80. The variety of rates and incidence prevent any satisfactory comparison of results:

Thána Assessed Taxes, 1860-1880.

Year.	Yield.	Year.	Yield.	Year.	Yield.
Income Tax.	£	*License Tax.*	£	*Income Tax*—contd.	£
1860-61	7597	1867-68	4082	1870-71	9810
1861-62	12,994			1871-72	3512
1862-63	13,522	*Certificate Tax.*		1872-73	2695
1863-64	6456	1868-69	3077		
1864-65	6803			*License Tax.*	
1865-66	2714	*Income Tax.*			
1866-67	20	1869-70	6426	1878-79	6778
				1879-80	6316

Customs.

Customs and opium receipts have fallen from £44,431 to £1041 (Rs. 4,44,310 - Rs. 10,410). This is due to the abolition of transit duties, the reduction of customs duties, and the creation of new departments to which the customs and opium revenues are credited. The large expenditure in 1819-20 represents the payments made to landholders on account of hereditary land and sea-customs allowances, which have since been commuted. The opium revenue has risen from £860 (Rs. 8600) in 1879-80 to £1930 (Rs. 19,300) in 1882-83. This increase is due to the system introduced in 1880-81, under which holders of licenses to sell opium are required to purchase monthly from Government a certain minimum quantity of opium.

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1 Government Resolution No. 4421, dated 8th August 1880.

Salt.

Details of the salt revenue have been given in the Trade Chapter. According to the Thána returns salt receipts have risen from £211 to £110,629 (Rs. 2110 - Rs. 11,06,290), but the revenue from Thána salt is very much greater than the amount shown in the balance sheet. In 1880-81 it amounted to £785,902 (Rs. 78,59,020). The reason why so small an amount is credited to salt in the Thána accounts is, that the greater part of the payments are made direct at the Salt Collector's office in Bombay. On the basis of ten pounds of salt a head, at 4*s*. (Rs. 2) the Bengal *man*, the revenue demand from the salt consumed in the district may be estimated at about £22,000 (Rs. 2,20,000).

Public Works.

The public works receipts are chiefly derived from tolls levied on Provincial roads.

Military.

In 1879-80 military receipts amounted to £571 (Rs. 5710), and charges, chiefly pension payments, to £3468 (Rs. 34,680).

Mint.

In 1879-80 mint receipts amounted to £154 (Rs. 1540), and charges to £1585 (Rs. 15,850).

Post.

In 1879-80 post receipts amounted to £4165 (Rs. 41,650), and post charges to £2502 (Rs. 25,020).

Telegraph.

In 1879-80 telegraph receipts amounted to £15 (Rs. 150), and telegraph charges to £135 (Rs. 1350).

Registration.

In 1879-80 registration receipts amounted to £1265 (Rs. 12,650), and registration charges to £945 (Rs. 9450).

Education.

In 1879-80 education receipts including local funds amounted to £6940 (Rs. 69,400), and education charges to £8317 (Rs. 83,170).

Police.

In 1879-80 police receipts amounted to £1097 (Rs. 10,970), and police charges to £16,563 (Rs. 1,65,630).

Medicine.

In 1879-80 medical receipts amounted to £1 (Rs. 10), and medical charges to £3993 (Rs. 39,930).

Jail.

In 1879-80 jail receipts amounted to £1240 (Rs. 12,400), and jail charges to £7250 (Rs. 72,500).

Transfer.

Transfer receipts have risen from £10,438 to £41,658 (Rs. 1,04,380 - Rs. 4,16,580), and transfer charges from £142,600 to £270,782 (Rs. 14,26,000 - Rs. 27,07,820). The increased revenue is due to receipts on account of local funds, to remittances from other treasuries, and to Savings Banks deposits. The increased charges are due to a large surplus balance remitted to other treasuries, to the expenditure on account of local funds, and to the repayment of deposits.

Balance Sheets, 1820 and 1880.

In the following balance sheets the figures shown in black type on both sides of the 1879-80 balance sheet are book adjustments. On the receipt side the item of £15,027 (Rs. 1,50,270) represents the additional revenue the district would yield, had none of its land been alienated. On the debit side the items of £2062 (Rs. 20,620) under land revenue and £69 (Rs. 690) under police are the rentals of the lands granted for service to village headmen and watchmen. The item of £12,896 (Rs. 1,28,960), shown under allowances and assignments, represents the rental of lands granted to hereditary officers whose services have been dispensed with, and of religious and charitable land-grants. Cash allowances to village and district officers who render service are treated as actual charges and debited to land revenue.

Chapter X.

Revenue and Finance.

Balance Sheets, 1820 and 1880.

THÁNA BALANCE SHEETS, 1819-20 AND 1879-80.

Receipts.			Charges.		
Head.	1819-20.	1879-80.	Head.	1819-20.	1879-80.
	£	£		£	£
Land Revenue	135,255	141,345	Land Revenue	29,247	24,948
		14,651			2062
Stamps	2411	16,379	Stamps	751	436
Excise	3867	62,450	Excise	502	1841
		376	Justice ... ... { Civil ... / Criminal.. }	10,744	{ 13,582 / 5822
Justice	1127	8560	Forests	45	8474
Forests	...	16,072	Assessed Taxes	...	77
Assessed Taxes	...	6316	Allowances	10,868	14,567
Miscellaneous	682	224			12,896
Interest	...	29	Pensions	...	5066
Customs and Opium ...	44,431	1041	Ecclesiastical	162	692
Salt	211	110,029	Miscellaneous	783	1791
Public Works	...	7102	Customs	19,598	1
Military	...	571	Salt	...	24,107
Mint	...	154	Public Works	2750	24,402
Post	...	4165	Military	...	3468
Telegraph	...	15	Mint	...	1585
Registration	...	1265	Post	...	2502
Education	...	6940	Telegraph	...	135
Police	...	1097	Registration	...	945
Medicine	...	1	Education	...	8317
Jails	...	1240	Police	...	16,563
Sales of Books	...	23			69
			Medicine	...	3993
			Jails	...	7250
			Office Rents	...	16
			Printing	...	17
			Miscellaneous	...	1791
			Public Works	...	...
Total ...	187,984	380,618	Total ...	75,450	172,388
Transfer Items.			*Transfer Items.*		
Deposits and Loans ...	8462	12,534	Deposits and Loans	4467	11,602
Cash Remittances ...	1976	13,208	Cash Remittances	138,133	256,753
Local Funds	...	15,916	Interest	...	247
			Local Funds	...	2180
Total ...	10,438	41,658	Total ...	142,600	270,782
Grand Total ...	198,422	422,276	Grand Total ...	218,050	443,170
		15,027			15,027

Revenue other than Imperial.

Local Funds.

The district local funds, which since 1863 have been collected to promote rural education and supply roads, water, drains, rest-houses, and dispensaries, amounted in 1879-80 to £21,163 (Rs. 2,11,630), and the expenditure to £19,565 (Rs. 1,95,650). This revenue is drawn from three sources, a special cess of one-sixteenth in addition to the land tax, the proceeds of certain subordinate local funds, and some miscellaneous items of revenue. The special land cess, of which two-thirds are set apart as a road fund and the rest as a school fund, yielded in 1879-80 a revenue of £9298 (Rs. 92,980). Smaller heads, including a ferry fund, a cattle-pound fund, a travellers' bungalow fund, and a school fee fund yielded £6368 (Rs. 63,680). Government and private subscriptions amounted to £4099 (Rs. 40,990), and miscellaneous receipts, including certain items of land revenue, to £1398 (Rs. 13,980). This revenue is administered by committees partly of official and partly of private members. Besides the district committee consisting of the

Collector, assistant and deputy collectors, the executive engineer, and the education inspector as official and the proprietor of an alienated village and six landholders as non-official members, each sub-division has its own committee, consisting of an assistant collector, the mámlatdár, a public works officer, and the deputy education inspector as official and the proprietor of an alienated village and three landholders as non-official members. The sub-divisional committees bring their local requirements to the notice of the district committee which prepares the yearly budget.

Balance Sheet, 1880.

For administrative purposes the local funds of the district are divided into two main sections, one set apart for public works and the other for instruction. The 1879-80 receipts and disbursements under these two heads were as follows :

THÁNA LOCAL FUNDS, 1879-80.

PUBLIC WORKS.

RECEIPTS.	£	CHARGES.	£
Balance on 1st April 1879	4284	Establishment	1920
Two-thirds of the Land Cess	6199	New Works...	4677
Tolls	3794	Repairs	5826
Ferries...	1672	Medical Charges	879
Cattle-pounds	332	Miscellaneous	866
Travellers' Bungalows	15	Balance on 31st March 1880	5802
Contributions	1869		
Miscellaneous	1305		
Total ...	19,470	Total ...	19,470

INSTRUCTION.

RECEIPTS.	£	CHARGES.	£
Balance on 1st April 1879	1210	Schools	4606
One-third of the Land Cess	3099	School-houses, building...	921
School-fee fund	555	Ditto repairs	161
Contributions, Government and Municipal	2203	Miscellaneous	209
Ditto Private	27	Balance on 31st March 1880	1290
Miscellaneous	93		
Total ...	7187	Total ...	7187

Since 1863 from local funds about 460 miles of road have been made and kept in order and partly planted with trees. To improve the water-supply 917 wells, 29 ponds, and 27 water-courses have been made or repaired. To help village instruction, ninety-eight schools, and for the comfort of travellers 33 rest-houses have been built or repaired. Besides these works, five dispensaries and 472 cattle-pounds have been made or repaired.

Municipalities.

There are nine municipalities, seven of them, Thána, Kalyán, Bhiwndi, Panvel, Bassein, Máhim, and Uran established under Act XXVI. of 1850 and two of them Bándra and Kurla established under Act VI. of 1873. These municipalities are administered by a body of commissioners, with the Collector as President and the assistant or deputy collector in charge of the sub-division as vice-president. The Thána and Kurla municipalities have an executive commissioner

Chapter X. Revenue and Finance. Municipalities.

instead of a managing committee. In 1879-80 the total municipal revenue amounted to £7831 (Rs. 78,310). Of this £1978 (Rs. 19,780) were recovered from octroi dues, £1740 (Rs. 17,400) from house tax, £2324 (Rs. 23,240) from tolls and wheel taxes, £715 (Rs. 7150) from assessed taxes, and £1074 (Rs. 10,740) from miscellaneous sources.

The following statement gives for each of the municipalities the receipts, charges, and incidence of taxation during the year ending the 31st of March 1880:

Thána Municipal Details, 1879-80.

Name.	Date.	People, 1881.	Receipts.						
			Octroi.	House-tax.	Tolls and Wheel tax.	Assessed taxes.	Miscellaneous.	Total.	Incidence.
			£	£	£	£	£	£	s. d.
Panvel ...	Feb. 1855...	10,351	97	171	54	46	199	567	1 1¼
Kalyán ...	May 1855...	12,910	174	272	691	18	74	1229	1 10¾
Máhim ...	Jan. 1857...	7122	136	70	...	43	9	258	0 8½
Thána ...	Oct. 1862...	14,456	400	224	522	340	325	1811	2 6
Bassein ...	March 1864.	10,357	385	155	130	138	15	823	1 7
Bhiwndi ...	Jan. 1865...	13,837	314	332	365	...	108	1119	1 7¼
Uran ...	Aug. 1866...	10,149	472	124	34	30	88	748	1 5½
Bándra ...	March 1876.	14,987	...	352	528	45	237	1162	1 6¾
Kurla ...	Feb. 1878...	9715	...	40	...	55	19	114	0 2¾
	Total...	103,884	1978	1740	2324	715	1074	7831	...

Name.	Charges.							
	Staff.	Safety.	Health.	Schools.	Works.		Miscellaneous.	Total.
					New.	Repairs.		
	£	£	£	£	£	£	£	£
Panvel ...	37	6	312	...	...	158	55	568
Kalyán ...	61	204	370	140	67	381	58	1281
Máhim ...	71	21	103	7	34	16	21	273
Thána ...	150	121	695	123	145	230	109	1573
Bassein ...	168	53	320	24	80	94	24	763
Bhiwndi ...	75	99	363	32	28	133	261	991
Uran ...	88	50	216	56	...	112	82	604
Bándra ...	119	40	411	...	383	101	99	1153
Kurla ...	18	...	34	...	....	...	4	56
Total ...	787	594	2824	382	737	1225	713	7262

CHAPTER XI.

INSTRUCTION.

Schools.

In 1879-80 there were 154 Government schools or an average of one school for every fourteen inhabited villages, alienated as well as Government, with 7842 names on the rolls and an average attendance of 5560 pupils or 6·31 per cent of 123,228 the population between six and fourteen years of age.

Cost.

Excluding superintendence charges the expenditure on these schools amounted in 1879-80 to £6106 (Rs. 61,060), of which £2593 (Rs. 25,930) were debited to Government and £3513 (Rs. 35,130) to local and other funds.

Staff.

In 1879-80, under the Director of Public Instruction and the Educational Inspector, Central Division, the education of the district was conducted by a local staff 291 strong, consisting of a deputy educational inspector with a yearly salary of £210 (Rs. 2100), and masters and assistant-masters of schools with yearly salaries ranging from £150 (Rs. 1500) to £7 4*s.* (Rs. 72).

Instruction.

Of the 154 Government schools, 117 taught Maráthi, four Gujaráti, seven Urdu, and one Portuguese. In thirteen of the schools Maráthi and Gujaráti were taught, in four Maráthi and Urdu, and in two Maráthi and Portuguese. In two of the six remaining schools instruction was given in English Maráthi and Sanskrit, in three in English and Maráthi, and in one in English and Portuguese. Of the 117 Maráthi schools six were exclusively for girls.

Besides these Government schools, there were four primary schools inspected by the educational department, of which one is attached to the jail and a second to the police head-quarters. There were no private schools aided by Government.

Private Schools.

Before Government took the education of the district under their care every large village had a school. These schools were generally taught by Bráhmans and attended by boys under twelve years of age. Since the introduction of state education these local private schools have suffered greatly. Still it is the feeling among husbandmen and traders that the chief objects of schooling are to teach boys the fluent reading and writing of the current or *Modi* Marátha hand and arithmetic. These subjects they think are better taught in private schools than in Government schools, and for this reason in large villages and country towns several private schools continued to compete successfully with Government schools till within the last year or two when the Government schools began to give more

Chapter XI: Instruction.

Private Schools.

attention to the teaching of *Modi* or Maráthi writing. In 1879-80 there were sixty-three of these private schools with an attendance of about 1095 pupils. The teacher's education is limited, but they teach the alphabet, the multiplication table, and some of the simpler rules of arithmetic with skill and success. The masters are mostly Bráhmans.[1] In many cases they are men who have failed to get Government or other employment. They have no fixed fees and depend on what the parents or guardians of their pupils are inclined to pay. In addition to the fees they levy small fortnightly contributions and receive occasional presents. The entrance fee, which is offered to the teacher in the name of Sarasvati the goddess of learning, varies from 3*d.* (2 *as.*) for a poor boy to 2*s.* (Re. 1) for the son of well-to-do parents. When a boy has finished his first or *ujalni* course and is taught to write on paper, the teacher gets from 1½*d.* to 2*s.* (*anna* 1-Re. 1). On the last day of each half of the Hindu month, that is on every full-moon or *Purnima* and every new-moon or *Amávásya*, the master gets from all except the poorest pupils, a quarter to a full *sher* of rice according as the boy's parents are rich or poor. Such of the parents as are well disposed to the teacher or are satisfied with their boys' progress, give the master a turban or a pair of waistcloths on the occasion of the pupil's thread-ceremony or marriage. Altogether the income of the teacher of a private school varies from about £3 to £7 (Rs. 30 - Rs. 70) a year. Boys of six to eight are taught reckoning tables or *ujalni*. They are then made to trace letters on a sanded board or to write them on a black board with a reed pen dipped in wet chalk. The pupils seldom learn to write well, but mental arithmetic is taught to perfection and the method of teaching the tables has been adopted in Government schools. The boys go to their teacher's house in the morning and evening. As his house is often small the pupils are grouped in the veranda where they work their sums and shout their tables. The position of the teacher as a Bráhman, and the religious element in some of their teaching, help them in their competition with the secular state schools. The course of study in these private schools is soon finished. Most of the boys leave before they are twelve.

Progress, 1827-1880.

The following figures show the increased means for learning to read and write offered by Government to the people during the last fifty-three years. The first Government vernacular school was opened at Bassein in 1827, and the second three years after at Kalyán. Five years later a school was established at Thána, and in the following thirteen years two schools were added one at Panvel and the other at Máhim. Thus in 1850 there were only five Government schools in the district. The first English school was opened at Thána in 1851. Within about four years ten new schools were opened at different places, raising the number to sixteen. In 1857-58 the number of schools had risen to twenty-seven with 1588 names on the rolls. By 1870 the number of schools had risen to 123, and the number of pupils to 7027. The attendance was

1 Of the sixty-three village schoolmasters in 1879-80 twenty-two were Bráhmans, eleven were Marathás, fifteen were other Hindus, and fifteen were Musalmáns.

Chapter XI. Instruction.

Progress, 1827-1880.

regular, about 5290 boys being on an average present. In 1877-78 the number of schools had risen to 151, but the number on the rolls had fallen from 7027 to 6975 and the average attendance from 5290 to 5077. In 1879-80, the number of schools rose to 154, the names on the rolls to 7842, and the average attendance to 5560. A comparison with the returns for 1857-58 gives for 1879-80 an increase from twenty-seven to 154 in the number of schools, and from 1588 to 7842 in the number of pupils.

Girls' Schools.

Before 1867 there were no girls' schools. In 1871-72 there were six schools with 248 names on the rolls and an average attendance of 180. In 1879-80 the number of schools was still six, but the number of pupils had risen to 363 and the average attendance to 217.

Readers and Writers.

In 1881 of 822,400, the total Hindu population, 8458 (males 8326, females 132) or 1·02 per cent were under instruction; 19,766 (males 19,611, females 155) or 2·40 per cent were instructed; 794,176 (males 395,394, females 398,782) or 96·56 per cent were illiterate. Of 42,391 the total Musalmán population 1404 (males 1299, females 105) or 3·31 per cent were under instruction; 2626 (males 2594, females 32) or 6·19 per cent were instructed; 38,361 (males 19,019, females 19,342) or 90·49 per cent were illiterate. Of 39,545, the total Christian population, 1221 (males 969, females 252) or 3·08 per cent were under instruction; 1515 (males 1344, females 171) or 3·83 per cent were instructed; 36,809 (males 17,589, females 19,220) or 93·08 per cent were illiterate. The following statement shows these details in tabular form:

Education Census Details, 1881.

	Hindus.		Musalma'ns.		Christians.	
	Males.	Females.	Males.	Females.	Males.	Females.
Under Instruction—						
Below fifteen	7063	127	1141	92	784	175
Above fifteen... ...	1263	5	158	13	185	77
Instructed—						
Below fifteen	673	21	99	6	29	13
Above fifteen... ...	18,938	134	2495	26	1315	158
Illiterate—						
Below fifteen	168,678	164,521	7071	7057	6978	7486
Above fifteen... ...	226,716	234,261	11,948	12,285	10,611	11,734
Total ...	423,331	399,069	22,912	19,479	19,902	19,643

Pupils by Race.

Before 1857-58 there was no return of pupils arranged according to race and religion. The following statement shows that in 1879-80 of the whole number of pupils in Government schools seventy-nine per cent were Hindus:

Pupils by Race, 1865-1880.

Race.	1865-66.	Per cent.	1879-80.	Per cent.
Hindus	4249	91·16	6242	79·60
Musalmáns	129	2·76	772	9·85
Pársis and others ...	283	6·76	823	10·55
Total ...	4661	...	7842	...

Chapter XI. Instruction.

Pupils. *Caste.*

Of 7479, the total number of boys in Government schools at the end of March 1880, 1715 were Bráhmans, 594 Prabhus, twenty-three Lingáyats, twenty-six Jains, 599 Vánis and Bhátiás, 1611 Kunbis, 781 Artisans (Sonárs, Lohárs, Sutárs, Khatris, and Shimpis), 147 Labourers and Servants (Parits and Bhois), 400 Miscellaneous (Bháts, Vanjáris, and Bharváds), 770 Musalmáns, 308 Pársis, one Indo-European, 428 Native Christians, forty-eight Jews, and twenty-eight aboriginal tribes. Though boys of the depressed classes, such as Chámbhárs and Mhárs, do not attend the regular schools, in some towns and villages special schools have been opened for them and have proved successful. Of 363, the total number of girls on the rolls of the six schools in 1879-80, 318 were Hindus, two were Musalmáns, and forty-three were entered as 'Others.'

Schools, 1855-1880.

The following tables, prepared from special returns furnished by the Education Department, show in detail the number of schools and pupils with their cost to Government:

THA'NA SCHOOL RETURN, 1855-56, 1865-66 AND 1879-80.

Class.	Schools.			Pupils.					
				Hindus.			Musalmáns.		
	1855-56.	1865-66.	1879-80.	1855-56.	1865-66.	1879-80.	1855-56.	1865-66.	1879-80.
Government.									
High School	...	...	1	...	...	100	...	...	4
Anglo-Vernacular	1	14	4	72	1572	535	1	53	8
Vernacular ... ... Boys ...	15	65	143	966	2677	5289	41	76	758
Vernacular ... ... Girls ..	...	...	6	...	...	318	...	...	2
Inspected.									
Vernacular	...	...	4	...	...	111	...	...	28
Total ..	16	79	158	1038	4249	6353	42	129	800

Class.	Pupils—*continued.*						Average daily attendance.		
	Pársis, &c.			Total.					
	1855-56.	1865-66.	1879-80.	1855-56.	1865-66.	1879-80.	1855-56.	1865-66.	1879-80.
Government.									
High School...	...	...	20	...	...	124	...	...	93
Anglo-Vernacular	37	85	82	110	1710	625	69	1325	485
Vernacular ... ... Boys ...	96	198	683	1103	2951	6730	809	2101	4764
Vernacular ... ... Girls ..	...	...	43	...	...	363	...	...	217
Inspected.									
Vernacular	...	...	143	...	...	282	...	...	203
Total ...	133	283	971	1213	4661	8124	878	3426	5762

THA'NA SCHOOL RETURN, 1855-56, 1865-66 AND 1879-80—continued.

Class.	Fee.			Cost per Pupil.		
	1855-56.	1865-66.	1879-80.	1855-56.	1865-66.	1879-80.
				£ s. d.	£ s. d.	£ s. d.
Government.						
High School...	...	...	2s. to 8s.	...	.....	8 6 3¾
Anglo-Vernacular	1s. to 2s.	½d. to 9d.	1½d. to 1s.	1 4 3	1 9 4¼	1 0 10¾
Vernacular ... { Boys ...	1½d.	½d. to 3d.	3d. to 9d.	0 8 11	0 17 1¾	0 16 1¾
{ Girls ...	...	...	...	...	.....	1 3 1¾
Inspected.						
Vernacular	...	...	...	...	.....	1 19 4
Total ...	...	...	...	...	.....	.....

Class.	Receipts.								
	Government.			Local Cess.			Municipalities.		
	1855-56.	1865-66.	1879-80.	1855-56.	1865-66.	1879-80.	1855-56.	1865-66.	1879-80.
	£	£	£	£	£	£	£	£	£
Government.									
High School...	...	...	247	...	...	...	...	...	...
Anglo-Vernacular	60	662	448	...	1278	...	...	...	174
Vernacular ... { Boys ...	292	480	1647	...	1425	3009	...	...	...
{ Girls ...	...	...	251	...	...	...	...	...	...
Inspected.									
Vernacular	...	...	...	...	...	...	...	...	...
Total ...	352	1142	2593	...	2703	3009	...	...	174

Class.	Receipts—*continued.*								
	Private.			Fees.			Total.		
	1855-56.	1865-66.	1879-80.	1855-56.	1865-66.	1879-80.	1855-56.	1865-66.	1879-80.
	£	£	£	£	£	£	£	£	£
Government.									
High School...	...	...	250	...	...	276	...	...	778
Anglo-Vernacular	...	564	...	71	409	226	131	2913	848
Vernacular ... { Boys ...	65	18	28	62	168	450	419	2091	5134
{ Girls ...	...	...	...	...	...	...	...	...	251
Inspected.									
Vernacular	...	...	...	...	...	...	...	...	...
Total ...	65	582	278	133	577	952	550	5004	7006

Class.	Expenditure.											
	Instruction and Inspection.			Buildings.			Scholarships.			Total.		
	1855-56.	1865-66.	1879-80.	1855-56.	1865-66.	1879-80.	1855-56.	1865-66.	1879-80.	1855-56.	1865-66.	1879-80.
	£	£	£	£	£	£	£	£	£	£	£	£
Government.												
High School...	...	...	513	...	...	250	...	...	10	...	...	773
Anglo-Vernacular	124	1511	816	...	604	...	...	11	24	124	2126	840
Vernacular ... { Boys ...	361	1768	3844	...	33	...	...	...	...	361	1801	3844
{ Girls ...	...	...	251	...	...	276	...	...	...	...	...	527
Inspected.												
Vernacular	...	...	123	...	...	...	...	...	...	...	...	123
Total ...	485	3279	5547	...	637	526	...	11	34	485	3927	6107

Chapter XI. Instruction.

Schools, 1855-1880.

THA'NA SCHOOL RETURN, 1855-56, 1865-66, AND 1879-80—continued.

Class.	Cost to											
	Government.			Local Cess.			Other Funds.			Total.		
	1855-56.	1865-66.	1879-80.	1855-56.	1865-66.	1879-80.	1855-56.	1865-66.	1879-80.	1855-56.	1865-66.	1879-80.
Government.	£	£	£	£	£	£	£	£	£	£	£	£
High School	...	...	247	...	...	...	...	...	526	...	...	773
Anglo-Vernacular	60	662	448	..	1278	...	64	187	392	124	2127	840
Vernacular ... ... { Boys ...	292	480	1647	...	1320	1718	69	...	478	361	1800	3843
{ Girls ...	...	...	251	...	...	...	...	...	276	...	...	527
Inspected.												
Vernacular	...	...	...	...	...	...	...	...	123	...	...	123
Total ...	352	1142	2593	...	2598	1718	133	187	1795	485	3927	6106

Town Schools, 1879-80.

A comparison of the present (1879-80) provision for teaching the district town and village population gives the following results. In the town of Thána, there were in 1879-80 six schools with 661 names on the rolls and an average attendance of 473 pupils. Of these six schools, one was a high school, two were Maráthi, one Urdu, one Anglo-Portuguese, and one a girls' school. The average yearly cost of each pupil in the high school was £2 12*s.* (Rs. 26); in the other schools it varied from 13*s.* (Rs. 6½) to £1 1*s.* (Rs. 10½). In addition to the six Government schools, there were seven private schools, one with 162 boys on the roll. Of these private schools one was an Anglo-vernacular school teaching to the fifth standard which has since been closed, four were Maráthi schools, one an Urdu school, and one a Gujaráti school. In 1879-80, in the town of Kalyán there were five Government schools with 451 names on the roll, and an average attendance of 339 pupils. Of these schools one was a first grade Anglo-vernacular school, one an Urdu school, one a Maráthi school, one a Gujaráti school, and one a girls' school. The average yearly cost of each boy in the English school was £4 13*s.* 11*d.* (Rs. 46-15-6) and in the Urdu school 16*s.* 10*d.* (Rs. 8-7). In the other schools it varied from 11*s.* 7*d.* to 17*s.* 3*d.* (Rs. 5-13-Rs. 8-10). In the town of Bhiwndi there were three Government schools, two for boys and one for girls. The number of boys on the rolls was 280, the average attendance 182, the average yearly cost for each pupil in the boys' school was 19*s.* 6*d.* (Rs. 9¾) and in the girls' school 16*s.* 6*d.* (Rs. 8¼). In the town of Panvel there were three Government schools, a second grade Anglo-vernacular school, an Urdu school, and a girls' school, with 271 names on the rolls and an average attendance of 197. The average yearly cost for each pupil was 16*s.* 6*d.* (Rs. 8¼) in the Anglo-vernacular school and in the rest it varied from 5*s.* 6*d.* to 19*s.* 6*d.* (Rs. 2¾-Rs. 9¾). In the town of Máhim there were two Government schools for boys with 267 names on the rolls and an average attendance of 186. The average yearly cost of each pupil was 10*s.* 4*d.* (Rs. 5-3). In the town of Bassein there were two Government schools, one of them a second grade Anglo-vernacular school. There were 232 names on the rolls, and an average yearly cost of 14*s.* 9*d.* (Rs. 7-6) in the English school and 12*s.* 9*d.* (Rs. 6-6) in the Maráthi school.

Chapter XI. Instruction. Village Schools.

Exclusive of the six towns of Thána, Kalyán, Bhiwndi, Panvel, Máhim, and Bassein, the district of Thána was in 1879-80 provided with 133 schools or an average of one school to every sixteen inhabited villages. The following statement shows the distribution of these schools by sub-divisions:

Thána Village Schools, 1879-80.

Sub-Division.	Villages.	People, 1881.	Schools.	Sub-Division.	Villages.	People, 1881.	Schools.
Dáhánu	212	108,615	11	Sálsette	113	92,763	16
Máhim	188	69,767	11	Kalyán	223	64,891	9
Bassein	92	58,302	14	Murbád	172	63,932	7
Bhiwndi	194	61,255	8	Panvel	217	88,225	18
Sháhápur	271	107,140	14	Karjat	270	80,105	17
Váda	156	36,497	8				

Libraries.

In 1880 there were six libraries and two reading-rooms in the district. The Thána Native General Library was founded in 1850 chiefly through the liberality of Mr. Key who was then judge. The library is recognised and registered by Government. In 1879-80 the library included a stock of 947 books, 712 of which were English and 235 in ancient and modern oriental languages. Of the 712 English books, 128 were selections from Government records, seventeen were on religion, nineteen on law, fifty-five on science and arts, fifteen were travels and voyages, 136 were histories and biographies, ten were poetical and dramatic works, twenty-one were books of general literature, 107 were works of fiction, fifty-two were magazines, and 152 were on miscellaneous subjects. Of the 235 works in oriental languages, three were Sanskrit, two Persian, seven Hindustáni, 198 Maráthi, and twenty-five Gujaráti. The library subscribes to two daily newspapers, the Bombay Gazette and the Bombay Samáchár, and to one weekly paper the Poona Dnyán Prakásh. It also receives, free of charge, the Arunodaya and the Suryodaya. No periodical was subscribed for, but the Bombay Educational Record was received free of cost. In 1879-80, there were on the library lists forty-five subscribers, seven of them first class paying 2*s.* (Re. 1) a month, twelve second class paying 1*s.* (8 *as.*), twenty-three third class paying 6*d.* (4 *as.*), and three fourth class paying 3*d.* (2 *as.*). In 1879-80 the total receipts were £47 (Rs. 470). The Bassein Library was started in 1863 by the people of the town. In 1879-80 it had nineteen subscribers and a stock of 320 books. It is supported partly by monthly subscriptions and partly by a municipal grant. In 1880 it had a revenue of £19 (Rs. 190) and took three vernacular and four English newspapers, and three monthly magazines. The monthly rates of subscription were 1*s.* 6*d.* (12 *as.*), 6*d.* (4 *as.*), and 3*d.* (2 *as.*). In 1880 there were thirteen subscribers and a revenue of £5 4*s.* (Rs. 52). The Kalyán Library was founded in 1864 by the people of the town, and is supported by monthly subscriptions. In 1879-80 the library contained 335 books and had forty-three subscribers. It took four English and five vernacular newspapers and four monthly magazines. There were four rates of subscription, 2*s.* (Re. 1), 1*s.* (8 *as.*), 6*d.* (4 *as.*), and 3*d.* (2 *as.*). In 1880 the income and the expenditure amounted to £35 (Rs. 350).

Chapter XI. Instruction. Libraries.

The Uran Native General Library was opened in 1865 by the people of the town. In 1879-80 it was maintained by a contribution of £6 (Rs. 60) from the municipal fund. The library has 271 books and subscribes to one English and two vernacular newspapers. The Native General Library at Bhiwndi was started in 1865 by the people of the town, and is maintained partly by monthly subscriptions and partly from funds received from the municipality. In 1879-80 it subscribed to twelve newspapers, two of them English and ten vernacular. The subscribers were divided into two classes, those of the first class paying a monthly subscription of 1*s.* (8 *as.*) and those of the second paying 6*d.* (4 *as.*). In 1879-80 there were twenty-six subscribers and a revenue of £22 (Rs. 220) all of which was spent. The Bhiwndi Library contains 482 books. The Panvel Library was founded by the people of the town in 1867. It is supported partly from subscriptions and partly from a municipal grant. In 1879-80 it had 216 books and took one vernacular newspaper and two monthly magazines. There were twelve subscribers, some paying 1*s.* 6*d.* (12 *as.*) a month, others 1*s.* (8 *as.*), and the rest 6*d.* (4 *as*).

Reading Rooms.

The Kelve-Máhim Reading-room was founded by the people of Máhim in 1877, and is supported solely by the subscribers. In 1879-80 it subscribed to four Maráthi newspapers and to six monthly magazines. The Sháhápur Reading-room was opened in 1876 and is maintained entirely by subscription. It takes four vernacular newspapers. The yearly charges are about £3 (Rs. 30).

Newspapers.

There are four weekly Maráthi newspapers in the district. The Arunodaya or Dawn is of seventeen years' standing. It is published at Thána on Sundays, at a yearly subscription of 10*s.* (Rs. 5). The Suryodaya or Sunrise is of sixteen years' standing. It is published at Thána on Mondays, at a yearly subscription of 10*s.* (Rs. 5). The Hindu Punch of eleven years' standing is published at Thána on Thursdays, at a yearly subscription of 4*s.* (Rs. 2). The Vasai Samáchár or the Bassein News is of five years' standing. It is published at Bassein on Sundays, at a yearly subscription of 5*s.* (Rs. 2½).

CHAPTER XII.

HEALTH.[1]

Climate.

THE low level of the plains of the district, its heavy rainfall, and the large area of salt marsh, forests, and rice fields, make the climate hot, damp, and feverish. The most feverish months are October November and December, when, after the south-west monsoon is over and under a powerful sun, decaying vegetable matter produces an atmosphere charged with fevers and throat and bowel affections.

Diseases.

The chief disease is malarial fever complicated by enlarged spleen and enlarged liver. Malarial bloodlessness and scurvy also largely prevail and complicate nearly every disease that comes under treatment. Many of the people of the district are under-fed and under-clothed, and indulge freely, some of them excessively, in country liquor. This fondness for liquor is one of the causes of the poor physique and meagre appearance of many of the lower classes in Thána. Syphilis, gonorrhœa, and skin diseases are common. Children suffer from intestinal worms, which are generally round, though the thread-worm is also common. Guineaworm is endemic and gives rise to various affections of the cellular tissue which last for months. Epidemics of cholera used to be frequent. They still occasionally occur, but at least in the town of Thána, the introduction of pure water has diminished the virulence of the outbreaks.

The chief causes of disease are impure air, scanty and impure water, scanty and improper food, and scanty clothing. As regards food, rice is often taken in excessively large quantities causing chronic dyspepsia and swelling and weakening of the stomach. The working in the fields without covering from the sun in the hot months or with only a blanket or leaf-shade to ward off the raw damp of the south-west monsoon severely try the constitutions of the peasantry.

Malarial Fevers.

Intermittent fevers of the daily-recurring or quotidian type are the prevailing affections, the hospital returns showing about twenty-five per cent of fever cases.[2] Remittent fever is comparatively rare; when it does occur it is complicated with jaundice and congested liver or spleen. One of the most painful followers of malarial fevers

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[1] The details of diseases and epidemics have been compiled from information supplied by Surgeon K. R. Kirtikar, Civil Surgeon of Thána.

[2] Of a total of 95,005 admissions in 1879 and 94,017 in 1880, 26,307 or 27·6 per cent and 25,244 or 26·8 per cent were for malarial fevers.

Chapter XII. Health.

is hemicrania a pain on one side of the head which is not amenable to nerve-sedatives or to quinine. Repeated attacks of malarial fever not uncommonly produce intense bloodlessness or anæmia which sometimes proves rapidly fatal. During the five years ending 1870 the number of deaths returned from fever averaged 5393. In 1871 it rose to 12,763 or nearly four times the number in 1867. During the ten years ending 1881 deaths from fever averaged 14,352, the total varying from 17,109 in 1881 to 11,678 in 1875.

Bowel Affections.

During 1879 there were 15,541 and during 1880 there were 15,905 admissions for bowel affections. Of these 5151 in 1879 and 4834 in 1880 were for diarrhœa. Among children many bowel diseases are due to round worms, a disease from which grown men also largely suffer. This affection seems to prevail chiefly among the poorer classes who give their children crude molasses. Natives who can afford to use purified crystal sugar seldom suffer from round worms. Apart from the irritation they cause to the whole intestinal canal these worms indirectly cause congestion of the liver, jaundice, fever, and other affections. The disease is well treated by native practitioners who are generally successful in killing the worm by using santonine.

Dysentery.

Dysentery caused 2187 admissions in 1879 and 1914 in 1880. It is doubtful whether these dysentery cases are not the result of aggravated diarrhœa rather than examples of the specific affection which is technically known as dysentery.

Skin.

Next in numerical importance come skin diseases, for which there were 7136 admissions in 1879 and 7525 in 1880. The chief skin diseases are scabies, eczema, and ringworm. Nearly all skin diseases in the Konkan are complicated with an eczematous condition showing that the skin is deficient in nerve tone. Few of these skin diseases are cured without constitutional treatment by iron, cod-liver oil, and nutritious diet.

Throat and Lungs.

There were 6665 admissions in 1879 and 6156 in 1880 for affections of the breathing organs, chiefly bronchial catarrh and bronchitis. Pneumonia is rare.

Liver and spleen diseases pure and simple are rare. As a rule they are complications of malarial fevers. Heart disease is rare. A large number of men suffer from gonorrhœa and syphilis which are often terribly neglected. Leprosy and phthisis also prevail to about an equal extent. The chief cause of affections of the cellular tissue is guineaworm which is endemic in the Konkan. The entrance of this worm into the body of man is the direct result of bathing or washing in or wading through streamlets and ponds containing its minute germs. The stagnant waters after the rains are doubtless filled with the germs of these parasites and with countless other earth-worms whose structure is closely like that of the guineaworm. The affections resulting from the existence of this parasite under the skin, and from its sometimes marvellous journeys from one part of the limb to another, are as troublesome as they are destructive of the tissue they invade. It is hoped that the introduction of water-works in Thána, Alibág, and other Konkan towns will reduce the number of cases of guineaworm.

As Bombay is within such easy reach there is little field for operative surgery in Thána. The chief chronic diseases requiring surgical interference are taken by friends to Bombay where there is large hospital accommodation and the highest surgical skill. Accidental injuries alone are treated in Thána.

Cholera.

No details are available of the severe outbreaks of small-pox and cholera in 1819 and 1820 which so lowered the number of the people that for ten years the population is said not to have recovered its former strength. The records of the sixteen years ending April 1882 show that cholera was absent only in 1873 and 1874. In 1875 there was a very fierce outbreak of cholera. Till April no cases occurred. In April four or five were recorded in Kalyán and Sháhápur. In May the disease spread to Bhiwndi, Kalyán, Sháhápur, Karját, Bassein, Máhim, and Dáhánu, 182 of 336 seizures proving fatal. In June the cholera spread throughout the district, the whole number of seizures being 2351 and of deaths 1676. In July the seizures rose to 2660, but the deaths fell to 1545, and in August the seizures fell to 2388 while the deaths rose to 1653. From September the disease began to abate. The seizures fell gradually from 676 in September to 305 in October, 144 in November, and 106 in December; and the deaths fell from 492 in September to 234 in October, ninety-three in November and eighty-eight in December. The total number of deaths in the year was 5969. The peculiar feature of the outbreak was the large area affected; few villages escaped. At Thána the attack was most virulent and bonfires of sulphur and pitch were kept burning day and night at a daily cost of £25 (Rs. 250). The attack was favoured by the filthy state of the town, the scanty and impure water, and the defective drainage. In 1876 cholera prevailed in all months except March, April, and November. The largest number of cases were registered in June and August and the smallest number in February and May. In the beginning of the year the cases were most numerous in Váda, in the middle of the year in Dáhánu, and at the end of the year in Karjat. The available details of the Dáhánu outbreak show that the disease appeared on the 28th of May at the village of Nárgol, on the 1st of June at Pálgadu, on the 4th of June at Gholvad on the Baroda railway and on the 6th at Umbargaon. It continued till the 23rd of June but only nine villages suffered. The outbreak was fiercest at Gholvad where the villagers are reported to have been panic-struck and to have died in the streets, in some cases within half an hour after seizure. The disease was mostly confined to Mochis, Dublás, Várlis, Kámlis, Mángelás and Dheds who are generally poor, badly fed, much given to liquor-drinking and whose habits are dirty. No accurate records of the seizure and deaths in this outbreak are available.

In 1877 cholera prevailed from April to December in Panvel, Thána, and Kalyán. The greatest mortality was in May and July and the least in November. In 1878 cholera prevailed throughout the year. In the beginning of the year it was in Sálsette, Panvel, and Karjat; in February it was in Máhim and Bassein; in April at Bhiwndi, and in May in Dáhánu. The largest number of deaths

Chapter XII. Health.

Cholera.

was recorded in July and the smallest in December. In 1879 cholera began in April in Bassein and continued till the close of the year. In June it travelled through Dáhánu and Sálsette, in August through Máhim, Bhiwndi, Panvel, and the town of Thána. The greatest number of deaths were in June and July and the least in April and October. In 1880 it prevailed during the first four months causing seventy deaths, of which forty were registered in February and four in March. In January, February and March the disease was confined to Karjat. It appeared in the town of Thána at the end of March and continued in April. In 1881 cholera prevailed from April to November, the largest number of cases having been registered in August and the smallest in October and April. The disease began among the fishermen of Kelva Máhim in April and prevailed in Bassein from May to July, when also it appeared in Bhiwndi and Kalyán. In August and September it prevailed in Thána town and in Dhokáti, Majevdeh, and Rabodi, villages to the north of Thána. A few cases occurred in Thána jail. In November it prevailed in Kalyán. During the current year (1882) cholera visited Sálsette and Panvel in January, Kalyán and Karjat in February, and Bhiwndi in March. In June it reappeared in Panvel and Karjat and a few cases occurred at Murbád. It thus appears that cholera is almost never absent from the Thána district; that now and then it assumes an epidemic form; and that the progress of the epidemic seems to depend on the frequency of human intercourse not on neighbourhood.

Small-Pox.

Small-pox still prevails in the Konkan, but the epidemics are rarer and less virulent than they used to be. In 1877 of 27,369 deaths from small-pox in the Bombay Presidency 1301 were registered in Thána. The corresponding returns were in 1878 eighty-one out of 4475; in 1879 five out of 1156; in 1880 five out of 940; and in 1881 sixteen out of 539.

From year to year the mortality returns show a marked variation in the ravages of disease. In the year 1873 the death rate in the Thána district was 33·22 per thousand though the year was elsewhere healthy; in 1876 in the whole of the district it was 19·42 per thousand and in 1877, 27·86 per thousand; in 1878 it was 24·74; in 1879, 20·66 and in 1880, 20·22. In the Sanitary Commissioner's report for 1880 the mean annual mortality for the previous fourteen years is given as 17·53 per thousand. The greatest mortality is from fevers. This in 1879 was as much as 16·76 and in 1880 as much as 17·70 per thousand. During the fourteen years ending 1880 the deaths from fever averaged 12·74 per thousand.

Hospitals and Dispensaries.

In the year 1881, besides one civil hospital at Thána there were twelve dispensaries, seven being supported from local funds, four from endowments, and one by Government. In 1881, 103,680 patients were treated, 566 of them in-door and 103,114 out-door. The total amount spent in checking disease in the same year was £4728 (Rs. 47,280). The following details are taken from the 1881 report:

Thána.

The Thána civil hospital was established in 1836. The commonest diseases are ague, skin diseases, dysentery, and diarrhœa. The

Dispensaries.

number treated was 381 in-door against 248, and 1989 out-door patients against 1692 in the previous year. Ten major operations were performed, of which two proved fatal. The total cost was £623 12*s.* (Rs. 6236).

Bándra.

The Sir Kávasji Jehángir Bándra dispensary was established in 1851. The commonest diseases are malarial fevers, intestinal worms, bowel complaints, bronchitis, and rheumatic and skin affections. The number of patients was 13,805, including seven in-patients, against 15,246 in 1880; 598 children were vaccinated with success. Nine major operations were performed. The total cost was £488 2*s.* (Rs. 4,881).

Bassein.

The Balvantráv Hári Náik Bassein dispensary, established in 1872, though conveniently situated, is in bad repair. The prevailing diseases are fevers, worms, rheumatic and respiratory affections, and skin diseases. Twenty-three in-door and 15,038 out-door patients were treated against forty and 16,149 in the previous year. In August fifteen cases of cholera occurred with five deaths. The cost was £536 6*s.* (Rs. 5363).

Bhiwndi.

The Bhiwndi dispensary, established in 1866, is held in a hired building. The commonest diseases are malarial fevers, intestinal worms, and skin affections. 8451 out-door patients were treated against 8755 in 1880; the cost was £442 10*s.* (Rs. 4425).

Kelva Máhim.

The Kelva Máhim dispensary, established in 1872, is conveniently lodged in a hired building in good repair. The chief diseases were malarial fevers, respiratory affections, bowel complaints, and skin diseases. The number treated, including thirty-seven in-door patients was 8077, and the cost £585 2*s.* (Rs. 5851).

Sháhápur.

The Sháhápur dispensary, established in 1877, has a building of its own. The commonest diseases are malarial fevers, skin diseases, respiratory and rheumatic affections, and diseases of the stomach and bowels. Except two cases of cholera no epidemic occurred. The number treated was 7105 out-door and four in-door patients and the cost £170 8*s.* (Rs. 1704).

Panvel.

The Panvel dispensary, established in 1873, is held in a hired building. The commonest diseases are malarial fevers, rheumatism, bronchitis, intestinal worms and other bowel complaints. No epidemic occurred. Two major operations were performed. The number treated was 6375 out-door and thirty-three in-door patients and the cost £109 10*s.* (Rs. 1095).

Chinchni.

The Sakurbái Chinchni dispensary, called after Sakurbái the wife of Mr. Dinshaw Mánekji Petit, was opened in 1878. It has a building of its own. The commonest diseases are ague, respiratory and rheumatic affections, diseases of the ear, eye, stomach and bowels, and skin diseases. The number treated was 9121 out-door and nineteen in-door patients and the cost £154 2*s.* (Rs. 1541).

Thána.

The Rustomji Wádia dispensary at Thána was established in 1865. It has a building of its own. The commonest diseases are malarial fevers, skin diseases, respiratory and rheumatic affections, bowel complaints and ophthalmia. 8516 out-door patients were treated at a cost of £188 4*s.* (Rs. 1882).

Chapter XII. Health.

Dispensaries.

Kalyán.

The Rukmanibái dispensary, called after Lady Mangaldás Nathubhái, at Kalyán, was established in 1865 by Sir Mangaldás Nathubhái, C.S.I. It is a large handsome building of which details are given in the account of Kalyán. Intestinal worms, fevers, respiratory affections, and skin diseases are the most common forms of disease. The number treated was 5474 out-door and fifty-nine in-door patients, and the cost £515 (Rs. 5150).

Kurla.

The Mithibái dispensary at Kurla, called after Mithibái the mother of Mr. Bomanji Hormasji Wádia, was opened in 1855. Malarial fevers, rheumatism, respiratory affections, bowel complaints, skin diseases and injuries caused most admissions. The number treated was 13,511 out-door and three in-door patients against 7469 and twenty respectively in 1880, and the cost £502 4*s.* (Rs. 5022).

Uran.

The P. DeSouza dispensary at Uran, called after the wife of Mr. M. DeSouza, was established in 1859. The prevailing diseases are ague, rheumatism, respiratory affections, bowel complaints including worms, diseases of the eye, ear, and skin affections. There was no epidemic disease. Three major operations were performed with success. 5322 out-door patients were treated at a cost of £340 (Rs. 3400).

Mátherán.

The Government dispensary at Mátherán was opened about 1856. It is held in a part of the Superintendent's office. The commonest diseases are intestinal worms, fevers, respiratory diseases, and skin diseases. The number of patients was 374, and the cost £72 16*s.* (Rs. 728).

Infirmities.

According to the 1881 census returns 3197 (males 1787, females 1410) persons or 0·35 per cent of the population were infirm. Of the total number 2881 (males 1594, females 1287) were Hindus; 141 (males 83, females 58) were Musalmáns; 111 were Christians and 64 came under the head of Others. Of 3197, the total number of infirm persons, 396 (males 244, females 152) or 12·38 per cent were of unsound mind; 1397 (males 635, females 762) or 43·6 per cent were blind; 655 (males 393, females 262) or 20·4 per cent were deaf and dumb; and 749 (males 515, females 234) or 23·4 per cent were lepers. The details are:

Thána Infirms, 1881.

	Hindus.		Musalma'ns.		Christians.		Others.		Total.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Insane	214	138	12	5	13	7	5	2	244	152
Blind	571	697	29	40	17	15	18	10	635	762
Deaf and Dumb ...	354	232	24	7	10	11	5	12	393	262
Lepers	455	220	18	6	34	4	8	4	515	234
Total ...	1594	1287	83	58	74	37	36	28	1787	1410

Vaccination.

In 1881-82, under the supervision of the Deputy Sanitary Commissioner Konkan Registration District, the work of vaccination was carried on by sixteen vaccinators with yearly salaries varying from £16 16*s.* (Rs. 168) to £28 16*s.* (Rs. 288). Of the operators thirteen were distributed over the rural parts of the district, two for each of

Vaccination.

the sub-divisions of Dáhánu and Sháhápur, and one for each of the other nine sub-divisions. Of the three remaining operators one was posted in Thána, a second in Panvel and Uran, and a third in Kalyán and Bhiwndi. Vaccination was also practised by the medical officers of twelve dispensaries. The total number of persons vaccinated was 23,726 besides 1007 revacinated as compared with 11,284 vaccinations in 1869-70.

The following abstract shows the sex, religion, and age of the persons vaccinated :

Thána Vaccination Details, 1869-70 and 1881-82.

Years.	Persons primarily vaccinated.									
	Sex.		Caste.					Age.		Total.
	Males.	Females.	Hindus.	Musalmáns.	Pársis.	Christians.	Others.	Under one year.	Above two years.	
1869-70 ...	5911	5373	10,357	326	38	459	104	4507	6777	11,284
1881-82 ...	12,165	11,561	21,069	824	66	1264	503	11,489	12,237	23,726

The total cost of these operations in 1881-82 was £823 (Rs. 8230) or about 8¼*d.* (5½ *as.*) for each successful case. The entire charge was made up of the following items: supervision and inspection £358 6*s.* (Rs. 3583), establishment £436 6*s.* (Rs. 4363) and contingencies £28 8*s.* (Rs. 284). Of these the supervising and inspecting charges were wholly met from Government provincial funds while £384 8*s.* (Rs. 3844) were borne by the local funds of the different sub-divisions, and £80 6*s.* (Rs. 803) were paid by the municipalities of Thána, Panvel, Uran, Kalyán, and Bhiwndi for the entertainment of three vaccinators.

Cattle Disease.

Besides cow-pox the chief cattle-diseases are *phánsi, khurkhut,* and *vághchavda.* When attacked with *phánsi,* which prevails in the hot months, especially in seasons of drought, the tongue becomes black and the veins on the tongue swell. Saliva runs freely, food is refused and the animal shortly dies. In *khurkhut,* which prevails during or immediately after the rains and which is less fatal than *phánsi,* the mouth and feet of the animal are affected and give an offensive smell. The rubbing of teakwood oil and making the animal stand in mud are the ordinary remedies. In *vághchavda* the animal's body swells and saliva oozes from the mouth. The animal is branded and a *tola* or two of tiger's fat is given mixed with grass or bread.

Births and Deaths.

The total number of deaths in the sixteen years ending 1881, as shown in the Sanitary Commissioner's yearly reports, is 245,326, or an average yearly mortality of 15,332, or seventeen per thousand. Of the average number of deaths 11,453, or 74·6 per cent were returned as due to fevers, 1026 or 6·6 per cent to cholera, 408 or 2·6 per cent to small-pox, 375 or 2·4 per cent to bowel complaints, and 1688 or 11·0 per cent to miscellaneous diseases. Deaths from violence or accidents averaged 380 or 2·4 per cent of the average mortality of the district. During the eleven years ending 1881 the number of births was returned at 190,050 souls or an average yearly birth-rate of 18,679 souls, or twenty per thousand. The details are :

Chapter XII. Health. Births and Deaths.

Thána Births and Deaths, 1866-1881.

Years.	Cholera.	Small-pox.	Fevers.	Bowel Com-plaints.	Injuries.	Other causes.	Total Deaths.	Total Births.
1866	66	71	4082	245	271	972	5707	...
1867	18	251	3861	301	352	981	5744	...
1868	469	925	5388	349	321	1076	8528	...
1869	1816	421	6191	347	297	1227	10,299	...
1870	181	62	7446	356	297	1375	9717	...
1871	379	252	12,763	683	312	2268	16,657	15,427
1872	313	780	15,471	551	417	2028	19,560	14,818
1873	...	1,117	13,907	508	365	1934	17,831	17,318
1874	...	258	11,788	378	446	1555	14,425	16,725
1875	5969	286	11,679	462	420	2205	21,030	18,803
1876	693	708	12,000	340	391	1716	16,457	16,773
1877	3337	1301	15,746	502	483	2242	23,611	18,804
1878	1809	81	16,017	346	505	2204	20,962	16,464
1879	770	5	14,199	216	420	1887	17,497	20,442
1880	70	5	14,997	188	308	1473	17,131	23,461
1881	531	16	17,109	239	404	1871	20,170	26,442
Total ...	16,421	6539	183,252	6011	6089	27,014	245,326	205,477
Average ...	1026	408	11,453	375	380	1688	15,332	18,679

The unsettled character of a large section of the population and the difficulty of collecting accurate statistics render the figures in the statement doubtful.

CHAPTER XIII.

SUB-DIVISIONS.

DÁHÁNU.

Da'ha'nu is in the extreme north of the district. It includes the petty-division of Umbargaon and encloses part of the Jawhár state. It is bounded on the north by Surat and Daman, on the east by Daman Mokháda and Jawhár, on the south by Jawhár and Máhim, and on the west by the sea. Its area is 643 square miles, its population[1] (1881) 109,322 or 170 to the square mile, and its (1880) land revenue £12,684 (Rs. 1,26,840).

Area.

The whole of the 643 square miles are occupied by Government villages. They contain 178,323 acres or 43·3 per cent of arable assessed land, 120,264 acres or 29·2 per cent of arable unassessed, 42,990 acres or 10·4 per cent of unarable, and 70,313 acres or 17·08 per cent of village sites, roads, ponds, and river beds. Of the 298,587 arable acres 8624 are alienated land in Government villages. In 1880-81, of the remaining 289,963 acres of arable Government land, 77,540 or 26·7 per cent were under tillage.

Aspect.

The country is rolling and picturesque, most of the interior being occupied by forest-clad hills in small detached ranges of varying height. Towards the coast are broad flats, hardly above sea level and seamed by tidal creeks.

Climate.

Though pleasant and equable, the climate of the coast villages is feverish for two or three months after the rains, and, except in the hot weather, the interior is very unhealthy. During the ten years ending 1881, there was an average rainfall of sixty-three inches.

Water.

The sub-division is watered by four chief streams, the Damanganga in the north, the Kálu in the east, the Surya in the south, and the Varuli in the west. The supply of water is fair especially on the coast. In 1881-82 there were four river dams, 157 ponds, 685 wells eight with and 677 without steps, and 217 rivers streams and springs.

Soil.

Though the soil is said to be fit for garden tillage, garden crops are not grown to any great extent. Rice is the chief crop, but much *náchni* is raised in the interior and the castor plant is common in the north.

Holdings, 1879-80.

In 1866-67, when the survey rates were introduced, 7853 holdings or *khátás* were recorded. In 1879-80 there were 7582 holdings with an average area of $22\frac{3}{4\,0}$ acres and an average rental of about £1 14*s.* (Rs. 17). If equally divided among the agricultural population, these holdings would represent an allotment of $5\frac{1}{2}\frac{3}{0}$ acres at a yearly rent of 8*s.* 8½*d.* (Rs. 4-5-8). If distributed among the whole population of the sub-division, the share to each would amount to 1½ acres, and the incidence of the land tax to 2*s.* 4*d.* (Re. 1-2-8).

Rental, 1879-80.

In 212 Government villages rates were fixed in 1863-64 and 1866-67 for thirty years in the petty-division of Umbargaon and

[1] The revised population (109,322) is about 700 more than the original total given above at p. 2.

Chapter XIII. Sub-divisions. DÁHÁNU. *Rental, 1879-80.*

for twenty-seven years in the sub-division of Dáhánu. The 158,669 occupied acres, at average acre rates of 4⅝*d.* (2 *as.* 11 *ps.*) for dry crop, 7*s.* 11¾*d.* (Rs. 3-15-10) for garden land, and 4*s.* 10½*d.* (Rs. 2-7) for rice, yielded £11,950 16*s.* (Rs. 1,19,508). The remaining 11,043 acres of arable waste was rated at £439 (Rs. 4390) and alienations at £702 16*s.* (Rs. 7028). Deducting alienations £702 16*s.* (Rs. 7028), and adding quit-rents £462 18*s.* (Rs. 4629) and grass lands £26 18*s.* (Rs. 269), the total rental of the 212 villages amounted to £12,879 14*s.* (Rs. 1,28,797). The following statement gives the details:

Dáhánu Rent Roll, 1879-80.

Arable Land.	Occupied.			Unoccupied.			Total.		
	Acres.	Assessment.	Acre rate.	Acres.	Assessment.	Acre rate.	Acres.	Assessment.	Acre rate.
		Rs.	Rs. a. p.		Rs.	Rs. a. p.		Rs.	Rs. a. p.
Government—									
Dry-crop ...	118,638	21,356	0 2 11	8938	1577	0 2 11	127,576	22,933	0 2 11
Garden ...	365	1458	3 15 10	15	35	2 5 8	380	1493	3 14 9
Rice	39,666	96,694	2 7 0	2090	2778	1 5 3	41,756	99,472	1 6 3
Total ...	158,669	1,19,508	0 12 0	11,043	4390	0 6 3	169,712	1,23,898	0 11 3
Alienated ...	...	7028	...	...	...	...	...	7028	...
Total ...	158,669	1,26,536	...	11,043	4390	...	169,712	1,30,926	...

Stock, 1881-82.

In 1881 109,322 people owned 5678 carts, 9803 ploughs, 20,208 oxen, 16,374 cows, 3390 buffaloes, 133 horses, and 7297 sheep and goats.

Produce, 1880-81.

In 1880-81, of 158,876 acres, the total area of tilled land, 83,475 or 52·5 per cent were fallow. Of the remaining 75,401 acres 2139 were twice cropped. Of the 77,540 acres under tillage, grain crops occupied 64,767 or 83·5 per cent, 41,916 of which were under rice *bhát* Oryza sativa, 12,118 under *kodra* Paspalum scrobiculatum, 10,021 under *náchni* or *rági* Eleusine coracana, 527 under *chenna* Panicum miliaceum, 128 under wheat *gahu* Triticum æstivum, and 57 under great millet *jvári* Sorghum vulgare. Pulses occupied 8241 acres or 10·1 per cent, of which 206 were under gram *harbhara* Cicer arietinum, 2115 under cajan pea *tur* Cajanus indicus, 333 under green gram *mug* Phaseolus radiatus, 2217 under black gram *udid* Phaseolus mungo, 279 under peas *vátána* Pisum sativum, and 3091 under other pulses. Oilseeds occupied 3780 acres or 4·8 per cent, 433 of which were under gingelly seed *til* Sesamum indicum, and the rest under other oilseeds. Fibres occupied 435 acres or 0·6 per cent, all of them under *ambádi* Hibiscus cannabinus. Miscellaneous crops occupied 317 acres or 0·4 per cent, 224 of them under sugarcane *us* Saccharum officinarum, and the rest under vegetables and fruits.

People, 1881.

The 1881 population returns show, that of 109,322 people 106,152 or 97·10 per cent were Hindus, 1679 or 1·53 per cent Musalmáns, 1391 or 1·27 per cent Pársis, and 100 or 0·09 per cent Christians. The details of the Hindu castes are: 2335 Bráhmans; 589 Káyasth Prabhus, writers; 683 Vánis, 587 Jains, 197 Lohánás, 15 Támbolis, 14 Bhátiás, and 8 Lingáyats, traders; 9560 Kunbis, 915 Kámlis, 303 Mális, 279 Vanjáris, 167 Ágris, 118 Chokhars, 7 Chárans, 3

Chapter XIII.
Sub-divisions.
DÁHÁNU.
People, 1881.

Hetkaris, and 2 Kámáthis, husbandmen and gardeners; 51 Telis, oil-pressers; 12 Koshtis, weavers; 4 Sangars, blanket-weavers; 1658 Sutárs, carpenters; 609 Kumbhárs, potters; 319 Lohárs, blacksmiths; 304 Sonárs, gold and silver smiths; 217 Shimpis, tailors; 97 Pátharvats and 92 Beldárs, masons; 29 Kásárs, bangle-sellers; 3 Támbats, coppersmiths; 79 Guravs, temple servants; 45 Bhorpis, dancers and singers; 3 Bháts, bards; 52 Nhávis, barbers; 45 Parits, washermen; 151 Gavlis, milk-sellers; 124 Dhangars, shepherds; 12 Kánadás, herdsmen; 5411 Máchhis and 2437 Mángelás, fishermen; 39 Khárvis, sailors; 33 Bhois, river-fishers; 3460 Bhandáris, palm-juice drawers; 449 Pardeshis, messengers; 29 Khátiks, butchers; 9 Buruds, bamboo-workers; 10,444 Dublás, 44,238 Várlis, 7590 Konkanis, 5910 Dhondiás, 866 Káthkaris, 110 Thákurs, and 42 Bhils, early tribes; 459 Chámbhárs, leather-workers; 4738 Mhárs and 29 Mángs, village servants; 53 Bhangis, scavengers; and 52 Gosávis and Bairágis, 40 Bharádis, 16 Jangams, 6 Jogis, 2 Kolhátis, and 2 Kápdis, religious beggars and wanderers.

MÁHIM.

Mahim lies in the west of the district. It is bounded on the north by Dáhánu, on the east by Jawhár and Váda, on the south by the Vaitarna and Bassein, and on the west by the sea. Its area is 419 square miles; its population (1881) 77,360[1] or 184 to the square mile, and its (1880) land revenue £11,765 (Rs. 1,17,650).

Area.

Of 419 square miles, about nine miles are occupied by the lands of alienated villages. The remainder contains 112,086 acres or 42·7 per cent of arable land, 16,606 acres or 6·3 per cent of unarable land, 18,406 acres or 7 per cent of grass or *kuran*, and 115,305 acres or 43·9 per cent of village sites, roads, ponds, and river beds. From the 112,086 arable acres fourteen acres of alienated land have to be taken. In 1880-81, of the balance of 112,072 acres of arable Government land, 43,281 or 38·6 per cent were under tillage.

Aspect.

A high range of forest-clad hills divides the sub-division from north to south, and until lately, when (1881) a good road was made through the Chahád pass in the middle of the range, formed a barrier impassable to carts except for two miles north of Mahágaon. To the east of this range, and parallel to it, flows the Surya river till it falls into the Vaitarna. The north-east corner of the sub-division is full of high hills with jagged peaks, of which Asheri is the chief; in the south-east Takmak rises 2000 feet above the sea; the rest of the inland strip is a rolling country little raised above the level of the streams. The land to the west of the central range is low, flat, and broken by swamps and tidal creeks.

Climate.

On the coast the climate is equable and pleasant, but in the interior the heat of the hot weather is intense. Especially during and after the rains the climate is unhealthy and feverish, both inland and on the coast. During the ten years ending 1881 the yearly rainfall averaged sixty-four inches.

Water.

Beyond the tidal limit, the Vaitarna and the Surya rivers supply fresh water throughout the year. Elsewhere also the supply is

[1] The revised population (77,360) is about 470 more than the original total given above at page 2.

Chapter XIII. Sub-divisions.

MÁHIM.

Water.

fair. The Vaitarna rises in the Sahyádris and meets the eastern boundary of the sub-division. It then runs north for about eight miles along the border, and enters the sub-division after it is joined by the Deherja at Teneh. From Teneh it takes a sudden bend south-west for eight miles till it is met by the Surya. After its junction with the Surya it runs south for about twelve miles, and, thence west along the border of the sub-division to the sea. It is navigable for good-sized native craft of twenty-five tons (100 *khandis*) to Manor twenty-five miles from its mouth. In the bend of the Vaitarna two ranges of forest-clad hills enclose a valley along which runs a streamlet. There is a hot spring on the bank of this streamlet at Sátivli, and another near Sáye on the bank of the Vaitarna not far from Manor. In 1881-82 there were 270 ponds, 1284 wells nine with and 1275 without steps, and 154 rivers streams and springs.

Soil.

The soil varies from red to black and sandy black. The staple crop is rice. The area of dry-crop land, including *varkas* or uplands, is larger than of rice land. *Náchni* and pulses are grown to some extent, and on the coast there is considerable garden cultivation of plantains and betel leaf. The palmyra-palm abounds everywhere.

Holdings, 1879-80.

In 1862-63, when survey rates were introduced, 6846 holdings or *khátás* were recorded. In 1879-80 there were 6785 holdings with an average area of $12\frac{1}{20}$ acres and an average rental of £1 15*s.* $1\frac{1}{4}$*d.* (Rs. 17-8-10). If equally divided among the agricultural population, these holdings would represent an allotment of $3\frac{7}{20}$ acres at a yearly rental of 9*s.* $9\frac{1}{2}$*d.* (Rs. 4-14-1). If distributed among the whole population of the sub-division, the share to each would amount to $1\frac{1}{20}$ acres and the incidence of the land-tax to 3*s.* $\frac{3}{4}$*d.* (Re. 1-8-5).

Rental, 1879-80.

In 190 Government villages rates were fixed in 1862-63 for thirty years. The 77,272 occupied acres, at average acre rates of $3\frac{7}{8}$*d.* (2 *as.* 7 *ps.*) for dry crop, 8*s.* $2\frac{3}{8}$*d.* (Rs. 4-1-9) for garden land, and 5*s.* 5*d.* (Rs. 2-11-4) for rice, yielded £11,006 8*s.* (Rs. 1,10,064). The remaining 8115 acres of arable waste were rated at £331 4*s.* (Rs. 3312) and alienations at £860 (Rs. 8600). Deducting alienations £860 (Rs. 8600), and adding quit-rents £512 8*s.* (Rs. 5124) and grass lands £60 18*s.* (Rs. 609), the total rental of the 190 villages amounted to £11,911 (Rs. 1,19,110). The following statement gives the details:

Máhim Rent Roll, 1879-80.

Arable Land.	Occupied.			Unoccupied.			Total.		
	Acres.	Assessment.	Acre rate.	Acres.	Assessment.	Acre rate.	Acres.	Assessment.	Acre rate.
Government—		Rs.	Rs. a. p.		Rs.	Rs. a. p.		Rs.	Rs. a. p.
Dry-crop ...	40,182	6362	0 2 7	6900	1030	0 2 4	47,082	7392	0 2 6
Garden ...	1953	8053	4 1 9	3	17	4 11 8	1961	8070	4 1 10
Rice	35,132	95,649	2 11 4	1212	2265	1 13 10	36,344	97,914	2 11 1
Total ...	77,272	1,10,064	1 4 9	8115	3312	0 6 6	85,387	1,14,376	1 5 2
Alienated ...	...	8600	...	...	...	...	...	8600	...
Total ...	77,272	1,18,664	...	8115	3312	...	85,387	1,21,976	...

Chapter XIII. Sub-divisions.

In 1881 77,360 people owned 4364 carts, 7969 ploughs, 14,266 oxen, 12,035 cows, 6967 buffaloes, 100 horses, and 5664 sheep and goats.

MÁHIM. *Produce, 1880-81.*

In 1880-81, of 77,430 acres the total area of tilled land, 34,681 acres or 44·7 per cent were fallow. Of the remaining 42,749 acres 532 were twice cropped. Of the 43,281 acres under tillage, grain crops occupied 40,232 or 92·95 per cent, of which 36,048 were under rice *bhát* Oryza sativa, 2014 under *náchni* or *rági* Eleusine coracana, 1990 under *kodra* Paspalum scrobiculatum, and 180 under *chenna* Panicum miliaceum. Pulses occupied 1712 acres or 3·95 per cent, of which 296 acres were under gram *harbhara* Cicer arietinum, thirty under cajan pea *tur* Cajanus indicus, twenty-nine under green gram *mug* Phaseolus radiatus, 1030 under black gram *udid* Phaseolus mungo, sixteen under peas *vátána* Pisum sativum, and 311 under other pulses. Oilseeds occupied forty-eight acres or 0·11 per cent, of which twelve were under rapeseed *sirsav* Brassica napus, eighteen under gingelly seed *til* Sesamum indicum, and eighteen under other oilseeds. Fibres occupied twenty-eight acres or ·07 per cent, the whole of which was under *ambádi* Hibiscus cannabinus. Miscellaneous crops occupied 1261 acres or 2·91 per cent, of which 303 were under sugarcane *us* Saccharum officinarum, 253 under ginger *ále* Zingiber officinale, and 705 under vegetables and fruits.

People, 1881.

The 1881 population returns show, that of 77,360 people 74,462 or 96·25 per cent were Hindus ; 2335 or 3·02 per cent Musalmáns ; 401 or 0·52 per cent Pársis ; and 161 or 0·20 per cent Christians. The details of the Hindu castes are 2697 Bráhmans ; 455 Káyasth Prabhus, writers ; 716 Vánis, 195 Jains, 32 Lingáyats, and 3 Támbolis, traders ; 11,224 Kunbis, 5949 Ágris, 4411 Mális, 2400 Vanjáris, 3 Chárans, and 2 Kámáthis, husbandmen and gardeners ; 6 Telis, oil-pressers ; 5 Khatris, weavers ; 1881 Sutárs, carpenters ; 466 Sonárs, gold and silversmiths ; 367 Kumbhárs, potters ; 255 Shimpis, tailors ; 215 Lohárs, blacksmiths ; 111 Beldárs and 14 Pátharvats, stone-masons ; 83 Kásárs, bangle-sellers ; 14 Jingars, saddlers ; 55 Guravs, temple servants ; 5 Bháts, bards ; 181 Nhávis, barbers ; 33 Parits, washermen ; 56 Gavlis, milk-sellers ; 32 Dhangars, shepherds ; 5245 Mángelás and 166 Máchhis, fishermen ; 128 Khárvis, sailors ; 40 Bhois, river-fishers ; 4948 Bhandáris, palm-juice drawers ; 106 Pardeshis, messengers ; 10 Khátiks, butchers ; 16,688 Konkanis, 9443 Várlis, 1458 Káthkaris, 392 Dublás, 106 Kolis, 185 Vadars, and 25 Thákurs, early tribes ; 420 Chámbhárs, leather-workers ; 2974 Mhárs, village servants ; 12 Bhangis, scavengers ; and 170 Bharádis, 62 Gosávis and Bairágis, 8 Jangams, 6 Jogis, and 4 Gondhlis, religious beggars.

VÁDA.

Va'da until 1866 was a petty division of the old Kolvan, the present Sháhápur. It is bounded on the north by the Jawhár state and the Deherja river which separates it from part of Bassein, on the east by Sháhápur, on the south by the Tánsa river which separates it from Bhiwndi, and on the west by the Vaitarna and the hilly country on its south bank which separate it from Bassein and Máhim. Its area is 309 square miles, its population (1881)

Chapter XIII. Sub-divisions.

36,497 or 118 to the square mile, and its (1880) land revenue £4895 (Rs. 48,950).

VÁDA.

Area.

Of its 309 square miles, about forty-two are occupied by the lands of alienated villages. The remaining 170,880 contain 56,688 acres or 33·1 per cent of arable land; 19,286 acres or 11·2 per cent of unarable land; 42,344 acres or 24·7 per cent of village forests and pastures; 42,838 acres or 25·1 per cent of Government forest; and 9724 acres or 5·6 per cent of alienated land in Government villages. From 170,880 acres the total area of Government villages, 9724 acres have to be taken on account of the alienated land in Government villages. In 1880-81, of the balance of 161,156 acres the area of Government land, 27,482 acres or 17·05 per cent were under tillage.

Aspect.

Along the valley of the Vaitarna which divides the sub-division from north to south, the land is well cultivated and the villages are fairly numerous. The rest of the sub-division, especially in the north-west and the east, is very hilly and the population extremely scanty. There are no made roads, and, during the rains, the country tracks are impassable.

Climate.

From October to February the climate is exceedingly unhealthy, fever being rife in every village. In the hot weather abundant shade makes the climate less unpleasant than in some other parts of the district. During the ten years ending 1881 the yearly rainfall averaged ninety-four inches.

Water.

In the interior the supply of water from the Vaitarna and the Behya is constant and fair. In other parts, where it is obtained from wells, the supply is doubtful and the water bad. The Behya, taking its source in the hills of Mokháda, flows into the Vaitarna near Váda after a winding south-westerly course of over fifty miles. The united waters of the Vaitarna and the Behya then flow into the sea under the name of Vaitarna. The rivers are nowhere navigable. In 1881-82 there were thirty-one ponds, 249 wells twelve with and 237 without steps, and 143 rivers streams and springs.

Soil.

Rice is the chief crop, but *náchni tur* and *vari* are also largely cultivated. Much gram is grown on the banks of the Vaitarna. The whole sub-division is wooded, the forests in some parts stretching for miles. The chief trees are teak, *áin*, *moha*, and *khair*.

Holdings, 1879-80.

In 1864-65, when the survey rates were introduced, 2311 holdings or *khátás* were recorded. In 1879-80 there were 3261 holdings with an average area of 28¼ acres and an average rental of £2 2*s.* 1⅛*d.* (Rs. 21-0-9). If equally divided among the agricultural population, these holdings would represent an allotment of $6\frac{31}{40}$ acres at a yearly rent of 10*s.* 1½*d.* (Rs. 5-1-0). If distributed among the whole population of the sub-division, the share to each would amount to 2½ acres and the incidence of the land-tax to 3*s.* 9*d.* (Re.1-14).

Rental, 1879-80.

In 154 Government villages rates were fixed in 1864-65 for twenty-six years. The 55,641 occupied acres, at average acre rates

Rental, 1879-80.

of 3½*d.* (2 *as.* 4 *ps.*) for dry crop, 2*s.* 6¾*d.* (Re. 1-4-6) for garden land, and 4*s.* 9½*d.* (Rs. 2-6-4) for rice, yielded £4399 18*s.* (Rs. 43,999). The remaining 2502 acres of arable waste were rated at £148 2*s.* (Rs. 1481) and alienations at £1058 16*s.* (Rs. 10,588). Deducting alienations £1058 16*s.* (Rs. 10,588), and adding quit-rents £415 6*s.* (Rs. 4153) and grass lands £6 8*s.* (Rs. 64), the total rental of the 154 villages amounted to £4969 14*s.* (Rs. 49,697). The following statement gives the details:

Váda Rent Roll, 1879-80.

Arable Land.	Occupied.			Unoccupied.			Total.		
	Acres.	Assessment.	Acre rate.	Acres.	Assessment.	Acre rate.	Acres.	Assessment.	Acre rate.
		Rs.	Rs. a. p.		Rs	Rs. a. p.		Rs.	Rs. a. p.
Government—									
Dry-crop ...	39,678	5761	0 2 4	1668	235	0 2 3	41,346	5996	0 3 4
Garden ...	2	2	1 4 6	...	...	...	2	2	1 4 6
Rice	15,961	38,236	2 6 4	834	1246	1 7 10	16,795	39,482	2 5 7
Total ...	55,641	43,999	0 12 8	2502	1481	0 9 5	58,143	45,480	0 12 4
Alienated ...	...	10,588	...	...	...	...	...	10,588	...
Total ...	55,641	54,587	...	2502	1481	...	58,143	56,068	...

Stock, 1881-82.

In 1881 36,493 people owned 820 carts, 4392 ploughs, 6463 oxen, 5864 cows, 5158 buffaloes, thirty-seven horses, and 1672 sheep and goats.

Produce, 1880-81.

In 1880-81 of 55,666 acres the total area of tilled land, 28,879 acres or 51·9 per cent were fallow. Of the remaining 26,787 acres 695 were twice cropped. Of the 27,482 acres under tillage, grain crops occupied 22,291 acres or 81·11 per cent, 16,385 of which were under rice *bhát* Oryza sativa, 4680 under *náchni* or *rági* Eleusine coracana, 1224 under *chenna* Panicum miliaceum, and two under wheat *gahu* Triticum æstivum. Pulses occupied 3115 acres or 11·33 per cent, of which 804 acres were under gram *harbhara* Cicer arietinum, 55 under cajan pea *tur* Cajanus indicus, 1786 under black gram *udid* Phaseolus mungo, one under green gram *mug* Phaseolus radiatus; 5 under peas *vátána* Pisum sativum, and 464 under other pulses. Oil-seeds occupied 1395 acres or 5·07 per cent, nine of which were under rapeseed Brassica napus, three under mustard seed *rái* Sinapis racemosa, 1379 under gingelly seed *til* Sesamum indicum, and four under miscellaneous oil-seeds. Fibres occupied 566 acres or 2·07 per cent, 452 of which were under *ambádi* Hibiscus cannabinus, and 114 under Bombay hemp *san* Crotalaria juncea. Miscellaneous crops occupied 115 acres or 0·42 per cent, all of which were under vegetables fruits and other garden produce.

People, 1881.

The 1881 population returns show, that of 36,497 people 35,297 or 96·72 per cent were Hindus, 1174 or 3·21 per cent Musalmáns, 16 Christians, and 6 Pársis. The details of the Hindu castes are: 212 Bráhmans; 190 Káyasth Prabhus, writers; 599 Vánis and 12 Komtis, traders; 9412 Kunbis, 874 Ágris, 172 Chárans, 29 Vanjáris, and two Mális, husbandmen; 176 Sális, weavers; 164 Telis, oil-pressers; 285 Kátáris, turners; 214 Kumbhárs, potters;

Chapter XIII. Sub-divisions. VÁDA. *People, 1881.*

207 Sonárs, gold and silver smiths; 119 Lohárs, blacksmiths; 73 Sutárs, carpenters; 40 Shimpis, tailors; 20 Pátharvats and 14 Beldárs, masons; 13 Kásárs, bangle-sellers; 6 Gaundis, masons; 18 Bháts, bards; 3 Guravs, temple servants; 75 Nhávis, barbers; 11 Parits, washermen; 12 Dhangars, shepherds; 10 Gavlis, milk-sellers; 37 Bhois, river fishers; 7 Mángelás, fishermen and labourers; 52 Pardeshis, messengers; 44 Kálans, palm-juice drawers; 34 Khátiks, butchers; 27 Buruds, bamboo-workers; 7073 Konkanis, 6601 Káthkaris, 3298 Thákurs, 2899 Várlis, and 73 Vadars, early tribes; 341 Chámbhárs, leather-workers; 1728 Mhárs and 13 Mángs, village servants; 38 Gosávis and Bairágis, 19 Gondhlis, 44 Kolhátis and 10 Bharádis, religious beggars and wanderers.

BASSEIN.

Bassein lies in the west of the district. It is bounded on the north by the Vaitarna river and Máhim, on the east by Váda and Bhiwndi, on the south by the Thána or Bassein creek, and on the west by the sea. Its area is 221 square miles, its population[1] (1881) 68,967 or 312 to the square mile, and its (1880) land revenue £12,671 (Rs. 1,26,710).

Area.

Of the 221 square miles 5½ square miles are occupied by the lands of alienated villages. The remainder contains 64,098 acres or 46·4 per cent of arable land; 2859 acres or 2·07 per cent of unarable land; 328 acres or 0·24 per cent of grass or *kuran*; and 70,635 acres or 51·2 per cent of village sites, roads, ponds, and river beds. From 137,920 acres, the total area of the Government villages, 2095 acres have to be taken on account of the alienated land in Government villages. In 1880-81, of the balance of 135,825 acres the area of Government land, 36,541 or 26·9 per cent were under tillage.

Aspect.

In the centre of the sub-division is Tungár hill, and south from it runs a high range, in which Kámandurg is conspicuous, separating Bassein from Bhiwndi. To the north-west of Tungár are lower but considerable hills, of which the chief are Nilimora, Baronde, and Jivdhan. These hills vary in height from 1500 to 2000 feet. The country to the east and west of Tungár is almost on the sea level, and is intersected on either side by important creeks navigable by boats of considerable size. The coast district is thickly peopled and abounds in large rich villages.

Climate.

On the coast the climate is generally pleasant and equable, but at times it is very hot. Inland in the hot weather, the heat is great; and in the cold weather, the variation in temperature between day and night is great. In the rains, the weather is unhealthy and feverish, and towards the close of the hot weather cholera is of usual occurrence. During the ten years ending 1881 the yearly rainfall averaged 71·87 inches.

Water.

There are no important fresh-water streams and the supply from ponds and wells is poor. In 1881-82 there were 191 ponds, 2624 wells twenty-five with and the rest without steps, and forty rivers

[1] The revised population (68,967) is about 300 more than the original total given above at page 2.

BASSEIN.

Soil.

streams and springs. Most of the wells are little better than holes, sometimes only a foot deep.

The soil varies from red to black and sandy black. In a narrow belt of coast land about three miles broad, the soil is a rich alluvial, with a good supply of water a few feet from the surface. When watered from wells worked by Persian wheels it is excellently suited for garden tillage, plantains sugarcane and cocoanuts being the chief products. In other parts the staple crop is rice and *náchni*, some of the coast villages having fertile patches which grow *tur* and other late crops except gram.

Holdings, 1879-80.

In 1879-80 there were 8064 holdings or *khátás* with an average area of 6⅜ acres and an average rental of £1 9*s.* 7⅝*d.* (Rs. 14-13-1). If equally divided among the agricultural population, these holdings would represent an allotment of 2⅝ acres at a yearly rent of 12*s.* 2⅜*d.* (Rs. 6-1-7). If distributed among the whole population of the sub-division, the share to each would amount to ¾ of an acre and the incidence of the land tax to 3*s.* 5½*d.* (Re. 1-11-8).

Rental, 1879-80.

In eighty-eight Government villages rates were fixed in 1861-62 for thirty years. The 46,011 occupied acres, at average acre rates of 1*s.* 1⅛*d.* (9 *as.* 3 *ps.*) for dry crop, 10*s.* 2⅝*d.* (Rs. 5-1-9) for garden land, and 5*s.* 10⅛*d.* (Rs. 2-14-9) for rice, yielded £11,568 16*s.* (Rs. 1,15,688). The remaining 1063 acres of arable waste were rated at £95 18*s.* (Rs. 959) and alienations at £757 6*s.* (Rs. 7573). Deducting alienations £757 6*s.* (Rs. 7573), and adding quit-rents £270 14*s.* (Rs. 2707) and grass lands £10 2*s.* (Rs. 101), the total rental of the eighty-eight villages amounted to £11,945 10*s.* (Rs. 1,19,455). The following statement gives the details:

Bassein Rent Roll, 1879-80.

Arable Land.	Occupied.			Unoccupied.			Total.		
	Acres.	Assessment.	Acre rate.	Acres.	Assessment.	Acre rate.	Acres.	Assessment.	Acre rate.
		Rs.	Rs. a. p.		Rs.	Rs. a. p.		Rs.	Rs. a. p.
Government—									
Dry-crop ...	12,567	3379	0 9 3	580	122	0 3 4	13,147	3501	0 4 3
Garden ...	5246	29,711	5 1 9	...	...	...	5246	29,711	5 1 9
Rice	28,198	82,598	2 14 9	483	837	1 11 8	28,681	83,435	2 14 6
Total ...	46,011	1,15,688	2 8 2	1063	959	0 14 4	47,074	1,16,647	2 7 8
Alienated ...	...	7573	...	...	...	...	...	7573	...
Total ...	46,011	1,23,261	...	1063	959	...	47,074	1,24,220	...

Stock, 1881-82.

In 1881 68,967 people owned 2997 carts, 5308 ploughs, 8160 oxen, 4879 cows, 6466 buffaloes, 128 horses, and 3142 sheep and goats.

Produce, 1880-81.

In 1880-81, of 46,239 acres the total area of occupied land, 10,158 or 21·9 per cent were fallow. Of the remaining 36,081 acres, 460 were twice cropped. Of the 36,541 acres under tillage, grain crops occupied 31,835 acres or 87·1 per cent, 29,587 acres of which were under rice *bhát* Oryza sativa, 1846 under *náchni* Eleusine coracana, 64 under *chenna* Panicum miliaceum, and 338 under *kodra*

Chapter XIII. Sub-divisions.

BASSEIN.

Produce, 1880-81.

Paspalum scrobiculatum. Pulses occupied 1555 acres or 4·2 per cent, of which 126 acres were under gram *harbhara* Cicer arietinum, 26 under cajan pea *tur* Cajanus indicus, 24 under green gram *mug* Phaseolus radiatus, 872 under black gram *udid* Phaseolus mungo, and 507 under other pulses. Oil-seeds occupied 575 acres or 1·5 per cent, 568 acres of which were under gingelly-seed *til* Sesamum indicum, and 7 under other oil-seeds. Fibres occupied 91 acres or 0·2 per cent all under *ambádi* Hibiscus cannabinus. Miscellaneous crops occupied 2485 acres or 6·8 per cent, 1188 acres of which were under sugarcane *us* Saccharum officinarum, and 1297 under various fruits vegetables and other garden crops.

People, 1881.

The 1881 population returns show, that of 68,967 people 52,578 or 76·23 per cent were Hindus, 2292 or 3·32 per cent Musalmáns, 14,070 or 20·40 per cent Christians, and 27 Pársis. The details of the Hindu castes are: 5382 Bráhmans; 327 Káyasth Prabhus, writers; 880 Vánis, 80 Jains, 32 Lohánás, 30 Bhátiás, 9 Lingáyats, and 7 Támbolis, traders; 8461 Ágris, 5973 Kunbis, 1975 Mális, 74 Vanjáris, 43 Chárans, 13 Kámáthis, and 3 Káchis, husbandmen; 13 Khatris, weavers; 9 Telis, oil-pressers; 5 Sális, weavers; 839 Sonárs, gold and silver smiths; 519 Sutárs, carpenters; 376 Shimpis, tailors; 216 Kumbhárs, potters; 214 Kásárs, bangle-sellers; 146 Pátharvats and 66 Beldárs, masons; 143 Lohárs, blacksmiths; 33 Támbats, coppersmiths; 18 Jingars, saddlers; 57 Guravs, temple servants; 6 Bháts, bards; 343 Nhávis, barbers; 18 Parits, washermen; 11 Akarmáshes, house servants; 321 Dhangars, shepherds; 172 Gavlis, milk-sellers; 7 Kánadás, herdsmen; 2375 Mángelás and 77 Máchhis, fishermen; 16 Bhois, river-fishers; 3334 Bhandáris, palm-juice drawers; 113 Khátiks, butchers; 101 Pardeshis, messengers; 4 Buruds, bamboo-workers; 7308 Várlis; 7048 Konkanis, 1600 Káthkaris, 957 Vaitis, 598 Thákurs, 114 Dublás, 54 Bhils, 52 Vadars, early tribes; 321 Chámbhárs, leather-workers; 1482 Mhárs and 50 Mángs, village servants; 31 Bhangis, scavengers; 28 Dheds, sweepers; 66 Bairágis and Gosávis, 17 Gárudis, 5 Bharádis, 4 Jangams, and 2 Chitrakathis, religious beggars.

BHIWNDI.

Bhiwndi is bounded on the north by the Tánsa river which separates it from Váda, on the east by Sháhápur, on the south by the Bhátsa and the Ulhás rivers, and on the west by hills and by the Thána or Kalyán creek. Its area is 250 square miles, its (1881) population 75,363[1] or 301 to the square mile, and its (1880) land revenue £13,925 (Rs. 1,39,250).

Area.

Of its 250 square miles, twenty are occupied by the lands of either totally or partly alienated villages. The remainder contains 73,300 acres or 49·8 per cent of arable land, 7259 acres or 4·9 per cent of Government forests, and 66,641 acres or 45·2 per cent of village pastures and forests. From 147,200 acres, the total area of Government villages, 854 have to be taken on account of alienated land in Government villages. In 1880-81 of the balance of 146,346 acres the area of Government land, 49,950 acres or 34·1 per cent were under tillage.

[1] The revised population (75,363) is about 270 more than the original total given above at page 2.

Chapter XIII.
Sub-divisions.
BHIWNDI.

The centre of the sub-division is well peopled and richly tilled. Except in the south, it is surrounded by the hills which form the water-shed of the river Kámvádi which runs through the sub-division from north to south. In the west the country is hilly and thinly peopled, but in the east along the Bhátsa there is a tract of low-lying and well-tilled land. Except along the Ágra road and a short branch from it, traffic is very difficult during the rainy season.

Aspect.

In the west, after the rains, the climate is feverish; other parts are generally healthy, less relaxing and freer from fever than Thána. In the hot weather the temperature is moist and close, though the neighbourhood of the sea makes the south more pleasant than the inland parts. During the ten years ending 1881 the yearly rainfall averaged ninety-four inches at the town of Bhiwndi; it is heavier in the north-west where the hills are higher and more numerous.

Climate.

Water is fairly abundant. In the north the Tánsa supplies the villages along its banks throughout the year; in other parts, the supply is obtained from ponds and wells, but the water is far from wholesome. The chief rivers are the Tánsa, the Kámvádi, the Santanu, and the Karbhani. The Kámvádi is a shallow stream, at spring-tides navigable to small boats as far as Bhiwndi. It dries during the hot weather. In 1881-82 there were ninety ponds, two river dams, twelve water-lifts, 911 wells seventy with and the rest without steps, and 147 rivers streams and springs.

Water.

Rice is the chief product, though the coarse black soil is not particularly suited for its growth. *Náchni* and *vari* are also grown in large quantities, and a small *rabi* or winter-crop is also raised. The hills, especially in the west, are well wooded, the chief trees being teak, blackwood, *áin*, and some varieties of palm. In villages near Bhiwndi pulses and vegetables are grown as a second crop in rice land by well irrigation. There is also a little salt rice-land.

Soil.

In 1860-61, when survey rates were introduced, 7437 holdings or *khátás* were recorded. In 1879-80 there were 7433 holdings with an average area of $14\frac{9}{10}$ acres and an average rental of £1 17*s.* $11\frac{1}{4}$*d.* (Rs. 18-15-6). If equally divided among the agricultural population, these holdings would represent an allotment of 4 acres at a yearly rent of £1 14*s.* $6\frac{3}{4}$*d.* (Rs. 17-4-6). If distributed among the whole population of the sub-division, the share to each would amount to $1\frac{2}{5}\frac{1}{0}$ acres and the incidence of the land tax to 3*s.* $10\frac{1}{4}$*d.* (Re.1-14-10).

Holdings, 1879-80.

In 192 Government villages rates were fixed in 1860-61 for thirty years. The 74,149 occupied acres, at average acre rates of $7\frac{1}{4}$*d.* (4 *as.* 10 *ps.*) for dry crop, 2*s.* $9\frac{1}{4}$*d.* (Re. 1-6-2) for garden land, and 7*s.* $4\frac{1}{4}$*d.* (Rs. 3-10-10) for rice, yielded £13,594 8*s.* (Rs. 1,35,944). The remaining 2169 acres of arable waste were rated at £297 12*s.* (Rs. 2976) and alienations at £1423 14*s.* (Rs. 14,237). Deducting alienations £1423 14*s.* (Rs. 14,237), and adding quit-rents £188 (Rs. 1880) and grass lands £19 16*s.* (Rs. 198), the total rental of the 192 villages amounted to £14,099 16*s.* (Rs. 1,40,998). The following statement gives the details:

Rental, 1879-80.

Chapter XIII.

Sub-divisions.

BHIWNDI.

Rent Roll, 1879-80.

Bhiwndi Rent Roll, 1879-80.

ARABLE LAND.	OCCUPIED.			UNOCCUPIED.			TOTAL.		
	Acres.	Assessment.	Acre rate.	Acres.	Assessment.	Acre rate.	Acres.	Assessment.	Acre rate.
		Rs.	Rs. a. p.		Rs.	Rs. a. p.		Rs.	Rs. a. p.
Government—									
Dry-crop ...	40,510	12,483	0 4 10	1249	343	0 4 4	41,759	12,826	0 4 10
Garden ...	171	236	1 6 2	...	...	...	171	236	1 6 2
Rice	33,468	1,23,225	3 10 10	920	2633	2 13 10	34,388	1,25,858	3 10 7
Total ...	74,149	1,35,944	1 13 4	2169	2976	1 3 0	76,318	1,38,920	1 13 1
Alienated ...	...	14,237	...	...	...	...	...	14,237	...
Total ...	74,149	1,50,181	...	2169	2976	...	76,318	1,53,157	...

Stock, 1881-82.

In 1881 75,363 people owned 2011 carts, 7637 ploughs, 11,139 oxen, 7607 cows, 9311 buffaloes, 81 horses, 18 asses, and 2077 sheep and goats.

Produce, 1880-81.

In 1880-81, of 74,174 acres the total area of tilled land, 24,628 acres or 33·2 per cent were fallow. Of the remaining 49,546 acres 404 were twice cropped. Of the 49,950 acres under tillage, grain crops occupied 41,110 acres or 82·3 per cent, of which 34,734 were under rice *bhát* Oryza sativa, 5964 under *náchni* Eleusine coracana, and 412 under *chenna* Panicum miliaceum. Pulses occupied 3708 acres or 7·4 per cent, of which 599 were under gram *harbhara* Cicer arietinum, 70 under cajan pea *tur* Cajanus indicus, 20 under green gram *mug* Phaseolus radiatus, 2418 under black gram *udid* Phaseolus mungo, one under horse gram *kulith* Dolichos biflorus, and 600 under other pulses. Oil-seeds occupied 3627 acres or 7·2 per cent, all under gingelly seed *til* Sesamum indicum. Fibres occupied 946 acres or 1·9 per cent, 753 of which were under hemp, *ambádi* Hibiscus cannabinus and 193 under Bombay hemp *san* Crotalaria juncea. Miscellaneous crops occupied 559 acres or 1·1 per cent, of which 2 acres were under sugarcane *us* Saccharum officinarum, 185 under chillies *mirchi* Capsicum frutescens, and 374 under fruits and vegetables and other garden crops.

People, 1881.

The 1881 population returns show, that of 75,363 people 66,427 or 88·14 per cent were Hindus, 8815 or 11·69 per cent Musalmáns, 75 Christians, and 46 Pársis. The details of the Hindu castes are: 1714 Bráhmans; 454 Káyasth Prabhus and 10 Pátáne Prabhus, writers; 1156 Vánis, 73 Jains, 52 Lohánás, 18 Atáris, and 14 Lingáyats, traders; 29,846 Kunbis, 6631 Ágris, 155 Mális, 31 Chárans, 24 Vanjáris, and 21 Kámáthis, husbandmen; 52 Telis, oil-pressers; 33 Khatris, weavers; 27 Sangars, blanket-makers; 10 Rangáris, dyers; 545 Sonárs, gold and silver smiths; 477 Kátáris, turners; 458 Kumbhárs, potters; 268 Sutárs, carpenters; 244 Lohárs, blacksmiths; 243 Kásárs, bangle-sellers; 101 Shimpis, tailors; 44 Beldárs and 12 Pátharvats, stone-masons; 74 Guravs, temple servants; 2 Bháts, bards; 410 Nhávis, barbers; 11 Parits, washermen; 146 Gavlis, milk-sellers; 59 Dhangars, shepherds; 328 Bhois, river-fishers; 27 Khárvis, sailors; 7 Mángelás, fishermen; 459 Pardeshis, messengers; 244 Bhandáris and 59 Kálans, palm-juice drawers; 140 Buruds, bamboo-workers; 54 Khátiks, butchers; 7 Halváis, sweetmeat-makers; 5187 Konkanis,

4838 Káthkaris, 2254 Thákurs, 1378 Várlis, 44 Vadars, 18 Phánse-Párdhis, 35 Kaikádis, and 2 Bhils, early tribes; 937 Chámbhárs, 18 Mochis, leather-workers; 6578 Mhárs and 23 Mángs, village servants; 17 Bhangis, scavengers; 187 Gosávis and Bairágis, 69 Joshis, 42 Bharádis, 24 Kolhátis, 12 Vásudevs, 11 Jangams, 10 Gondhlis, and 3 Joháris, religious beggars and wanderers.

SHÁHÁPUR.

Sha'ha'pur, which includes the petty division of Mokháda, was formerly known as Kolvan. It is a strip of country fifty miles long and from five to thirty miles broad, stretching in the east of the district below the Sahyádris. It is bounded on the north by Daman Dharampur and Peint in Násik, on the north-east by the Sahyádris which separate it from Násik and Ahmadnagar, on the south by the Kálu and Shái rivers which separate it from Murbád, and on the west by Jawhár and Dáhánu, Váda, Bhiwndi, and Kalyán. Its area is 870 square miles, its (1881) population 107,729[1] or 123 to the square mile, and its (1880) land revenue £11,995 (Rs. 1,19,950).

Area.

Of its 282 villages ten are alienated and unsurveyed. The rest contain an area of 543,384 acres or about 849 square miles, of which 250,871 acres or 46·1 per cent are arable land, 77,888 acres or 14·3 per cent are unarable, 13,820 acres or 2·5 per cent are Government forests, 175,398 acres or 32·5 per cent are village pastures and forests, 9660 acres or 1·7 per cent are grass lands or *kurans*, and 15,747 acres or 2·9 per cent are village sites, roads, ponds, and river beds. From the 250,871 acres of arable land 25,607 have to be taken on account of alienated land in Government villages. In 1880-81 of the balance of 225,264 acres of arable Government land 98,289 acres 43·6 or per cent were under tillage.

Aspect.

Sháhápur is very wild, broken by hills and covered with large forests. The openest parts are in the south, in Páulbára, Konepatti, and Agayri, where are wide tracts of good rice lands. North of Konepatti and beyond the Vaitarna, the country gradually rises, the roads or paths are nearly impassable, and the ravines are steep. Towards Mokháda, instead of broad rice fields, there are long waving uplands seamed by steep rocky ravines, the rice being almost confined to isolated patches in the bottoms of small streams. Further north the country is impassable except on foot, and rice is superseded by upland grains. The east near the Sahyádris and the west near Jawhár are rough with little rice tillage. The only made road is the Bombay-Ágra road which passes north-east and south-west nearly on the same line as the Peninsula railway.

Climate.

The climate is very unpleasant except in the rains when it is generally healthy. For four months after the rains fever prevails, and from March to June the heat is intense and oppressive. In some parts the climate is very injurious especially to Europeans; but Mokháda, which is considerably above the level of the sea, has a climate little inferior to that of Mátherán. During the ten years ending 1881 the yearly rainfall averaged 102 inches.

[1] The revised population (107,729) is about 590 more than the original total given above at page 2.

Chapter XIII. Sub-divisions. SHÁHÁPUR.

Water.

The Vaitarna in the north, the Bhátsa in the centre, and the Kálu in the south supply water to the villages in their neighbourhood throughout the year. In the rest of the sub-division the people depend on wells and ponds whose water, though generally good, fails towards the close of the hot weather (May). In 1881-82 there were 42 ponds, one temporary and three permanent river dams, 612 wells fifty-one with and the rest without steps, and 368 rivers streams and springs.

Soil.

The soil is mostly red and stony. The leading crops are rice, *náchni, vari, til,* and *khurásni.* Trees grow freely, chiefly teak, *áin,* mangoes, and *moha.*

Holdings, 1879-80.

In 1879-80 there were 8880 holdings or *khátás* with an average area of $26\frac{33}{40}$ acres and an average rental of £1 7*s.* 1¼*d.* (Rs. 13-15-4). If equally divided among the agricultural population, these holdings would represent an allotment of $6\frac{1}{10}$ acres at a yearly rent of £1 6*s.* $2\frac{3}{8}$*d.* (Rs. 13-1-7). If distributed among the whole population of the sub-division, the share to each would amount to $2\frac{1}{5}$ acres and the incidence of the land-tax to 2*s.* 4½*d.* (Rs. 1-3-0).

Rental, 1879-80.

In 270 Government villages rates were fixed in 1864-65 and 1865-66 for twenty-six years for the sub-division of Sháhápur and ten years for the petty division of Mokháda.[1] The 207,313 occupied acres, at average acre rates of 3⅛*d.* (2 *as.* 1 *pie*) for dry crop, and 5*s.* 7¼*d.* (Rs. 2-12-10) for rice, yielded £10,793 16*s.* (Rs. 107,938). The remaining 17,900 acres of arable waste were rated at £511 8*s.* (Rs. 5114) and alienations at £1537 14*s.* (Rs. 15,377). Deducting alienations £1537 14*s.* (Rs. 15,377), and adding quit-rents £706 16*s.* (Rs. 7068) and grass lands £53 18*s.* (Rs. 539), the total rental of the 270 villages amounted to £12,065 18*s.* (Rs. 1,20,659). The following statement gives the details:

Sháhápur Rent Roll, 1864-65, 1865-66.

Arable Land.	Occupied.			Unoccupied.			Total.		
	Acres.	Assessment.	Acre rate.	Acres.	Assessment.	Acre rate.	Acres.	Assessment.	Acre rate.
Government—		Rs.	Rs. a. p.		Rs.	Rs. a. p.		Rs.	Rs. a. p.
Dry-crop ...	177,175	23,449	0 2 1	16,475	2336	0 2 3	193,650	25,785	0 2 1
Garden ...	...	...	...	...	...	...	...	...	...
Rice... ...	30,138	84,489	2 12 10	1425	2778	1 15 2	31,563	87,267	2 12 2
Total ...	207,313	1,07,938	0 8 4	17,900	5114	0 4 6	225,213	1,13,052	0 8 0
Alienated ...	...	15,377	...	...	...	...	...	15,377	...
Total ...	207,313	1,23,315	...	17,900	5115	...	225,213	1,28,430	...

Stock, 1881-82.

In 1881 07,729 people owned 1716 carts, 11,687 ploughs, 20,672 oxen, 22,665 cows, 7005 buffaloes, 189 horses, 6 asses, and 5121 sheep and goats.

Produce, 1880-81.

In 1880-81 of 206,585 acres the total area of tilled land, 108,359 acres or 52·4 per cent were fallow. Of the remaining

[1] In Mokháda survey measurements have not been yet fully introduced. In 1865-66 *nángar* and *kásbandi* rates were fixed and guaranteed for ten years. The guarantee was extended for a year more and was to have expired in 1875-76.

Chapter XIII. Sub-divisions. SHÁHÁPUR. *Produce, 1880-81.*

98,226 acres 63 were twice cropped. Of the 98,289 acres under tillage grain crops occupied 75,159 acres or 76·4 per cent, 30,689 of which were under rice *bhát* Oryza sativa, 31,048 under *náchni* or *rági* Eleusine coracana, and 13,422 under *chenna* Panicum miliaceum. Pulses occupied 14,364 acres or 14·6 per cent, of which 40 acres were under gram *harbhara* Cicer arietinum, 3661 under cajan pea *tur* Cajanus indicus, 221 under horse gram *kulith* Dolichos biflorus, 9571 under black gram *udid* Phaseolus mungo, and 871 under other pulses. Oil-seeds occupied 8382 acres or 8·5 per cent, all of which was under gingelly seed *til* Sesamum indicum. Fibres occupied 330 acres or 0·4 per cent, of which sixty were under Bombay hemp *san* Crotalaria juncea, and 270 under *ambádi* Hibiscus cannabinus. Miscellaneous crops occupied fifty-four acres or 0·05 per cent, all under garden produce, fruits and vegetables.

People, 1881.

The 1881 population returns show, that of 107,729 people, 105,122 or 97·58 per cent were Hindus, 2486 or 2·30 per cent Musalmáns, 93 Christians, 27 Pársis, and 1 a Jew. The details of the Hindu castes are: 919 Bráhmans; 149 Káyasth Prabhus, writers; 788 Vánis, 163 Jains, 214 Lingáyats, 16 Lohánás, 14 Bhátiás, and 3 Komtis, traders; 40,277 Kunbis, 2429 Ágris, 764 Vanjáris, 237 Chárans, 89 Mális, 20 Páhádis, and 1 Kámáthi, husbandmen; 302 Telis, oil-pressers; 82 Sális and 17 Khatris, weavers; 687 Sonárs, gold and silver smiths; 607 Kumbhárs, potters; 487 Lohárs, blacksmiths; 391 Shimpis, tailors; 345 Kátáris, turners; 136 Sutárs, carpenters; 114 Kásárs, bangle-sellers; 113 Beldárs and 36 Pátharvats, stone-masons; 9 Támbats, coppersmiths; 50 Bháts, bards; 24 Guravs, temple-servants; 433 Nhávis, barbers; 44 Parits, washermen; 88 Gavlis, milk-sellers; 60 Dhangars, shepherds; 37 Bhois, river-fishers; 3 Máchhis, sea-fishers; 140 Kálans and 54 Bhandáris, palm-juice drawers; 121 Pardeshis, messengers; 49 Ghisádis, tinkers; 45 Khátiks, butchers; 45 Buruds, bamboo-workers; 25,309 Thákurs, 9887 Konkanis, 5619 Káthkaris, 5065 Várlis, 36 Vadars, and 2 Rámoshis, early tribes; 937 Chámbhárs, leather workers; 7357 Mhárs and 82 Mángs, village servants; 10 Bhangis, scavengers; 113 Gosávis and Bairágis, 43 Bharádis, 23 Gondhlis, 21 Jangams, and 18 Kolhátis, religious beggars and wanderers.

SÁLSETTE.

Sálsette, commonly known as the island of Sálsette, lies in the south-west of the district. It is bounded on the north and north-east by the Bassein or Thána creek, on the east by the Bassein or Thána creek Kalyán and Panvel, on the south by the Bombay harbour, and on the west by the sea. Its area is 241 square miles, its (1881) population 108,149[1] or 448 to the square mile, and its (1880) land revenue £15,330 (Rs. 1,53,300).

Area.

Of its 241 square miles, about thirty-seven are occupied by the lands of alienated villages. The remainder contains 79,486 acres or 60·9 per cent of arable land, 13,223 acres or 10·15 per cent of unarable land; 22,653 acres or 17·3 per cent of forest and grass or

[1] The revised population (108,149) is about 900 more than the original total given above at page 2.

Chapter XIII. Sub-divisions. SÁLSETTE.

kuran; and 14,912 acres or 11·4 per cent of village sites, roads, ponds, and river beds. From 130,274 acres, the total area of Government villages, 17,244 acres have to be taken on account of alienated land in Government villages. In 1880-81 of the balance of 113,030 acres the actual area of Government land, 23,477 acres or 20·7 per cent were under tillage.

Aspect.

Along the centre of the island from north to south runs a broad range of hills, gradually falling southwards till it sinks into the plain near Kurla, and, after a break, crops up again in the southernmost point of the island at Trombay.

Towards the east along the foot of the hills, rough wood-lands are separated from the creeks and tidal swamps by a belt of rice land prettily wooded and well supplied with ponds. Spurs from the main range of central hills run west towards the sea, from which they are separated by a wide plain broken by isolated hillocks. The low-lands are much intersected by tidal creeks, which, especially on the north-west, split the sea-face of Sálsette into many small islands.

Climate.

On the west coast the climate is pleasant and equable. In Thána the cold weather is agreeable, but the hot weather and the ráins are oppressive. During the ten years ending 1881 the yearly rainfall averaged ninety-eight inches.

Water.

There are no large fresh-water streams. One of the largest carries the waste and escape water of the Vehár lake southward into the Máhim creek. Next to the Vehár outlet is perhaps the stream which rises at the Kanheri caves and flowing north-west past Mandapeshvar falls into the Vesáva creek. The supply of water from wells is of fair quality and is pretty constant. In 1881-82 there were 294 ponds, one river dam, 2080 wells forty-six with and the rest without steps, and fifty-six rivers streams and springs.

Soil.

The soil varies from red to black and sandy black. The staple crop is rice, except a small area which is given to *náchni*. Most of the uplands are reserved for grass for the Bombay market. The coast abounds in cocoa gardens, and the palmyra or brab-palm grows plentifully over most of the island.

Holdings, 1879-80.

In 1879-80 there were 8808 holdings or *khátás* with an average area of $6\frac{1}{5}$ acres and an average rental of £1 12*s.* $2\frac{7}{8}$*d.* (Rs. 16-1-11). If equally divided among the agricultural population, these holdings would represent an allotment of $2\frac{1}{2}$ acres at a yearly rent of 13*s.* $\frac{1}{2}$*d.* (Rs. 6-8-4). If distributed among the whole population, the share to each would amount to $\frac{2}{5}$ of an acre and the incidence of the land-tax to 2*s.* $7\frac{1}{2}$*d.* (Re. 1-5).

Rental, 1879-80.

In eighty-six Government villages rates were fixed in 1860-61 for thirty years. The 57,076 occupied acres, at average acre rates of 2*s.* $1\frac{1}{8}$*d.* (Re. 1-0-9) for dry crop, 13*s.* $10\frac{3}{8}$*d.* (Rs. 6-14-11) for garden lands, and 7*s.* $2\frac{3}{8}$*d.* (Rs. 3-9-7) for rice, yielded £16,773 12*s.* (Rs. 1,67,736). The remaining 735 acres of arable waste were rated at £1171 8*s.* (Rs. 11,714) and alienations at £976 (Rs. 9760). Deducting alienations £976 (Rs. 9760), and adding quit-rents £258 16*s.* (Rs. 2588) and grass lands £46 6*s.* (Rs. 463), the total rental of the eighty-six villages amounted to £18,250 2*s.* (Rs. 1,82,501). The following statement gives the details:

Sálsette Rent Roll, 1879-80.

Arable Land.	Occupied.			Unoccupied.			Total.		
	Acres.	Assessment.	Acre rate.	Acres.	Assessment.	Acre rate.	Acres.	Assessment.	Acre rate.
		Rs.	Rs. a. p.		Rs.	Rs. a. p.		Rs.	Rs. a. p.
Government—									
Dry-crop ...	17,091	19,223	1 0 9	320	294	0 14 9	17,411	19,517	1 15 6
Garden ...	1625	11,272	6 14 11	13	34	2 12 0	1638	11,306	2 10 11
Rice	38,360	1,37,241	3 9 7	402	11,386	28 4 0	38,762	1,48,627	31 13 7
Total ...	57,076	1,67,736	2 15 0	735	11,714	16 11 5	57,811	1,79,450	3 1 9
Alienated ...	.....	9760	...	...	...	...	...	9760	...
Total ...	57,076	1,77,496	...	735	11,714	...	57,811	1,89,210	...

Stock, 1881-82.

In 1881 108,149 people owned 2012 carts, 5853 ploughs, 10,098 oxen, 4901 cows, 5446 buffaloes, 236 horses, two asses, and 1187 sheep and goats.

Produce, 1880-81.

In 1880-81, of 44,393 acres the total area of occupied land, 21,150 acres or 47·6 per cent were fallow. Of the remaining 23,243 acres 234 acres were twice cropped. Of the 23,477 acres under tillage grain crops occupied 22,094 acres or 94·1 per cent, 21,952 acres of which were under rice *bhát* Oryza sativa, 131 under *náchni* Eleusine coracana, and 11 under *chenna* Panicum miliaceum. Pulses occupied only three acres under black gram *udid* Phaseolus mungo. Fibres occupied 42 acres or 0·2 per cent all under *ambádi* Hibiscus cannabinus. Miscellaneous crops occupied 1338 acres or 5·7 per cent, of which 212 were under chillies *mirchi* Capsicum frutescens, and 1126 under vegetables and fruits and other garden crops. No oil-seeds were grown.

People, 1881.

The 1881 population returns show, that of 108,149 people 75,624 or 69·92 per cent were Hindus, 7036 or 6·50 per cent Musalmáns, 24,248 or 22·42 per cent Christians, 948 or 0·87 per cent Pársis, and 293 or 0·27 per cent Jews. The details of the Hindu castes are: 2078 Bráhmans; 996 Káyasth Prabhus, 46 Brahma-Kshatris, and 42 Pátáne Prabhus, writers; 986 Vánis, 440 Jáins, 133 Lohánás, 43 Lingáyats, 34 Komtis, 28 Bhátiás, and 2 Támbolis, traders; 17,895 Kunbis, 14,928 Ágris and Kolis, 730 Mális, 216 Vanjáris, 118 Kámáthis, 12 Chárans, and 10 Káchis, husbandmen; 184 Telis, oil-pressers; 127 Sális, weavers; 16 Ráuls, tape-makers; 15 Khatris, weavers; 9 Koshtis, weavers; 2 Sangars, blanket-makers; 1070 Sutárs, carpenters; 992 Sonárs, gold and silver-smiths; 770 Kumbhárs, potters; 316 Lohárs, blacksmiths; 254 Shimpis, tailors; 231 Kásárs, bangle-sellers; 149 Beldárs, masons; 148 Jingars, saddlers; 9 Támbats, coppersmiths; 4 Kátáris, turners; 194 Guravs, temple servants; 11 Bháts, bards; 526 Nhávis, barbers; 591 Parits, washermen; 606 Dhangars, shepherds; 296 Gavlis, milk-sellers; 321 Khárvis, sailors; 284 Bhois, river-fishers; 104 Mángelás, fishermen; 1237 Bhandáris and 14 Kálans, palm-juice drawers; 526 Pardeshis, messengers; 54 Khátiks, butchers; 41 Buruds, bamboo-workers; 17,929 Konkanis, 1045 Várlis, 1029 Káthkaris, 713 Thákurs, 377 Vadars, 42 Bhils, 15 Rámoshis, and 8 Vághris, early tribes; 1043 Chámbhárs and 70 Mochis, leather-workers; 5016 Mhárs and 142 Mángs, village servants; 85 Bhangis, scavengers; 55

Chapter XIII. Sub-divisions.

Dheds, sweepers; 128 Gosávis and Bairágis, 40 Gondhlis, 18 Jangams, 12 Kolhátis, 11 Gárudis, and 8 Bharádis, religious beggars and wanderers.

KALYÁN.

Kalya'n is bounded on the north by the Ulhás and the Bhátsa rivers which separate it from Bhiwndi and Sháhápur, on the east by Sháhápur and Murbád, on the south by Karjat and Panvel, and on the west by the Persik range of hills. Its area is 278 square miles, its (1881) population 77,988[1] or 280 to the square mile, and its (1880) land revenue £13,907 (Rs. 1,39,070).

Area.

Of its 278 square miles 10·25 are occupied by the lands of alienated villages. The rest contains 100,716 acres or 58·8 per cent of arable land, 26,097 acres or 15·2 per cent of unarable land, 12,285 acres or 7·2 per cent of forest, and 32,262 acres or 18·8 per cent of village sites, roads, ponds, and river beds. From 100,716 acres the total arable area, 1783 acres have to be taken on account of alienated land in Government villages. In 1880-81, of the balance of 98,933 acres the area of Government arable land, 42,108 acres or 42·5 per cent were under tillage.

Aspect.

The sub-division is triangular in form, the narrowest tract or the vertex being in the north. The west is a rich open plain. In the south and east, ranges of hills, running parallel with the boundary line, throw out spurs into the heart of the sub-division. For the transport of produce Kalyán has the advantage of the large tidal Ulhás creek, and of the Peninsula railway to the Tal pass in the north-east and to the Bor pass in the south-east.

Climate.

Except that the heat of April and May is accompanied by disagreeable east winds, and that fever is prevalent in the cold season, the climate of Kalyán is fairly healthy and agreeable. The rainfall is uniform. During the ten years ending 1881 it averaged eighty-six inches.

Water.

Kalyán is watered by three rivers, the Kálu in the north flowing from east to west, the Ulhás flowing through the sub-division from south to north, and the Bhátsa, the largest of the three, flowing south-west along the northern boundary of the sub-division. The Bhátsa receives the water of the two other streams not far from the head of the Thána or Bassein creek. In the beds of these rivers water remains in pools throughout the year; but in other parts of the sub-division the want of water is seriously felt during the hot season. The Kálu is navigable to country craft of about ten tons as far as Pise Bandar about nine miles above Kalyán, and boats of small tonnage get up the Bhátsa as far as the village of Vásundre about ten miles from Kalyán. In 1881-82 there were 107 ponds, 983 wells seventy-six with and the rest without steps, and 197 rivers streams and springs.

Soil.

The prevailing soil is black, and the east, though rocky in parts, is excellent pasture land. A tract of land near Kalyán, where rice is grown during the monsoon, has a second crop of onions, vegetables, and other garden produce, raised during the fair season by pond and well water.

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1 The revised population (77,988) is about 330 more than the original total given above at page 2.

In 1858-59, when survey rates were introduced, 9196 holdings or *khátás* were recorded. In 1879-80 there were 9322 holdings, with an average area of 10⅝ acres and an average rental of £1 9*s.* 11⅞*d.* (Rs. 14-15-11). If equally divided among the agricultural population, these holdings would represent an allotment of 4$\frac{1}{20}$ acres at a yearly rent of 12*s.* 11¾*d.* (Rs. 6-7-10). If distributed among the whole population, the share to each would amount to 1¼ acres and the incidence of the land-tax to 2*s.* 9¾*d.* (Rs. 1-6-6). *Holdings, 1879-80.*

In 221 Government villages rates were fixed in 1858-59 for thirty years. The 90,603 occupied acres, at average acre rates of 6⅝*d.* (4 *as.* 5 *ps.*) for dry crop, 6*s.* 11*d.* (Rs. 3-7-4) for garden lands, and 7*s.* 4*d.* (Rs. 3-10-8) for rice, yielded £13,324 14*s.* (Rs. 1,33,247). The remaining 5595 acres of arable waste were rated at £285 12*s.* (Rs. 2856) and alienations at £1437 2*s.* (Rs. 14,371). Deducting alienations £1437 2*s.* (Rs. 14,371), and adding quit-rents £20 14*s.* (Rs. 207) and grass lands £3 (Rs. 30), the total rental of the 221 villages amounted to £13,634 6*s.* (Rs. 1,36,343). The following statement gives the details: *Rental, 1879-80.*

Kalyán Rent Roll, 1879-80.

Arable Land.	Occupied.			Unoccupied.			Total.		
	Acres.	Assessment.	Acre rate.	Acres.	Assessment.	Acre rate.	Acres.	Assessment.	Acre rate.
		Rs.	Rs. a. p.		Rs.	Rs a. p.		Rs.	Rs. a. p.
Government—									
Dry-crop ...	58,786	16,270	0 4 5	4953	1081	0 3 6	63,739	17,351	0 4 4
Garden ...	95	333	3 7 4	8	10	3 0 0	103	343	3 7 3
Rice	31,722	1,16,644	3 10 8	634	1765	2 12 8	32,356	1,18,409	3 10 0
Total ...	90,603	1,33,247	1 7 6	5595	2856	0 8 2	96,198	1,36,103	1 6 7
Alienated ...	...	14,371	...	...	...	...	...	14,371	...
Total ...	90,603	1,47,618	...	5595	2856	...	96,198	1,50,474	...

In 1881 77,988 people owned 2333 carts, 8775 ploughs, 12,840 oxen, 9898 cows, 9030 buffaloes, forty-three horses, fifty asses, and 2043 sheep and goats. *Stock, 1881-82.*

In 1880-81, of 90,603 acres the total area of occupied land, 48,999 acres or 54·08 per cent were fallow. Of the remaining 41,604 acres 504 were twice cropped. Of the 42,108 acres under tillage, grain crops occupied 37,843 acres or 89·8 per cent, 32,576 of which were under rice *bhát* Oryza sativa, 3979 under *náchni* Eleusine coracana, and 1288 under *chenna* Panicum miliaceum. Pulses occupied 2787 acres or 6·6 per cent, of which 818 were under gram *harbhara* Cicer arietinum, 105 under cajan pea *tur* Cajanus indicus, 34 under green gram *mug* Phaseolus radiatus, 1313 under black gram *udid* Phaseolus mungo, and 517 under other pulses. Oil-seeds occupied 895 acres or 2·1 per cent, all under gingelly seed *til* Sesamum indicum. Fibres occupied 310 acres or 0·7 per cent all under *ambádi* Hibiscus cannabinus. Miscellaneous crops occupied 273 acres or 0·6 per cent, all of them under fruits vegetables and other garden produce. *Produce, 1880-81.*

The 1881 population returns show, that of 77,988 people 72,248 or 92·64 per cent were Hindus, 5283 or 6·77 per cent Musalmáns, *People, 1881.*

Chapter XIII. Sub-divisions.

KAYLÁN.

292 or 0·37 per cent Pársis, 143 or 0·18 per cent Christians, and 22 Jews. The details of the Hindu castes are 2292 Bráhmans; 531 Káyasth Prabhus and 9 Pátáne Prabhus, writers; 833 Vánis, 218 Lohánás, 34 Bhátiás, 18 Jains and 15 Lingáyats, traders; 19,970 Kunbis, 22,449 Ágris, 163 Mális, 124 Chárans, 53 Vanjáris, 44 Kámáthis, and 33 Káchis, husbandmen; 267 Telis, oil-pressers; 106 Khatris, weavers; 13 Sális, weavers; 556 Sonárs, gold and silver-smiths; 509 Kumbhárs, potters; 277 Shimpis, tailors; 265 Lohárs, blacksmiths; 220 Sutárs, carpenters; 144 Kásárs, bangle-sellers; 45 Beldárs and 10 Pátharvats, stone-masons; 25 Kátáris, turners; one Támbat, coppersmith; 30 Guravs, temple-servants; 369 Nhávis, barbers; 93 Parits, washermen; 206 Dhangars, shepherds; 29 Gavlis, milk-sellers, 634 Bhois, river-fishers; 15 Mángelás, fishermen; 309 Pardeshis, messengers; 97 Buruds, bamboo-workers; 21 Bhandáris and 20 Kálans, palm-juice drawers; 17 Ghisádis, tinkers; 13 Khátiks, butchers; one Halvái, sweetmeat-maker; 5322 Káthkaris, 4915 Thákurs, 2976 Konkanis, 589 Kolis, 144 Vadars, 37 Várlis, 23 Vághris, and one Bhil, early tribes; 641 Chámbhárs and 194 Mochis, leather-workers; 5807 Mhárs and 68 Mángs, village servants; 51 Bhangis, scavengers; 49 Kaikádis, 125 Gosávis and Bairágis, 75 Kolhátis, 47 Gondhlis, 38 Bharádis, 29 Vásudevs, 24 Jangams, 12 Johári, and 3 Joshis, religious beggars and wanderers.

MURBÁD.

Murba'd, in the east of the district, is bounded on the north by the Kálu and Sháu rivers which separate it from Sháhápur, on the east by the Sahyádris and the Ahmadnagar and Poona districts, on the south by Karjat and the Poona district, and on the west by Kalyán. Its area is 351 square miles, its (1881) population 63,932 or 182 to the square mile, and its (1880) land revenue £9060 (Rs. 90,600).

Area.

Of its 351 square miles 10¾ are occupied by the lands of alienated or part-alienated villages. The remainder contains 127,495 acres or 58·5 per cent of arable land, 16,498 acres or 7·5 per cent of Government forests, 61,072 acres or 28·04 per cent of public pastures and forest land, 7875 acres or 3·6 per cent of grass or *kuran*, and 4820 acres or 2·2 per cent of village sites, roads, ponds, and river-beds. From 217,760 acres the total area of the Government villages, 341 acres have to be taken on account of alienated land in Government villages. In 1880-81, of the balance of 217,419 acres the actual area of Government land, 51,550 acres or 23·7 per cent were under tillage.

Aspect.

Most of the sub-division is very hilly and is fairly wooded, though the trees are of no great size. The only large area of level land is in the east towards the foot of the Sahyádris. Murbád is difficult of access, and suffers from the want of means of exporting its produce. The people are mostly Thákurs, Kolis, and Maráthás, the Thákurs and Kolis being found in villages below the Sahyádris and the Maráthás in the west.

Climate.

In the hot weather, the climate is oppressive though not unhealthy, and after the rains and in the cold season it is very feverish. The rainfall in the villages near the Sahyádris is very heavy, but at

Chapter XIII. Sub-divisions.

MURBÁD.

Murbád in the west it has averaged ninety inches during the ten years ending 1881.

Water.

The supply of water is scanty. Two chief rivers, the Kálu in the north and the Murbádi in the centre, pass through Murbád. These rivers cease to run and the wells dry early in the hot season. The water supplied by wells is fairly good. In 1881-82 there were forty-three ponds, 565 wells fifty-nine with and the rest without steps, and 229 rivers streams and springs.

Soil.

The soil of Murbád is poor. The uplands are of little or no value except as supplying brushwood for manure. There is no market for the grass. The staple crop is rice, but small quantities of *náchni*, *vari*, and *til* are also grown.

Holdings, 1879-80.

In 1879-80, 7180 holdings or *khátás* were recorded with an average area of 14½ acres and an average rental of £1 5*s.* 3⅝*d.* (Rs. 12-12-5). If equally divided among the agricultural population, these holdings would represent an allotment of 4⅕ acres at a yearly rent of 7*s.* 4⅛*d.* (Rs. 3-10-9). If distributed among the whole population of the sub-division, the share to each would amount to 1 33/40 acres and the incidence of the land-tax to 3*s.* 2⅛*d.* (Rs.1-9-11).

Rental, 1879-80.

In 170 Government villages rates were fixed in 1859-60 for thirty years. The 101,679 occupied acres, at average acre rates of 4*d.* (2*as.* 8*ps.*) for dry crop, and 6*s.* 2*d.* (Rs. 3-1-4) for rice, yielded £8750 4*s.* (Rs. 87,502). The remaining 6049 acres of arable waste were rated at £186 (Rs. 1860) and alienations at £498 10*s.* (Rs. 4985). Deducting alienations £498 10*s.* (Rs. 4985), and adding quit-rents £213 8*s.* (Rs. 2134) and grass lands £12 6*s.* (Rs. 123), the total rental of the 170 villages amounted to £9161 18*s.* (Rs. 91,619). The following statement gives the details:

Murbád Rent Roll, 1879-80.

Arable Land.	Occupied.			Unoccupied.			Total.		
	Acres.	Assessment.	Acre rate.	Acres.	Assessment.	Acre rate.	Acres.	Assessment.	Acre rate.
		Rs.	Rs. a. p.		Rs.	Rs. a. p.		Rs.	Rs. a. p.
Government—									
Dry-crop ...	77,631	13,324	0 2 8	5589	758	0 2 1	83,220	14,082	0 2 8
Garden ...	...	...	...	...	...	...	...	...	...
Rice	24,048	74,178	3 1 4	460	1102	2 4 1	24,508	75,280	3 1 1
Total ...	101,679	87,502	0 13 9	6049	1860	0 4 10	107,728	89,362	0 13 3
Alienated ...	...	4985	...	...	...	...	...	4985	...
Total ...	101,679	92,487	...	6049	1860	...	107,728	94,347	...

Stock, 1881-82.

In 1881 63,934 people owned 974 carts, 8499 ploughs, 15,452 oxen, 13,137 cows, 6084 buffaloes, 167 horses, three asses, and 2109 sheep and goats.

Produce, 1880-81.

In 1880-81, of 101,691 acres the total area of occupied land, 50,272 acres or 49·4 per cent were fallow. Of the remaining 51,419 acres 131 acres were twice cropped. Of the 51,550 acres under tillage, grain crops occupied 42,714 acres or 82·8 per cent, 24,443 of which were under rice *bhát* Oryza sativa; 13,763 under *náchni* Eleusine coracana; and 4508 under *chenna* Panicum miliaceum. Pulses

Chapter XIII. Sub-divisions. MURBÁD.

occupied 4832 acres or 9·4 per cent, of which 86 were under gram *harbhara* Cicer arietinum, 11 under cajan pea *tur* Cajanus indicus, 352 under horse gram *kulith* Dolichos biflorus; 3546 under black gram *udid* Phaseolus mungo, 5 under peas *vátána* Pisum sativum, and 832 under other pulses. Oilseeds occupied 2663 acres or 5·2 per cent, all under gingelly seed *til* Sesamum indicum. Fibres occupied 1317 acres or 2·5 per cent, of which 841 acres were under Bombay hemp *san* Crotalaria juncea, and 476 under *ambádi* Hibiscus cannabinus. Miscellaneous crops occupied twenty-four acres, of which three acres were under chillies *mirchi* Capsicum frutescens, and twenty-one under vegetables fruits and other garden produce.

People, 1881.

The 1881 population returns show, that of 63,932 people 62,290 or 97·43 per cent Hindus, 1640 or 2·56 per cent Musalmáns, and two Pársis. The details of the Hindu castes are: 535 Bráhmans; 296 Káyasth Prabhus, writers; 478 Jains, 330 Vánis, and 204 Lingáyats, traders; 30,717 Kunbis, 3662 Ágris, 215 Chárans, 139 Vanjáris, 69 Mális, 7 Káchis, and 5 Kámáthis, husbandmen; 194 Telis, oil-pressers; 52 Sális and 4 Koshtis, weavers; 3 Khatris, weavers; 383 Kumbhárs, potters; 363 Sonárs, gold and silversmiths; 319 Lohárs, blacksmiths; 232 Kátáris, turners; 99 Sutárs, carpenters; 80 Shimpis, tailors; 37 Kásárs, bangle-sellers; 27 Beldárs, masons; 9 Támbats, coppersmiths; 39 Bháts, bards; 26 Guravs, temple servants; 264 Nhávis, barbers; 17 Parits, washermen; 43 Dhangars, shepherds; 2 Gavlis, milk-sellers; 35 Bhois, river-fishers; 4 Mángelás, fishermen; 91 Pardeshis, messengers; 63 Kálans and 16 Bhandáris, palm-juice drawers; 47 Buruds, bamboo-workers; 39 Khátiks, butchers; 11,366 Thákurs, 3047 Konkanis, 2633 Káthkaris, and 127 Vadars, early tribes; 450 Chámbhárs, leather-workers; 5366 Mhárs and 47 Mángs, village servants; 77 Gosávis and Bairágis, 27 Gondhlis, 3 Bharádis, and 2 Jangams, religious beggars and wanderers.

PANVEL.

Panvel includes the petty division of Uran. It lies in the south-west of the district, and is bounded on the north by Kalyán, on the east by Karjat, on the south by Pen in Kolába, and on the west by the Bombay harbour and Sálsette. Its area is 307 square miles, its (1881) population 101,181[1] or 329·6 to the square mile, and its (1880) land revenue £19,814 (Rs. 1,98,140).

Area.

Of 307 square miles, 91 are occupied by the lands of alienated villages. The remainder contains 76,691 acres or 55·4 per cent of arable land; 8959 acres or 6·5 per cent of unarable land; 39,132 acres or 28·3 per cent of forest land; 4021 acres or 2·9 per cent of salt land; 6926 acres or 5·01 per cent of village sites, roads, ponds, and river beds; and 2512 acres or 1·8 per cent of surveyed alienated land in Government villages. From 138,241 acres the total area of the Government villages, 2512 acres have to be taken on account of alienated land in Government villages. In 1880-81 of the balance of 135,729 acres the actual area of Government land, 49,830 acres or 36·7 per cent were under tillage.

1 The revised population (101,181) is about 2700 more than the original total given above at page 2.

PANVEL.

Aspect.

Panvel has along its eastern boundary the lofty Báva Malang, Mátherán, and Prabal ranges, and the Mánikgad range on the south-east. It is traversed from north (Ulva) to south (Sái) by the Karnála or Funnel Hill range which is almost denuded of forest, while on either side of the creek, which separates Uran from the sub-division, lie extensive salt-rice lands reclaimed from the sea and very extensive salt pans. In the Uran petty division there is another but lower range of hills.

Panvel has many natural advantages. Its sea-board gives it the command of water carriage to Bombay, and the Kálundri and Pátálganga which partly enclose the sub-division, and numerous other navigable streams and creeks which intersect the salt-rice lands, afford easy water carriage, while the Bombay-Poona road supplies excellent land communication.

Climate.

The climate, though damp and unhealthy for Europeans, is temperate except in the hot weather when it is extremely warm. Cholera prevails at times in the hot weather and in the rains; and there is much fever during the cold months. The rainfall is abundant and regular, averaging over 100 inches. During the ten years ending 1881 the yearly fall averaged 107 inches.

Water.

Several small streams flow down the western slopes of the Mátherán hills and gather into the Kálundri river. At Panvel, nine miles from the sea, the Kálundri meets the tide and below Panvel it is navigable for boats of thirty tons at high tides. In the extreme south the Pátálganga with a winding westerly course falls into the south-east corner of the Bombay harbour. It is navigable for boats of twenty-five tons as far as Sái about six miles from its mouth, and for boats of twelve tons as far as Apta eight miles above Sái. Panvel, Ghota, Pála, Gulsunda, and Vindhane depend on their streams for their supply of water, which, except at Gulsunda where it is abundant, becomes scanty in the hot weather. The water of most of the wells and ponds also fails towards the end of the hot season. In 1881-82, there were 195 ponds, four river dams, 898 wells ninety-three with and 805 without steps, and 179 rivers streams and springs.

Soil.

The soil is red, a little stony, and moderately rich. Rice is the staple crop, but *náchni* and *vari* are also grown. In the west the soil is salt and much salt rice is grown. The *khárs* or salt-rice lands are of two kinds, the red soils in the inland parts under the hills and the black soils which cover a much larger area near the coast and creek banks.

Holdings, 1879-80.

In 1856-57, when the survey rates were introduced, 12,930 holdings or *khátás* were recorded. In 1879-80 there were 13,105 holdings, with an average area of $6\frac{3}{8}$ acres and an average rental of £1 8*s.* $10\frac{1}{8}$*d.* (Rs. 14-3-7). If equally divided among the agricultural population, these holdings would represent an allotment of $2\frac{17}{20}$ acres at a yearly rent of 12*s.* $10\frac{1}{4}$*d.* (Rs. 6-6-10). If distributed among the whole population of the sub-division, the share to each would amount to $\frac{17}{20}$ of an acre and the incidence of the land-tax to 3*s.* $10\frac{1}{8}$*d.* (Re. 1-15-3).

Chapter XIII. Sub-divisions. PANVEL.

Rental, 1879-80.

In 238 Government villages rates were fixed in 1856-57 and 1866-67, for thirty years for the sub-division of Panvel and twenty years for the petty-division of Uran. The 83,864 occupied acres, at average acre rates of 8⅜*d.* (5 *as.* 7 *ps.*) for dry crop, 8*s.* 7⅜*d.* (Rs. 4-5-1) for garden lands, and 7*s.* 6¼*d.* (Rs. 3-12-2) for rice, yielded £17,946 10*s.* (Rs. 1,79,465). The remaining 4766 acres of arable waste were rated at £593 2*s.* (Rs. 5931) and alienations at £3730 18*s.* (Rs. 37,309). Deducting alienations £3730 18*s.* (Rs. 37,309), and adding quit-rents £381 (Rs. 3810) and grass lands £26 (Rs. 260), the total rental of the 238 villages amounted to £18,946 12*s.* (Rs. 1,89,466). The following statement gives the details:

Panvel Rent Roll, 1879-80.

ARABLE LAND.	OCCUPIED.			UNOCCUPIED.			TOTAL.		
	Acres.	Assessment.	Acre rate.	Acres.	Assessment.	Acre rate.	Acres.	Assessment.	Acre rate.
		Rs.	Rs. a. p.		Rs.	Rs. a. p.		Rs.	Rs. a. p.
Government—									
Dry-crop ...	39,967	14,115	0 5 7	3924	1607	0 6 6	43,891	15,722	0 5 8
Garden ...	386	1667	4 5 1	3	14	5 7 8	389	1681	4 5 3
Rice	43,511	1,63,683	3 12 2	839	4310	5 2 3	44,350	1,67,993	3 12 7
Total ...	83,864	1,79,465	2 2 2	4766	5931	1 3 11	88,630	1,85,396	2 1 5
Alienated ...	...	37,309	...	...	...	...	...	37,309	...
Total ...	83,864	2,16,774	...	4766	5931	...	88,630	2,22,705	...

Stock, 1881-82.

In 1881 101,181 people owned 1200 carts, 8599 ploughs, 13,976 oxen, 11,088 cows, 10,372 buffaloes, 109 horses, nine asses, and 4080 sheep and goats.

Produce, 1880-81.

In 1880-81, of 84,281 acres the total area of occupied land, 34,815 or 41·3 per cent were fallow. Of the remaining 49,466 acres 364 were twice cropped. Of the 49,830 acres under tillage, grain crops occupied 46,535 or 93·4 per cent, 43,936 of which were under rice *bhát* Oryza sativa, 1859 under *náchni* Eleusine coracana, and 740 under *chenna* Panicum miliaceum. Pulses occupied 2382 acres or 4·7 per cent, of which 1868 were under gram *harbhara* Cicer arietinum, 10 under cajan pea *tur* Cajanus indicus, 16 under green gram *mug* Phaseolus radiatus, 124 under black gram *udid* Phaseolus mungo, and 364 under other pulses. Oilseeds occupied 434 acres or 0·8 per cent, all of it under gingelly seed *til* Sesamum indicum. Fibres occupied 29 acres or 0·05 per cent all under *ambádi* Hibiscus cannabinus. Miscellaneous crops occupied 450 acres or 0·9 per cent, of which 16 were under sugarcane *us* Saccharum officinarum, and 434 under fruits vegetables and other garden crops.

People, 1881.

The 1881 population returns show, that of 101,181 people 94,144 or 93·04 per cent were Hindus, 5920 or 5·85 per cent Musalmáns, 500 or 0·49 per cent Jews, 486 or 0·48 per cent Christians, and 131 or 0·12 per cent Pársis. The details of the Hindu castes are: 3476 Bráhmans; 904 Káyasth Prabhus, and 101 Pátáne Prabhus, writers; 1123 Vánis, 328 Jains, 166 Lohánás, and 72 Lingáyats, traders; 41,992 Ágris, 16,177 Kunbis, 749 Mális, 106 Kámáthis, 69 Vanjáris, and 51 Chárans, husbandmen and gardeners; 132 Telis, oil-pressers; 39 Rangáris, dyers; 25 Sális, weavers; 1143

Chapter XIII.
Sub-divisions.
PANVEL.
People, 1881.

Sonárs, gold and silver smiths; 662 Sutárs, carpenters; 484 Kumbhárs, potters; 358 Lohárs, blacksmiths; 211 Kásárs, bangle-sellers; 173 Shimpis, tailors; 171 Beldárs and 9 Pátharvats, stone-masons; 15 Támbats, coppersmiths; 75 Guravs, temple servants; 26 Ghadshis, singers; 5 Bháts, bards; 664 Nhávis, barbers; 124 Parits, washermen; 411 Dhangars, shepherds; 315 Gavlis, milk-sellers; 147 Bhois, river-fishers; 118 Khárvis, sailors; 629 Bhandáris and 316 Kálans, palm-juice drawers; 372 Pardeshis, messengers; 207 Buruds, bamboo-workers; 24 Ghisádis, tinkers; 8 Khátiks, butchers; 8 Halváis sweetmeat-makers; 6 Lodhis, labourers; 7636 Konkanis, 4309 Káthkaris, 3611 Thákurs, 387 Bhils, 107 Vadars and 29 Káikádis, early tribes; 1092 Chámbhárs, leather-workers; 4429 Mhárs and 71 Mángs, village servants; 29 Bhangis, scavengers; 77 Gosávis and Bairágis, 76 Jangams, 70 Gondhlis, 28 Bharádis, and 2 Chitrakathis, religious beggars and wanderers.

KARJAT.

Karjat, in the south-east of the district, includes the petty-division of Khálápur. It is bounded on the north by Kalyán and Murbád, on the east by the Sahyádris which separate it from the Mával sub-division of Poona, on the south by Pen in Kolába, and on the west by the Mátherán hills and Panvel. Its area is 353 square miles, its (1881) population 82,063[1] or 232 to the square mile, and its (1880) land revenue £12,061 (Rs. 1,20,610).

Area.

Of its 353 square miles, thirty-two are occupied by the lands of alienated villages. The remainder contains 81,203 acres or 39·4 per cent of arable land, 50,522 acres or 24·5 per cent of unarable land, 46,476 acres or 22·6 per cent of forest, and 27,239 acres or 13·2 per cent of village sites, roads, ponds, and river beds. From 81,203 arable acres, 515 the area of alienated land in Government villages has to be taken. In 1880-81, of the balance of 80,688 acres the area of arable Government land, 41,476 acres or 51·4 per cent were under tillage.

Aspect.

Karjat is the rough hilly tract between the Sahyádris and the Mátherán hills. Along its northern side, the country is prettily diversified with hills and dales, the low lands divided into rice fields and the higher grounds covered with teak, *áin*, and other common forest trees and a little blackwood. Towards the east, near the Sahyádris the country becomes very rugged, the woodlands thicken into forest, and the flat rice grounds disappear.

Climate.

The climate varies greatly at different seasons. In January and February the nights and early mornings are sometimes excessively cold, and in the hot months, except on the hill tops, the heat is most oppressive. During the ten years ending 1881 the rainfall averaged 121 inches.

Water.

The Ulhás, with the Dhávri Chilár Posri and other tributaries, and the Pátálganga have their source near the Bor pass in the Sahyádris and flow, the Ulhás with a northerly and the Pátálganga with a north-westerly course. Except in pools these streams are

[1] The revised population (82,063) is about 1900 more than the original total given above at page 2.

Chapter XIII. Sub-divisions. KARJAT.

dry during the hot season. The rainfall though usually less than in Thána is generally sufficient, and a failure of the rice crop is rare. But the storage of water is defective, and during the hot season the supply of drinking water is very scanty. In 1881-82 there were eighty-six ponds, three river dams, 642 wells seventy-five with and the rest without steps, and 302 rivers streams and springs.

Soil.

The rice soil is a sticky black, richer than most of the district except Panvel. The uplands are reddish. The staple crops are rice, *náchni* and *vari*.

Holdings.

In 1879-80 11,287 holdings or *khátás* were recorded, with an average area of $6\frac{9}{10}$ acres and an average rental of £1 1*s.* 3$\frac{3}{4}$*d.* (Rs. 10-10-6). If equally divided among the agricultural population, these holdings would represent an allotment of 4$\frac{1}{4}$ acres at a yearly rent of 14*s.* 9$\frac{3}{8}$*d.* (Rs. 7-6-5). If distributed among the whole population of the sub-division, the share to each would amount to one acre and the incidence of the land-tax to 3*s.* 1$\frac{3}{4}$*d.* (Re. 1-8-11).

Rental, 1879-80.

In 273 Government villages rates were fixed in 1854-55 and 1855-56 for thirty years. The 75,762 occupied acres, at average acre rates of 2$\frac{1}{8}$*d.* (1 *anna* 5 *pies*) for dry crop, 1*s.* 10$\frac{1}{2}$*d.* (15 *as.*) for garden land, and 7*s.* 3*d.* (Rs. 3-10) for rice, yielded £11,688 8*s.* (Rs. 1,16,884). The remaining 484 acres of arable waste were rated at £159 12*s.* (Rs. 1596) and alienations at £941 (Rs 9410). Deducting alienations £941 (Rs. 9410), and adding quit-rents £173 6*s.* (Rs. 1733) and grass lands £14 8*s.* (Rs. 144), the total rental of the 273 villages amounted to £12,035 14*s.* (Rs. 1,20,357). The following statement gives the details:

Karjat Rent Roll, 1879-80.

Arable Land.	Occupied.			Unoccupied.			Total.		
	Acres.	Assessment.	Acre rate.	Acres.	Assessment.	Acre rate.	Acres.	Assessment.	Acre rate.
		Rs.	Rs. a. p.		Rs.	Rs. a. p.		Rs.	Rs. a. p.
Government—									
Dry crop ..	44,639	4002	0 1 5	135	609	4 8 8	44,774	4611	0 1 7
Garden ...	...	...	0 15 0	...	...		...	...	0 15 0
Rice	31,123	1,13,882	3 10 0	349	987	2 9 0	31,472	1,13,869	3 9 10
Total ...	75,762	1,16,884	1 8 8	484	1596	3 4 9	76,246	1,18,480	1 8 10
Alienated ...	...	9410	...	...	...	...	...	9410	...
Total ...	75,762	1,26,294	...	484	1596	...	76,246	1,27,890	...

Stock, 1881-82.

In 1881 82,062 people owned 1274 carts, 8953 ploughs, 14,210 oxen, 14,629 cows, 10,761 buffaloes, ninety-two horses, and 4166 sheep and goats.

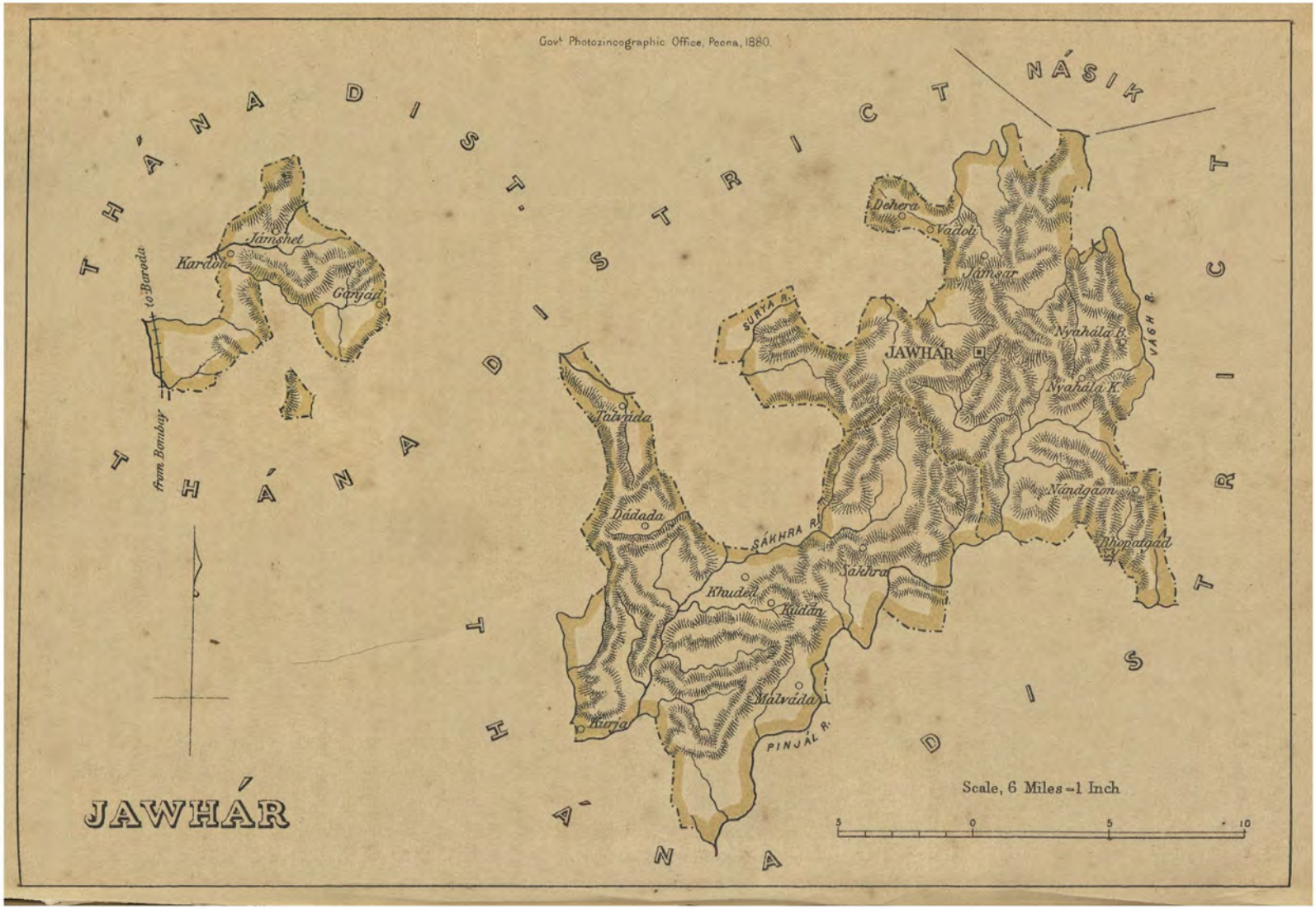
Produce, 1881-81.

In 1880-81, of 75,766 acres the total area of tilled land, 35,794 or 47·2 per cent were fallow. Of the remaining 39,972 acres 1504 were twice cropped. Of the 41,476 acres under tillage, grain crops occupied 38,795 or 93·5 per cent, 31,715 of which were under rice *bhát* Oryza sativa, 4807 under *náchni* Eleusine coracana, and 2273 under *channa* Panicum miliaceum. Pulses occupied 2210 acres or 5·3 per cent, of which 270 were under gram *harbhara* Cicer arietinum, 120 under cajan pea *tur* Cajanus indicus, 39 under green gram *mug* Phaseolus radiatus, 361 under black gram *udid* Phaseolus

mungo, and 1420 under other pulses. Oilseeds occupied 458 acres or 1·1 per cent, the whole under gingelly seed *til* Sesamum indicum. Miscellaneous crops occupied 13 acres, three of which were under sugarcane *us* Saccharum officinarum, and ten under other garden crops. No fibres were grown.

People, 1881.

The 1881 population returns show, that of 82,063 people 78,059 or 95·12 per cent were Hindus, 3732 or 4·54 per cent Musalmáns, 152 or 0·18 per cent Christians, 76 Jews, and 44 Pársis. The details of the Hindu castes are 2652 Bráhmans; 530 Káyasth Prabhus, writers; 817 Vánis, 159 Jains, and 68 Lingáyats, traders; 29,326 Kunbis, 10,194 Ágris, 199 Vanjáris, 113 Mális, 49 Chárans, 30 Kámáthis, and 7 Hetkaris, husbandmen; 567 Telis, oil-pressers; 61 Koshtis, weavers; 30 Sális, weavers; 6 Khatris, weavers; 2 Sangars, blanket-makers; 673 Sonárs, gold and silver smiths; 509 Kumbhárs, potters; 337 Lohárs, blacksmiths; 212 Shimpis, tailors; 203 Beldárs and 16 Pátharvats, stone masons; 158 Sutárs, carpenters; 114 Kásárs, bangle-sellers; 55 Kátáris, turners; 9 Támbats, coppersmiths; 215 Guravs, temple servants; 15 Bháts, bards; 12 Bhorpis, mimics; 11 Ghadshis, singers; 560 Nhávis, barbers; 235 Parits, washermen; 629 Dhangars, shepherds; 516 Gavlis, milk-sellers; 240 Bhois, river-fishers; 425 Kálans and 61 Bhandáris, palm-juice drawers; 246 Pardeshis, messengers; 86 Buruds, bamboo-workers; 20 Ghisádis, tinkers; 17 Kháṭiks, butchers; and one Halvái, sweetmeat-maker; 8616 Thákurs, 6586 Káthkaris, 3719 Konkanis, 48 Vadars, and one Bhil, early tribes; 927 Chámbhárs and 80 Mochis, leather-workers; 7159 Mhárs and 107 Mángs, village servants; 41 Dheds, sweepers; 11 Bhangis, scavengers; 190 Gosávis and Bairágis, 65 Jangams, 71 Bharádis, 34 Gondhlis, 13 Kolhátis, and 5 Vásudevs, religious beggars and wanderers.


Govt. Photozincographic Office, Poona, 1880.
THÁNA DIST.
THÁNA DISTRICT
NÁSIK
THÁNA DISTRICT
JAWHÁR
Jámshet
Kardoh
Ganjád
to Baroda
from Bombay
Dehera
Vadoli
Jámsar
SURYA R.
JAWHÁR
Nyahála B.
Nyahála K.
VÁGH R.
Talváda
Dádada
SÁKHRA R.
Nándgaon
Bhopatgad
Sákhra
Khuded
Kúdán
Malváda
Kurja
PINJÁL R.
Scale, 6 Miles = 1 Inch
5
0
5
10

JAWHÁR.

Jawhár.
Description.

THE petty state of Jawhár in Thána lies between 19° 43′ and 20° 5′ north latitude and 72° 55′ and 73° 20′ east longitude. It has an area of about 500 square miles,[1] a population, according to the 1881 census, of about 48,000 souls or ninety to the square mile, and for the five years ending 1880, an average yearly revenue of nearly £10,000 (Rs. 1,00,000).

Jawhár is surrounded by Thána, Dáhánu and Mokháda lie on the north, Mokháda on the east, Váda on the south, and Dáhánu and Máhim on the west. Most of the state is a plateau raised about 1000 feet above the Konkan plain. Except towards the south and west where it is somewhat level, the country is hilly and rocky with numerous rivers streams and large forests. Its chief streams are the Deharji, the Surya, the Pinjali, and the Vágh. Except the Vágh which flows into the Damanganga these streams fall into the Vaitarna. The Deharji and the Surya have their sources in Jawhár, and the Pinjali rises in the Shir pass near Khodále and forms the southern boundary of the state. The Vágh rises below Vatvad and flows north, forming the eastern boundary of the state. The lands of Jawhár are distributed over three sub-divisions, or *maháls*, Malváda with an area of about 150 square miles and a population of nearly 20,000 souls, Kariyat Haveli with 360 square miles and nearly 25,000 inhabitants, and Ganjád with 30 square miles and nearly 5000 inhabitants.

At Jawhár, which is on a tableland, the water-supply is defective, the springs in the neighbouring valleys being small and much below the level of the town. The Chief has improved the water-supply by enlarging the Surya reservoir and by embanking a low piece of ground. Both these works are (1882) in progress.

Climate.

Though from its height above the sea it is decidedly cooler than the rest of Thána, the Jawhár climate is variable and feverish. A heavy rainfall, lasting from June to October and averaging about 120 inches,[1] is followed by nearly three months of damp weather, warm at first, and later on often chilly. After December comes a gradual change, until, in February or March, the hot season sets in. The heat is great in the lower villages, but on the raised plateau on which Jawhár stands it is less severe than in other parts of Thána. The climate in the hot-weather is like that of Mokháda and Násik, the nights being always cool. No record of thermometer readings has been kept.

[1] In Mr. Mulock's opinion the area of the state is about 300 square miles.
[2] The details are, 1873, 85·16; 1874, 122·94; 1875, 143·43; 1876, 105·1; 1877, 62·27; 1878, 180·67; 1879, 131·55; 1880, 119·28; 1881, 111·16.

Jawhár.

Production.

Except good building stone, nothing is known about the Jawhár minerals. The chief forest trees are teak, *ság*, Tectona grandis; blackwood, *sisam*, Dalbergia sissoo; *khair*, Acacia catechu; *áin*, Terminalia tomentosa; *palas*, Butea frondosa; *tivas*, Ougeinia dalbergioides; *kalam*, Stephegyne parvifolia; *ásam*, Briedelia retusa; and *hed*, Nauclea cordifolia. Though the reckless forest management of former Chiefs has left few trees fit for cutting, there is no village without its forest. The timber season begins about November and closes before the rains set in. The bulk of the timber is carried to Manor in the Máhim sub-division, and thence shipped to Gogha. Traders are allowed to cut timber under a permit. When leave is given, twenty-five per cent of the fees are recovered at once, and an agreement made regarding the time for cutting and carrying away the timber. After the trees are cut, they are inspected by the *mahálkari*, the head sub-divisional revenue officer, and, when he is satisfied that the agreement has been properly carried out, the timber is allowed to be taken away. During the fair season, tolls or *nákás* are set at suitable points along the chief timber routes, and the cartmen's permits are examined. Including a charge of 6*d.* (*as.* 4) for marking, a cart of timber has to pay 6*s.* 9*d.* (Rs. 3-6), either for one trip or for as many trips as it can make during the eight months. In 1878 an attempt was made to introduce some system into the forest cuttings by fixing, in each year, the parts of the forest in which cutting may go on. The forest establishment, consisting of one inspector and two peons, is kept up only during the eight working months. In 1881 the forest receipts amounted to £8290 (Rs. 82,900) and the charges to £158 (Rs. 1580). The Domestic Animals are cows, buffaloes, bullocks, sheep, and horses. The cows vary in price from £1 to £2 10*s.* (Rs. 10-Rs. 25) and the he-buffaloes from £2 to £5 (Rs. 20-Rs. 50). Of Wild Animals there are the Tiger, *vágh*, Felis tigris; the Panther, *bibla*, Felis pardus; the Bear, *ashval*, Ursus labiatus; the Hyæna, *taras*, Hyæna striata; the Fox, *khokad* or *lokri*, Vulpes bengalensis; the Jackal, *kolha*, Canis aureus; the *sámbhar*, Rusa aristotelis; the Spotted Deer, *chital*, Axis maculatus; the Barking Deer, *bhekar*, Cervulus aureus; and the Wild Dog, *kolsunda*, Cuon rutilans.

Population.

According to the 1881 census the population was 48,556 of whom 47,964 were Hindus, 501 were Musalmáns, and ninety-one were Christians, Pársis, and Others. Of the total number of 48,556 souls, 25,174 or 51·8 per cent were males and 23,382 or 48·1 per cent were females. In 1881 there were 116 villages of which 102 had less than 1000 inhabitants, eleven had between 1000 and 2000, and three between 2000 and 3000. There were also 9375 houses of which 8307 were occupied and 1068 unoccupied. Of 48,556 the total population 41,095 (20,895 males, 20,200 females) or 84·63 per cent were early tribes. Of the early tribes 21,816 (11,135 males, 10,681 females) or 53·08 per cent of the whole were Várlis; 7671 (3873 males, 3798 females) Thákurs; 3246 (1659 males, 1587 females) Káthkaris or Káthodis, and 8362 (4228 males, 4134 females) other early tribes. Besides the early tribes there were 5943 (2941 males, 3002 females) Kolis, 4773 (2706 males, 2067 females) Kunbis, and 6869 (3891 males, 2978 females) other Hindus.

Jawhár.
Population.

The people especially the Várlis are poor. Their staple food is rice and *náchni*; their clothing is coarse and scanty. A few well-to-do families wear silver ornaments, and one or two wear gold ornaments. But the ornaments of most of the people are of brass and copper, and those of the poorest are of wood. They keep the same holidays as other Thána Hindus, and at their festivals freely indulge in liquor and flesh. The Kolis are of four divisions, Ráj Kolis, Mahádev Kolis, Malhár Kolis, and Dhor Kolis. The Ráj Kolis are Mahádev Kolis, who have taken the name Ráj Kolis because they are connected with the Chief. The Dhor Kolis are said to have been Ráj or Malhár Kolis, who became Dhor or cattle eaters and married Káthkari girls, and so have fallen to the rank of Mhárs and Káthkaris. The Thákurs, who are like Ráj and Malhár Kolis in their habits and dress, are of two main divisions, Ma-Thákurs and Ka-Thákurs. Ma-Thákurs call a Bráhman to their marriages; Ka-Thákurs call no Bráhman. The Ka-Thákurs are said formerly to have called a Bráhman and to have given up the practice, because at a wedding both the bride and the bridegroom died soon after the Bráhman had finished the ceremony. This seems improbable as in other respects, such as visiting sacred shrines and bathing in sacred pools, the Ma-Thákurs are much better Hindus than the Ka-Thákurs. Of the origin of the two names Ma-Thákur and Ka-Thákur, the people seem to have no explanation. According to one story both speak a stammering Maráthi, the Más putting in a meaningless *m* and the Kás a meaningless *k*. The Kunbis, who are generally called Konkani Kunbis or Kunbis from the southern Konkan, are like the Maráthás. In their habits and religion they resemble the Ráj Kolis and are less wild than the Várlis and Káthodis. They are good husbandmen. The Várlis are strict Hindus like the Ráj and Malhár Kolis, Thákurs, and Kunbis. They worship the ordinary gods, but do not call a Bráhman to their marriages. They are idle and fond of wandering. They are poor husbandmen and almost penniless. The Káthkaris, or Káthodis as they are more often called, like the Dhor Kolis, eat cow's flesh and worship the tiger-god.

Inquiries during the first management of the state (1859-1864) brought to light a curious form of vassalage, which was common in the establishment of most large Marátha families. There were about eighty state vassals, the bondsmen called *dáses* and the bondswomen *dásis*. These people were said to be the offspring of women who had been found guilty of adultery, and in punishment had been made slaves of the state and their boys called *dás* and their girls *dási*. These vassals did service in the Chief's household and were supported at his expense. All children of a *dás* and the sons of a *dási* were free and had to provide for themselves, so that the number of vassals never became very large.

Agriculture.

Except in Malváda and Ganjád the soil is stony and unsuited for the better class of crops. From the hilly nature of the country most of the fields are uplands, or *varkas*, and over a good deal of the area the tillage system is *dalhi*, or sowing seed in wood ashes. The chief crops raised are rice, *bhát*, Oryza sativa; *náchni* or *nágli*, Eleusine coracana; hemp, *tág*, Crotalaria juncea; and gram, Cicer arietinum,

Jawhár. Agriculture.

in the better class of soil in Malváda and Ganjád. Among the husbandmen Ráj Kolis, Malhár Kolis, Thákurs, and Kunbis are fairly off, but Várlis, Dhor Kolis, and Káthkaris are very poor. There is no regular market. The state buys every year a quantity of tobacco for distribution during the rains to each landholder, and recovers the price at a fixed rate along with the instalments of land revenue. The wages of field labourers are very low, being 8*s.* (Rs. 4) a month; but the wages of craftsmen are high, being from 2*s.* to 3*s.* (Re. 1 - Rs. 1½) a day for a carpenter and a mason. In 1877, owing to the failure of crops, one-fourth of the assessment in the Ganjád and one-eighth in the Malváda sub-division were remitted. In 1876 the practice of fixing the market prices of articles, and, in 1877, the practice of exacting forced labour were stopped.

Trade.

In so wild and rugged a country communication is difficult. Eastward the Sahyádris can be crossed by laden bullocks and horses through the Chinchutára and Gonde passes to the north of, and through the Dhondmáre and Shir passes to the south of, the high hill of Vatvad. These routes lie through Mokháda, and, owing to the hilly nature of the ground and the deep rocky banks of the Vágh river, the difficulties to traffic are very great. How great these obstacles are is shown by the fact that, except one or two in Mokháda town, there is not a cart in the Mokháda sub-division. Occasionally carts bring timber through the Talásari pass, and in this direction the produce of the state finds an outlet towards Peint, and Nagar-Haveli in Dharampur. The westerly route, about thirty-five miles from Jawhár to the Dáhánu railway station, crosses the Kásatvádi and Deng passes by a well-engineered and metalled road, built between 1872 and 1874 by the public works department, during the minority of the present Chief at a cost of £9500 (Rs.95,000). The making of twenty-five miles of the road in Dáhánu was begun and stopped until some arrangement could be concluded for taking off the heavy transit dues levied, in the detached Jawhár sub-division of Ganjád, on goods passing from the eastern or inland portion of Dáhánu to the sea coast. The Chief proposed to forego all dues on traffic passing along the new road, provided Government made and repaired the road to the west of Talavali and forewent their right to levy tolls. This arrangement has been sanctioned.[1]

Export and transit dues on British goods are levied in thirty-two places in Jawhár. Almost no article escapes untaxed. The rates on grain vary from 1*s.* 4½*d.* to 1*s.* 6*d.* (*annas* 11-12) a bullock cart; the rates on cattle are 1*s.* 3*d.* (*annas* 10) a head, those on timber from 6*d.* to 1*s.* (*annas* 4-8) a cart, and those on liquor, hides, and *moha*, from 9*d.* to 3*s.* (*annas* 6 - Rs. 1½) a bullock cart. A high line of hills runs parallel to the sea coast from opposite Sanján to the south of Dáhánu, and the roads across these hills pass through Jámshet, Karádoho, or Aine in the Ganjád sub-division. All timber and grain from the east of Dáhánu have to pass one of these tolls on their way to Sávta near Dáhánu or to the railway. The heavy dues

[1] Bom. Gov. Res. 4470 of the 19th September 1881, and India Gov. Letter 1096 of 2nd September 1881.

formerly gave rise to many complaints and much correspondence, especially from the forest department. The yearly average exports of grain have been roughly calculated at 1500 to 2000 *khandis*, and the average annual receipts from export duties at £400 (Rs. 4000), a very heavy demand which seriously cripples the trade of the state. Jawhár. Trade.

Up to the first Muhammadan invasion of the Deccan (1294) the greater part of the northern Konkan was held by Koli and Várli chiefs. Jawhár was held by a Várli chief and from him it passed to a Koli named Paupera. According to the Kolis' story, Paupera who was apparently called Jayaba, had a small mud fort at Mukne near the Tal pass. Once when visiting a shrine at Pimpri, he was blessed by five Koli mendicants and saluted as the ruler of Jawhár. Paupera thereupon collected a body of Kolis, marched northwards, and was acknowledged by the people of Peint and Dharampur. He went to Surat and as far north as Káthiáwár where he remained for seven years. On his return from Káthiáwár he went to Jawhár and asked the Várli chief to give him as much land as the hide of a bullock could cover. The Várli chief agreed, but when the hide was cut into fine shreds or strips, it enclosed the whole of the Várli chief's possessions. Gambhirgad about twelve miles north-west of Jawhár and the country round were given to the Várli chief, and Paupera became the sole master of Jawhár.[1] History.

Paupera had two sons, Nemsháh and Holkarráv.[2] Nemsháh the elder succeeded to the chiefship on Jayaba's death, and, about the middle of the fourteenth century (1343), was given the title of Sháh and recognized by the Delhi Emperor as chief of a tract of land containing about twenty-two forts and yielding a revenue of £90,000 (Rs. 9,00,000).[3] So important was this in the history of Jawhár that the 5th of June 1343, the day on which Nemsháh received the title of Sháh from the Delhi Emperor, was made the beginning of a new era. This era which at present (1882) is 540 is still used in public documents. In the fifteenth century, during the time of their highest prosperity, the territories of the Ahmadabad kings stretched as far south as Nágothna and Chaul, and they probably held most of the sea coast, though they did not interfere with the inland parts of Jawhár. By the middle of the sixteenth century Jawhár limits were straitened by the advance of the Portuguese, who, besides their

[1] Captain Mackintosh in Bom. Geog. Soc. I. 239-240. The mention of Ankola, apparently Ankola in north Kánara, was thought (see above p. 440 note 5) to show that Jayaba the ferryman, or Koli who defeated the nephew of the Gauri chief and founded a dynasty, belonged to central or south Konkan and not to Thána. According to the story the Gauri Rája is said to have ruled at Násik and Trimbak and to have been the brother of Rám Rája the chief of Daulatabad. His nephew is said to have governed the Konkan below the Sahyádris. Jayaba defeated him, became master of the Konkan, and attempted to spread his power in the Deccan but was checked by the Musalmáns. The facts that Rám Rája, the Yádav chief of Devgiri or Daulatabad had a viceroy in Thána about 1300 (1286-1292); that in the early part of the fourteenth century, the Musalmán hold of the Konkan was very weak; and that Jayaba's son was acknowledged an independent chief in 1343, make it probable that the Jayaba, the ferryman, mentioned in the Mackenzie Manuscripts (Wilson's Edition, I. cvi.) is the founder of the Jawhár family. The mention of Ankola on the extreme south of the Konkan is perhaps to be explained by the fact (Fleet's Kánarese Dynasties, 74) that Rám Rája held the whole of the Konkan as far south as Mysor.]

[2] Bom. Gov. Sel. XXVI. 14. [3] Aitchison's Treaties, IV. (1876), 321.

Jawhár. History.

coast possessions, held the strong hill of Asheri and had several stockaded forts in the inland parts of north Thána. They had constant quarrels and made several treaties with the chief of the Kolis, whose followers they describe as causing much mischief, jumping like monkeys from tree to tree.[1] About this time the Koli chiefs seem to have held the wild north-east apparently as far south as about Bhiwndi and the hill-fort of Máhuli. Besides these the Kolis had three leading towns, Tavar to the north of Daman, Vazen perhaps Vásind, and Darila apparently Dheri near Umbargaon a large town of stone and tiled houses.[2] In the decay of Portuguese power (1600-1650) the Kolis regained their importance. The Moghal generals, to whom mountain warfare was hateful, were glad to secure the alliance of the Jawhár Kolis. At the close of the seventeenth century (1690), with the help of the Musalmáns, the Jawhár chief marched over the north Konkan with 4000 soldiers, plundering the Portuguese villages and churches. About the beginning of the eighteenth century, except the sea coast, the Jawhár rulers held the whole of the north Konkan from Bassein to Daman, as well as some districts as far south as Bhiwndi.[3] Their lands were strengthened by ten forts, and they enjoyed a yearly revenue of about £35,000 (Rs. 3,50,000), chiefly from transit duties.

Later on, in the eighteenth century, the Jawhár chief had to meet a more formidable foe than the Portuguese. Their successes between 1739 and 1760 threw into the hands of the Maráthás not only the Portuguese coast tracts, but great part of the southern districts of Jawhár. The Jawhár chief became dependent on the Maráthás. The Peshwa levied the *bábti* and *sardeshmukhi* cesses, employed the chief and his troops, more than once attached the state to punish the chief for not putting down Koli raids, and levied a yearly tribute or *nazar* of £100 (Rs. 1000).[4] In 1742, on the death of Vikramsháh, one of his widows, Sái Kuvarbái, was allowed by the Peshwa to adopt a son. Shortly after, the other widow, Mohan-kuvarbái succeeded in effecting the death of the adopted son, and the Peshwa assumed the management of the state. The state was again attached in 1758, and a third time in 1761.[5] In 1782 an arrangement was made with the Peshwa, under which the Jawhár chief was allowed to keep territory yielding a yearly revenue of from £1500 to £2000 (Rs. 15,000-Rs. 20,000). In 1798, on the death of Patangsháh II. the Peshwa allowed his son Vikramsháh III. to succeed, but made him agree to manage his affairs in submission to the Peshwa's government, to pay a succession fee of £300 (Rs. 3000), and to be subject to the supervision of the mámlatdár of Trimbak.[6] In 1805, in consequence of a Bhil outbreak near Rámnagar, the Peshwa sent a force and ordered the Jawhár chief to place himself under the orders of his officers.[7] Vikramsháh III. died without heirs

[1] Da Cunha's Bassein, 257. [2] Nairne's Konkan, 45. [3] Bom. Gov. Sel. XXVI. 15.
[4] Peshwa's State Diaries for 1725, 1729, 1738, 1758, 1760, 1766, 1770, 1772, and 1774, quoted by Col. Etheridge, Alienation Settlement Officer, 16th September 1865.
[5] Peshwa's State Diaries for 1758, 1760, and 1762, in Col. Etheridge's Report quoted above. [6] Peshwa's State Diary for 1798, quoted by Col. Etheridge as above.
[7] Peshwa's State Diaries for 1805 as above.

Jawhár.
History.

in 1821, but shortly after his death a son named Patangsháh was born. The succession was disputed by the widows of two brothers of the late chief. To prevent disorder the Collector of the north Konkan went to Jawhár and installed the posthumous child as Patangsháh III. During his minority the management of the state was entrusted to Patangsháh's mother Sagunábái, and a joint yearly allowance of £200 (Rs. 2000) was fixed for the maintenance of the other two widows and their sons. The succession fee due to the British Government was, without affecting its future payment, remitted as a favour. In 1835 there were eighty-three villages and a yearly state revenue of £1000 (Rs. 10,000) of which £600 (Rs. 6000) were from transit and excise duties and £400 (Rs. 4000) from land revenue. In succession to Patangsháh III., who died without heirs at Bombay in 1865 (11th June), his widow adopted Náráyanráv grandson of Mádhavráv, Patangsháh III.'s uncle. This Náráyanráv called Vikramsháh IV. died on the 23rd July 1865. It seems that before the disposal of Náráyanráv's body his young widow Lakshmibái, at the advice of Gopikábái his mother and guardian, adopted as her son Malhárráv the present Chief, who was then about ten years. As is shown in the accompanying family tree, he was the son of one Mádhavráv, a descendant of Lavjiráv, a brother of Krishnasháh the ninth chief.

At the time of Malhárráv's adoption the state was attached, and the mámlatdár of Dáhánu was for a time placed in charge. When the adoption was sanctioned, the management of the state was entrusted to the Ráni Gopikábái, on condition that a succession fee of £2000 (Rs. 20,000) was paid and that the young Chief should be taught English and be sent to the Poona High School; that not more than half of the state income should be spent; that an officer should be chosen to manage the state, who could not be dismissed without the approval of the British Government; and that provision should be made for the administration of civil and criminal justice. On these terms the young Chief was invested at Poona on the 29th October 1866, and installed in Jawhár on the 28th March 1867. The average of six years' receipts between 1859-60 and 1864-65 showed a yearly revenue of £10,125 (Rs. 1,01,250), and on the 29th April 1866 a credit balance of £12,475 (Rs. 1,24,750). The expenses of the establishment were reduced, so that the expenditure was not more than one-half of the revenue. Schools were opened; important roads were made through the Kásatvádi and Dheng passes, at a cost of £9500 (Rs. 95,000); and wells dug and the water-supply improved.

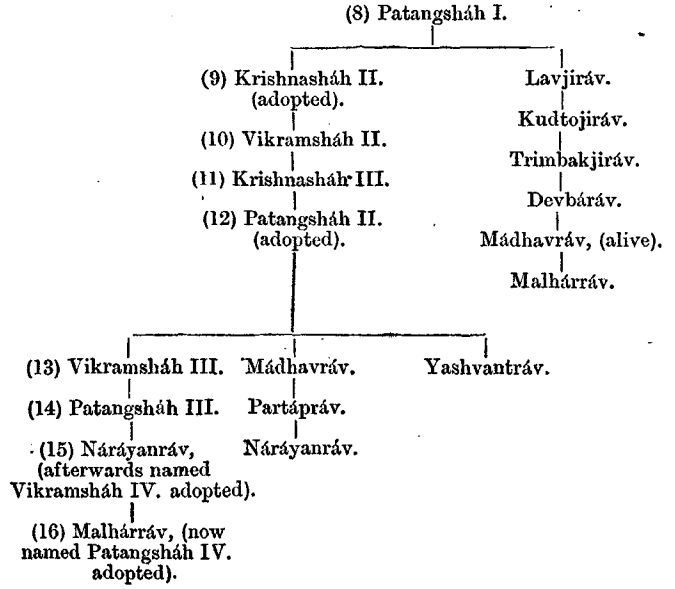
In 1869 an enquiry by the late Mr. Havelock, C.S., showed that the Jawhár accounts were carelessly kept, and confused, if not falsified. The manager Kuvarji Shápurji was tried, and, though acquitted of criminal conduct, was found incompetent, and replaced in March 1870 by Mr. Jaisingráv Ángria. Mr. Jaising was succeeded by Mr. Shivrám Nilkant, who remained in charge till the young Chief came of age in 1877. The young Chief, with a suitable establishment, went to Poona and studied under a private tutor. In 1874 he was married to a daughter of Mahád Khán Pátil of the village of Kalusta, near Igatpuri in Násik. The marriage took

Jawhár.

History.

place at Jawhár on the 20th April 1874, in the presence of the Political Agent Mr. J. W. Robertson. On the 28th March 1875 the Ráni regent Gopikábái died, and the direct management of the state was assumed by the Collector and Political Agent.[1] In December 1875 the Chief was withdrawn from the Poona High School, and for a time attended the Poona Judge's Court that he might learn how the business of a British Court was carried on. At the end of May 1876 he was allowed to take a share in the management of the state, and on the 22nd January 1877 he assumed complete charge.[2] The Chief, who is (1882) twenty-eight years old and has a son, enjoys second class jurisdiction, which, according to Government Resolution 670 of the 5th of February 1877, gives him power to carry out capital sentences in the case of his own subjects only. Otherwise he has full jurisdiction over native British subjects committing crimes in his territory, subject to the advice of the Political Agent, should there be ground for his intervention. Except the succession fee, the Chief pays no tribute to the British Government. He has no military force. Adoption is allowed only by the sanction of Government, and in matters of succession the family follows the rule of primogeniture.

Sixteen chiefs seem to have ruled over Jawhár. The names of the first eight are (1) Paupera or Jayaba, (2) Nemsháh I. or Dhulbáráv, (3) Bhimsháh, (4) Mahamadsháh, (5) Krishnasháh I. adopted son of Mahamadsháh, (6) Nemsháh II., (7) Vikramsháh I., and (8) Patangsháh I. The names of the remaining eight rulers are shown in the following family tree :



Land.

For administrative purposes the lands of the state are distributed over the three divisions or *mahál*s, of Malváda, Kariyat-Haveli, and

[1] Gov. Res. 2532, 13th April 1875. [2] Gov. Res. 7127, 8th December 1876.

Ganjád, each in charge of an officer styled *mahálkari*, whose monthly pay is £2 10*s.* (Rs. 25). These officers perform civil criminal police registration and forest duties under the minister or *kárbhári*, whose monthly pay is £10 (Rs. 100). They supervise the collection of the land revenue made by the village accountants *talátis*, the village headmen *pátils*, and the forest inspectors. They also examine their accounts and records, submit periodical reports and returns to the minister, and carry out his orders. **Jawhár. Land.**

The land is held to belong to the state, but so long as the holder pays his rent he cannot be ousted. The holders of land are the actual husbandmen. There is no class of big landlords or middlemen. The land tenure varies in different parts of the state. In Kariyat-Haveli land is measured and assessed by the plough or *nángar*. Under this system a rough estimate of the tillage area is framed from the number of bullocks and he-buffaloes employed by each landholder, a pair being considered to represent a plough. The cattle are counted in July and August by village headmen and accountants, and the assessment is levied at rates varying from 10*s.* to 16*s.* (Rs. 5-Rs. 8) a plough. In the Malváda division the assessment is based on the supposed productiveness of the soil.

Certain areas of land, locally known as *mudka* or *muda* and *thoka*, are measured and their outturn ascertained, and, with these as a standard, the assessment on other areas and classes of land is fixed. The assessment on each *mudka* varies from £1 4*s.* to £4 (Rs. 12-Rs. 40), and the assessment on each *thoka* from 2*s.* to £1 (Re. 1-Rs. 10). A third system of defining the areas of land, similar to that adopted by the survey department, is in force in the Ganjád division. Under this system, which is known as *bighávni*, the assessment rates vary from 4*s.* to 11*s.* 6*d.* (Rs. 2-Rs. 5¾) a *bigha* or three-quarters of an acre. The upland or *varkas* area is measured every year and assessed at 3*s.* (Rs. 1½) a *bigha*. In 1878 it was determined to introduce into the whole of Jawhár the system of revenue survey in force in the neighbouring Thána villages. The rates were not reduced, but the mode of assessment was improved and leases on favourable terms were granted. The work of measuring is now in progress.

Thirty years ago (1854) justice was very imperfectly administered. In civil cases, when the dispute was about a debt, the parties were brought into court, and, when the claim appeared just, the debtor was warned to pay. If he refused to pay, his property was sometimes attached or himself imprisoned, but, as a rule, nothing was done to enforce payment. When the debtor paid, the state took a share and handed over the rest to the creditor. In criminal matters light offences were punished with fines levied by subordinate officers, from whose decisions an appeal lay to the Chief, who investigated the matter, but kept no record of his proceedings. In cases of adultery a fine varying from £3 10*s.* to £10 (Rs. 35-Rs. 100) was imposed on the parties concerned. In default of payment the woman was kept by the Chief as a bondswoman. Persons convicted of witchcraft were fined, and, in default of payment, had their nose and tongue cut off. Only in **Justice.**

Jawhár.
Justice.

cases of murder and gang-robbery were written depositions taken. Sentences of fine, imprisonment, whipping, or the stocks, were finally passed according to the Chief's discretion. During the Political Agent's management of the state (1865-1877) four civil courts were established. Of these the courts of the *mahálkaris* of Kariyat-Haveli and Malváda were authorised to dispose of suits of less than £20 (Rs. 200). Claims over that amount and appeals from the *mahálkaris'* decisions were heard in the minister's court. The fourth court, that of the Political Agent, exercised the powers of the High Court. In 1878 a new *mahálkari's* court was established in the Ganjád sub-division, with the same powers as the courts in other sub-divisions. In 1879 the court in each *mahál* was abolished, and an itinerant judge was appointed. There are thus three courts, the itinerant judge's and *kárbhári's* courts for original, and the Chief's court for appellate suits. In judicial proceedings the Penal Code and Acts IX. of 1859 and X. of 1872, modified by certain local practices and usages, are generally followed. A fee of 12½ per cent (2 *as.* in the rupee) is levied as a stamp duty on all plaints. In 1881, of 133 cases including arrears, two were disposed of by the *kárbhári* and ninety-four by the circuit judge. The average length of time taken to dispose of a case was both in the *kárbhári's* court and in the circuit judge's court two months. Only one appeal was disposed of in the Chief's court. In 1881 there were 135 applications for the execution of decrees, of which 107 were disposed of. Civil prisoners are confined in a separate room attached to the criminal jail.

Registration.

In 1872, registration was introduced based on the principles of the Indian Registration Act, the minister being appointed registrar and the *mahálkaris* sub-registrars. In 1881, nineteen documents were registered, transferring property of the value of £405 (Rs. 4050). The registration fee is a half per cent; and the whole receipts amounted to £3 16*s.* (Rs. 38). Under the management of the Political Agent five criminal courts were established. Three of these were the courts of *mahálkaris*, invested with the powers of third class magistrates, the fourth was the minister's court with the powers of a second class magistrate and power to commit cases beyond his jurisdiction to the Political Agent, the fifth was the court of the Political Agent, who exercised the powers of a sessions judge and heard appeals from the decisions of subordinate magistrates. Since the Chief has assumed charge of the state, he decides first class magisterial and sessions cases, and hears appeals.

In 1881, 195 criminal cases of which 174 were original and twenty-one were appeal were disposed of. The people are orderly and free from crime. Robbery, insult, assault, house-trespass, theft, hurt, mischief, and misappropriation of property are the most usual forms of crime.

Police.

Up to 1875-76 the state police force comprised only six constables and one head constable, who were posted in the town of Jawhár, and occasionally told off on duty to other places. In that year the police force was increased by the addition of one chief constable and six constables. At present (1881) the state police is twenty-one strong,

and is maintained at a monthly cost of £17 (Rs. 170). In 1881, of 248, the total number of persons arrested, 158 were convicted; and of the property of £21 14*s.* (Rs. 217), alleged to have been stolen, £20 8*s.* (Rs. 204) or 94 per cent were recovered. There are no mounted police. **Jawhár.** Justice.

The jail is under the charge of an officer called *thánedár*. It is in a healthy position near the Chief's residence. It has room for about fifty prisoners, who are employed in keeping the town clean and in in-door work. The health of the convicts is attended to by a native medical practitioner belonging to the state. In 1881 there were ninety-two convicts on the jail roll and the jail charges amounted to £53 (Rs. 530). There are no jail receipts. Jail.

Excluding £34,428 (Rs. 3,44,280) invested in Government securities, the state revenue amounted in 1880-81 to £9010 (Rs. 90,100), of which £2435 (Rs. 24,350) or 27 per cent of the whole were from land, £2784 (Rs. 27,840) from forests, £2191 (Rs. 21,910) from excise, £535 (Rs. 5350) from transit duties, and £1065 (Rs. 10,650) from other sources. The total charges amounted to £6520 (Rs. 65,200), of which £1526 (Rs. 15,260) were spent on establishments, £762 (Rs. 7620) on public works, £304 (Rs. 3040) on medicine and education, and £3928 (Rs. 39,280) on miscellaneous accounts. The excise revenue is under the exclusive management of the British Government, to whom, in 1880, the chief sold his revenue for five years at a yearly sum of £3200 (Rs. 32,000). Revenue.

In 1879 four primary schools were supported by the state. In 1881 the number of schools rose to six. Of these one at the town of Jawhár, which teaches English up to the second standard, is held in a large school-house lately built by the Chief. In 1881 it was attended by 116 pupils Bráhmans, Prabhus, Vánis, Sonárs, Shimpis, Parits, Maráthás, Kolis, and Musalmáns, and had an average monthly attendance of seventy-nine pupils. The other five schools, at Malavda, Kurja, Deheri, Nyáhále-Khurd, and Alavde, had 172 pupils and a monthly attendance of 105 pupils. According to the 1872 census the number of persons able to read and write was 208. Instruction.

Until 1878 there was no dispensary. The Chief employed a native medical practitioner who occasionally dispensed European medicines. In 1878 a dispensary was opened in Jawhár in a building made by the Chief. In 1881 it was attended by 1133 persons, of whom fifteen were in-door patients. The cases treated were malarial fever, bronchitis, dysentery, and diarrhœa. In 1879 the vaccinator, who is paid £24 (Rs. 240) a year, with the help of a peon on £7 4*s.* (Rs. 72) a year, performed 2050 operations, all of which were successful. The average number of births and deaths registered during the five years ending 1879 was 237 births and 219 deaths; the returns are very incomplete. Health.

Jawha'r, the capital of the state, is a growing place of about two hundred houses. It is built on either side of a broad street, which runs north and south between two deep gorges, on a tableland about 1000 feet above the sea. The place is healthy and free from excessive heat. The water supply is at present scanty, but the JAWHÁR.

Jawhár.

Chief is considering a plan for making a reservoir and bringing the water into the town by pipes. Within the last few years the Chief has done much for Jawhár. He has built a large public office, school-house, and dispensary, and, by free grants of timber, has induced the townspeople to rebuild their houses in a much better style than formerly. The only remains are near the Chief's residence, the ruins of a large palace and music-room or *nagárkhána*, which were built by Krishnasháh about 1750, and destroyed by fire in 1822. On the same tableland as the present town is old Jawhár. There is now nothing to mark the site of the old town. In 1881 a stone step well was found completely hidden in the ground. The only place of interest in the state is said to be the ruined fort of Bhopatgad, about ten miles south-east of Jawhár.

THÁNA BOATS[1].

Appendix A.
Thána Boats.

As it contains Sopára the great ancient centre and Bombay the great modern centre of the sea trade of Western India, the Thána coast has a special interest in connection with the disputed question whether the Hindus were among the earliest sailors on the Indian Ocean.

Early Sailors.

Vincent was satisfied that the direct trade between Western India and Eastern Africa and Arabia dated from pre-historic times.[2] He assumed

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[1] These notes have had the advantage of additions and corrections by the following gentlemen: Mr. E. J. Ebden, C. S.; Mr. G. C. Whitworth, C. S.; Capt. J. S. King; Dr. G. Da Cunha; Mr. E. H. Aitken; Mr. J. Miller; Professor Mirza Hairát; Munshi Lutfullah; and Munshi Ghulám Muhammad.

[2] Commerce of the Ancients, II. 159. Vincent considered that the Hindus never were seamen (II. 404), and that the first sailors and the first carriers on the Indian Ocean were Arabs (II. 2 and 480). Again, he says, the Arabs were the only nation who could furnish mariners, carriers, or merchants in the Indian Ocean (II. 62). The ancient practice of applying the name India to the coasts of Persia, Arabia, and east Africa, as well as to Hindustán, has been considered (Sir W. Jones in As. Res. III. 2, 4, 5, 7) to point to Hindu settlements on those coasts. Yule (Cathay, 182 note; Marco Polo, II. 359) seems to find in the Arab-Persian words Sind, Hind, and Zang, a sufficient explanation of the 'Three Indies,' a phrase which, with variations in detail, he traces through the writings of geographers and travellers from the fourth to the fourteenth century, and which survives in the modern expression Indies or East Indies. Marco Polo, II. 335, 365. But the words Sind, Hind, and Zang do not explain how the word India came to be used of Abyssinia, nor do they account for the confusion between Ethiopians and Indians that runs through the whole of Greek and Roman literature. The Persian Zang or Ethiopian may by general writers have been used vaguely to include all eastern Africa. But the geographers, at least Masudi (915) Ibn Haukal (970) Al Biruni (1020) and Idrisi (1150), were careful to use the Arab Habash for Abyssinia and to confine Zang to the Zanzibár coast. [See Reinaud's Abu-l-fida, lxxxv, cccii, cccv, cccxci; Fragments, 125. Kosmas (530) also confines Zingian to the Zanzibár coast, J. R. A. S. XX. 292]. The words Sind, Hind, and Zang also fail to explain the Arab and Christian name of 'Land of India' for the country near the head of the Persian Gulf, a use which, according to Rawlinson, still remains (J. R. G. S. XXVII. 186). Finally, they do not account for the Arab practice of including Jáva and other Malay islands in India (Reinaud's Abu-l-fida, cccxxxi, cccxc).

The practice of applying the name India to the coasts of Persia, Arabia, and Africa may, as Rawlinson suggests (Herodotus, I. 650), date from the time when the whole coast was held by a single Cushite or Ethiopian race. But the peaceful or forceable settlement of large bodies of Hindus along the shore of the Indian Ocean is shown to be possible by the great Hindu invasions of the Persian Gulf and the Red Sea which took place during the fifth, sixth, seventh, and eighth centuries (Reinaud's Abu-l-fida, cccIxxxiv; Memoir Sur. l'Inde, 200; Rawlinson Proc. R. G. S. I. 40). Marco Polo's (1290) description of the Hindu pirates or seafaring tribes who, with their wives and children on board, lived at sea during the whole fair season (Yule's Ed. II. 324-325), shows how easily, in times of political or religious distress, a large body of Hindu emigrants may have been provided with a passage across the Indian Ocean.

The following summary of existing Indian settlements in Africa is from Keith Johnston's Africa (London, 1878). The trade of Masuah on the Abyssinian coast is chiefly in the hands of resident Banians or Indian Muhammadans who act as go-betweens (p. 251). In Zanzibar the wholesale and retail trade is in the hand of East Indians, of whom in 1873 there were over 4000 of all castes and of every trade. They are generally termed Hindi or Banyans. The Hindi are more especially Muhammadans, Khojás, Bohorás and Memans, the Banyans, Bhátiás and Lohánás. There were

Appendix A.
Thána Boats.
Early Sailors.

that the rule of Manu making sea-faring a crime and the modern Bráhman feeling against the sea applied to all Hindus at all times. He therefore

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also Laskars or Indian seamen (pp. 297, 299, 300, 301). There were Cutch men in Madagascar (p. 504), and at Lourenzo Marquez on the north of Delagoa Bay there was a large proportion of half-castes, Banyans, Musalmáns, and Bráhmans (437). Finally, in central Africa at Taborah to the south of Lake Nyansa, Cameron in 1873 found a thousand Beluchis, an outpost of the Sultán of Zanzibár (p. 332).

To the special notices given in the text and in the History Chapter on Hindu settlements in Persia and on the African coast, the following general remarks may be added:

PERSIAN GULF. Oderic (1320) speaks of the Lower Euphrates as 'India within land' (Yule's Cathay, I. ccxliii.), and Marco Polo (1290) brings Greater India or Hindustán nearly as far west as Ormuz. (Yule's Marco Polo, II. 336). Under the Arabs (640-1000) the lands near the head of the Persian Gulf were colonised by Jats and Sanghárs (?) (Jatán and Ságán) from the mouth of the Indus, and were termed Hind (Rawlinson in J. R. A. S., New Series, XII. 208 and Proc. R. G. S. I. 40; Yule's Cathay, I. 55 note, 3), Masudi (Prairies d'Or, IV. 225) states that at the time of the Arab conquest (A.D. 640) the land near Basra was called India, and this practice seems to go back to the beginning of the Christian era. (Rawlinson in J. R. G. S. XXVII. 186). The formidable invasions of the Persian Gulf from India by sea during the sixth, seventh, eighth, and ninth centuries (compare text and Reinaud's Abu-l-fida, cccIxxxiii. and Rawlinson Proc. R. G. S. I. 40) are perhaps one reason why the country on the coast was called India. Sea invasions from India may also be the reason why the early Persians (B.C. 330) built no cities near the coast (Elliot and Dowson, I. 513), and why they dammed the Tigris (Rooke's Arrian, II. 149; Elliot and Dowson, I. 513). It seems also possible that the Indian-named tribes who some time before the Christian era were deported to near the Caucasus may have been Indian pirates or invaders from the Persian Gulf (Elliot and Dowson, I. 512). As is noticed in the text (p. 404 note 3) one of the earliest fragments of history is the doubtful settlement in the Persian Gulf of the Indian Andubár who taught the Babylonians religion and crafts. (Rawlinson in J. R. A. S. XII. (N. S.), 209).

AFRICA. The references in the History Chapter show that from very early times the connection between Western India and Eastern Africa has centred in three places, in Socotra and in the Abyssinian and Zanzibar coasts. In addition to its Sanskrit name Masudi (915) notices (Prairies d'Or, III. 37) that, before the Greeks came, the island of Sokotra was colonised by Hindus, and passages in Masudi, Marco Polo, and Ibn Batuta (Prairies d'Or, III. 37; Yule's Marco Polo, II. 328, 344, 345) show that from the tenth to the fourteenth century the island was a centre of Hindu piracy. It has been recently argued (Philological Museum, II. 146 in Smith's Dict. of Greek and Roman Geography, I. 60) that the Memnones of Ethiopia came from Western India, and, in the early part of the century, Wilford's Essay on Egypt (As. Res. III. 295-462) satisfied Sir W. Jones (Ditto 467) that the early Hindus had a knowledge of Misr and the Nile. Jordanus (1320) calls Abyssinia India the Lesser (Yule's Marco Polo, II. 365), and Marco Polo (1290) and Benjamin of Tudela (1150) call Abyssinia or Abash Middle India (Ditto 360, 365). In the fifth and sixth centuries Abyssinia was in close connection with India (J. R. A. S. XX. 292); mention is made of Indian and Ethiopian elephants being used in the wars of the kings of Abyssinia (Marco Polo, II. 368). Apollonius (A.D. 100) a doubtful authority, mentions a colony from India to Ethiopia (Priaulx in J. R. A. S. XVIII. 92). In Roman and Greek writers from Virgil to Homer India and Ethiopia are used as convertible terms (see Smith's Anc. Geog. II. 43), a confusion which, in Sir William Jones' opinion (As. Res. III. 4, 5), can be explained only by Indian settlements in Abyssinia. As regards Zanzibar settlements Jordanus (1320) calls the Zanzibar coast India Tertia (Yule's Cathay, 182), and Marco Polo (1290) calls Zanzibar an Indian island (Yule's Ed. II. 356). Ritter holds that the Hindu colonies in Zanzibar were not confined to the coast. He notices that in modern times banian trees or Indian figs have been found planted near the falls of the Congo river on the west coast of Africa in nearly the same latitude as Zanzibar (Erdkunde, Band IV. Abch. II. 661). The existence of a highway of trade across Africa from the Congo river was known to the Portuguese before they rounded the Cape of Good Hope. (Ditto and compare Stevenson's Sketch of Discovery, 336). When they reached Mozambique they found that the people of the coast easily understood a Kafir of Guinea who was in Paulo da Gama's boat (Three Voyages of Vasco da Gama, 79). Ptolemy (A.D. 150), who had a considerable knowledge of Central Africa, shows two inland trade routes from about Zanzibar, one west to the Atlantic, the other north to near Tripoli (see Africa Map V. in Bertius' Ed.). The traffic across Africa still remains. Cameron in 1874, who

concluded that the first seamen were Arabs, and that the Hindus, though they may have been merchants and shipowners, were never sailors. On the

crossed from near Zanzibar to the Congo river, found the traffic of the Indian Ocean and the Atlantic meet in the heart of Central Africa (Keith Johnston's Africa, 349). Al Biruni (1020) notices that the Comayris to the south of Zanzibar professed the Indian religion (Reinaud's Abu-l-fida. cccviii.) and Smee (1811) detected an Indian element in the Sawáhilis of the Zanzíbár coast. (Trans. Bom. Geog. Soc. VI. 93). The fact that the people of Madagascar are of the same stock as the Malays (Keith Johnston's Africa, 531), or perhaps rather of the pre-Malay Polynesians (Fornander's The Polynesian Race (1878), I. 140), shows across what wide stretches of sea early settlements were made.

Hindu settlements in Africa have the special interest that recent writers on the rude stone monuments of the east and the west are inclined to explain the sameness in character and in certain details to a movement of an eastern tribe through Africa into Western Europe. Col. Leslie (Early Tribes of Scotland, II. 478) holds that the remains of rude stone monuments furnish proof of a Celtic migration from the heart of Africa through Spain and France to the north of Scotland. This implies no more direct connection between West India and East Africa than the general accepted view of the spreading of races from Central Asia. But Dr. Fergusson goes further and holds that the apparent Indian element in the monuments in Algiers is due to some western movement of an Indian people, probably within historic times, or to the influence of Buddhist missionaries. (Rude Stone Monuments, 414, 426, 496, 498, 507).

Two somewhat doubtful instances of large Indian settlements in East Africa remain to be noticed. In the Central Soudan to the west of Abyssinia is a settlement of Kanuris whose name and certain peculiarities of language suggest a connection with the Indian Dravidians (Caldwell's Dravidian Grammar, 80; Keith Johnston's Africa, 176, 188).

Another section of the people of Africa whose language undoubtedly points to an Indian origin are the gypsy tribes of Egypt.* In 1799 (As. Res. I. 7) Sir W. Jones suggested that the famous pirates the Sanghárs or Sanganians of Sindh, Cutch, and Káthiáwár had settled on the shores of the Red Sea and passed through Egypt into south-east Europe as the Zingani or Zingari that is the gypsies. There are two difficulties in the way of this theory. The present gypsies of Egypt seem to have no trace (Newbold in J. R. A. S. XVI. 285-300) of the word Sanghár or Zingari, and, except the Helebi who may have come from Yemen, their language points to a passage from India through Persia, Turkey, and Arabia. The second difficulty is that though the earliest form of the name by which the gypsies were known in Europe At-sykanoi, or *asikanoi* seems connected with Sanghár, the form Tchinghani or Zingeneh is known in Turkey, Syria, and Persia and may have passed from Asia Minor into Greece.† In spite of these difficulties the following evidence may be offered in support of Sir William Jones' suggestion that part of the gypsies passed west by sea through Egypt to Europe.

The Sanghárs are still widely spread in India. Besides in Cutch and Káthiáwár, under the names Sangár and Singhar they seem to occur to the south-east of Agra, in Umarkot, the Gangetic provinces, and eastern India. (Elliot's Races, North-West Provinces, I. 332; Elliot's Supplementary Glossary, 51; Bombay Gazetteer, V. 95-96 Cutch). Perhaps also they are the same as the Changárs, a low-class Panjáb tribe whose similarity in habits has already led to their proposed identification with the Zingari or Gypsies (Trumpp in Edin. Rev. CXLVIII. 142). So famous were the Sanghárs or Sanganians in the seventeenth century that in Ogilby's Atlas (1670) Cutch is referred to (p. 293) as Sanga. Sanghárs or Sengars appear in the list of Rajput tribes, but according to Tod (Rájasthán (Madras Edn.) I. 75-107) they

* Among English Gypsies the words for water, fire, hair, and eye are *pani, yog, bal, yak*; among Norwegian Gypsies, *páni, jag, bal, jak*; among Persian Gypsies *páni, aik, bál, aki*, and among Egyptian Gypsies *páni, ág, bal, ankhi*. The corresponding Gujarátí words are *páni, ág, val, ánkh*.

† The chief modern forms of the name are in Spain Zincali, in Italy Zingari, in Germany Zigeuner, in Russia Ziganch, in Turkey Tchinghian, in Syria Jinganih, and in Persia Zingar. In the fifteenth century the name appears as Sekanae in Germany and in the thirteenth and perhaps as early as the ninth century in Turkey in Europe and in Greece as Asigkanoi or At-Sigkanoi. Between the tenth and the seventh century they appear in Persia as Sakán. Besides from the Sanganians or Sanghárs these names have been derived from the Changars a Panjáb tribe. Trumpp in Ed. Rev. CXLVIII. 142; from Sakán that is Sákán or Skythian by Rawlinson Proc. R. G. S. I. 40; from Zang (P) negro Burton in Academy 27th March 1875; from Zang (P) rust (or ruddy) Capt. King; from Zingar a saddler Capt. Newbold J. R. A. S. XVI. 310; from the Kurd tribe Zengheneh Balfour's Cyclopædia II. 324; and from two gypsy words *chen* moon and *kam* sun by Leland. The Gypsies, 341.

Appendix A.
Thána Boats.
Early Sailors.

other hand, from the Sanskrit name Socotra, that is *Sukhatara* or the Fortunate, and from certain Hindu-like divisions and customs among

were never famous. Ibn Batuta (1340), Marco Polo (1290), and Masudi (920) mention Sokotra as a centre of Hindu piracy (Masudi's Prairies d'Or, III. 37; Yule's Marco Polo, II. 328,344, 345). That the Sokotra pirates were the Sanghárs, Játs or Jats, and Kerks who from Sindh Cutch and Káthiáwár ruled the Indian seas is made probable by Masudi's statement (III. 37) that Sokotra was a station for the Indian *bawárij*, a name which Al Biruni (1020) applies to the pirates of Cutch and Somnáth and which he derives from *baira* or *bera* the name of their boat. (Al Biruni in Elliot and Dowson, I. 65, 539). It curiously supports the connection between the Sanghárs and the Zingari or Gypsies, that *bera* the name of the Cutch pirate craft is also the Romani or Gypsy word for boat (Encyclopædia Britannica, Ninth Edition, X. 614; Borrow's Romani Word Book, 22). In the eighth century the Sanghárs seem to appear as the Tangámeras or Sangámeras whom the Arab writers associate in piracy with the Meds Kerks and Játs (Elliot and Dowson, I. 376, 508). According to Arab writers these tribes, taking their wives and children, went in mighty fleets moving long distances as far as Jidda on the Red Sea and occasionally settling in great strength.* In the sixth century their piracies and raids are said to have made Naushirvan the Sassanian insist on the cession of the Beluchistan coast (Indian Antiquary, VIII. 335). In much earlier times the Sanghárs perhaps again appear in the Sangadas or Sangárás whom Alexander's Greeks (B.C. 325) found to the west of the Indus and between its eastern and western mouths (McCrindle's Commerce and Navigation of the Erythræan Sea, 177; Vincent's Commerce of the Ancients, I. 198). Apart from this doubtful mention in Alexander's times the evidence seems sufficient to support Sir William Jones' suggestion that from early times the Sanghárs or Sanganians of Cutch and Káthiáwár were in a position to make settlements on the shores of the Red Sea. Sir William Jones' theory that the gypsies of Europe passed from India through Egypt seems to have been accepted for a time. A fuller knowledge of the Romani or European gypsy tongue proved the correctness of his main contention that the gypsies came from north-west India. At the same time the traces of Persian and Armenian in Romani and the absence of traces of Coptic or Arabic discredited the view that the gypsies entered Europe from Egypt.

That some perhaps most European Gypsies passed west through Persia and Asia Minor to eastern Europe seems beyond doubt. Besides the evidence of language, within the last two thousand years there are traces or records of at least six westerly movements among the frontier tribes of north-west India which may be included under the general term Ját.† The last movement seems to have been caused by Taimur's conquests (1398-1420) and the wanderers seem to have picked up and carried with them into Europe a number of the earlier Indian settlers in Persia and western Asia. At the same time it seems probable that under the name of At Sigkanoi or Asikani an earlier horde entered Europe from Egypt. The argument that because Romani has no Coptic or Arab words the gypsies never passed through Egypt loses its force when it is remembered that there is no trace of Arabic, Syrian, or Turkish in Romani, though some of the gypsies are known to have settled in Asia Minor on their way west. (Edin. Rev. CXLVIII. 144). Therefore, even though it left no trace in their language, the Asikani or Singani may have passed through Egypt on their way to Europe. But is it the case that there are no traces of Egypt in the Romani tongue? The earliest Greek form of their name At Sigkanoi, and a later form Asigani, suggest that the initial At or A is the Arabic Al the, and that the Al was changed into At because like

* Their settlements and raids on the Persian Gulf in the eighth and ninth centuries were on so great a scale that the whole strength of the Khalifs was brought against them and when defeated they were transported to Asia Minor (Rawlinson in Proc. R. G. S. I. 40; Enc. Brit. X. 617). According to Ibn-al-Atir (A.D.768) the Kerks made descents as far up the Red Sea as Jidda (Reinaud's Memoir Sur l'Inde 181 note 3). The resemblance between some of Masudi's Abyssinian tribes and these associated pirates, the *Zagawah* with the Sanghárs, the *Karkarah* with the Kerks or Karaks, the *Medideh* with the Meds, and the *Maris* with the Mers seems worthy of notice (compare Prairies d'Or, III. 38, and Elliot and Dowson, I. 506, 530).

† These six movements are, 1, a doubtful transplanting of Kerks, Sindis, Kolis, Meds, and other west Indian tribes some time before the Christian era (Elliot and Dowson, I. 509-512); 2, the bringing of the Luris or Indian musicians to Persia by Behram Gor about A.D. 450 and their subsequent dispersion (Rawlinson in Proc. R. G. S. I. 40); 3, the deporting of Kerks, Sangárs, and Játs in the eighth and ninth centuries from the Persian Gulf to Asia Minor. (Ditto and Enc. Brit. X. 617); 4, a doubtful migration of Játs westward after their defeat in India by Mahmud of Ghazni in 1025; 5, a displacement of the Indian element in Persia and Asia Minor during the conquests of the Seljuki (12th century) and Osmanli Turks (14th century); 6, a final westward movement at the close of the fourteenth century the result of Taimur's ravages.

the people of east Arabia, Lassen came to the conclusion that the first sailors and colonizers on the Indian Ocean came from India.[1] This view is adopted by Duncker, who agrees with Lassen that the mention by Agatharcides (B.C. 200) of leather boats on the Sabæan or Yemen coast shows that the Arabs were not deep-sea sailors.[2] It is also accepted by the recent African traveller Schweinfurth who holds that the shipping and the coast towns of the Red Sea are of Indian origin.[3] Though this opinion is somewhat extreme, there is little doubt that from the earliest times the Hindus have been among the chief sailors and colonizers of the Indian Ocean.[4] In timber, iron, sail-cloth, and cordage, India has always been rich, and the examples given in the History Chapter show that from the earliest historic times Hindus have been able and willing to make long voyages on the Indian Ocean and to settle on its most distant shores.

An examination of the names of the vessels which now ply on the Thána coast, and of the words that denote their parts and their gear, shows that, of the names of vessels about two-thirds and of the names of the parts of vessels and of shipping gear about four-fifths are of Indian origin. At the same time it seems unlikely that sailing and boat-building did not spring up of themselves in the Red Sea. The high shores of the Red Sea

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the modern Turkish the old Arab form of the name was Tchingani. Next to Sangani or Zingari the best known name for the gypsies is Rom. Rom besides a gypsy means in their speech a man and a husband and Rom also means a man and a husband in modern Coptic (Ed. Rev. CLXVIII. 140). Again the gypsies use *guphtos* (Ditto 142) apparently Egyptian or Copt, as a term of reproach. That they came from Egypt to Europe is supported by the fact that the At Sigkanoi are first noticed (14th century) in Crete, the part of Europe nearest Egypt, and that they are there described as of the race of Ham (Enc. Brit., Ninth Edition, X. 612). In the beginning of the fifteenth century (1417-1438), when they seem to have been joined by a second horde from Armenia and Asia Minor, the Secanee Zingari or Sanghárs stated that they came from Egypt and their statement was accepted all over Europe. Besides the name of Egyptian, which has been shortened into Guphtos in Greece, Gitano in Spain, and Gypsy in England, the Sekanae or Zingari were in Cyprus, perhaps also in Austria, called Agariens or the children of Hagar, Nubians in some parts, Farawni in Turkey, and Pharaoh-nepek or children of Pharaoh in Magyar or Hungary. A curious trace of the belief in the Gypsy connection with Egypt remained till lately in the oath administered to Gypsies in Hungarian courts of justice, 'As king Pharoah was engulfed in the Red Sea may I be if I speak not the truth' (Ed. Rev. CXLVIII. 120, 121, 122; Enc. Brit., Ninth Edition, X. 612). Again their leaders' titles mark the first gypsies as belonging to south-east Europe and Egypt. In 1417 the first band of Secanae who appeared in Germany was led by the duke of Little Egypt, and in Scotland in 1500 the 'Egyptians' were led by the earls of Cyprus and Greece, and by the count of Little Egypt. (Enc. Brit., Ninth Edition, X. 612; Ed. Rev. CXLVIII. 117). Some of the earliest bands (1420) knew that they originally came from India. (Enc. Brit., Ninth Edition, X. 613), and others of the same horde seem (the passage is doubtful) to have said that they came from India through Ethiopia (Ed. Rev. CXLVIII. 121). Their knowledge of their Indian origin seems a reason for holding that the Sicanae or Sanghárs were correct in stating that they were settled in Egypt before they came to Europe.

Whether any of the Sanghárs or Zingari passed along north Africa to Spain is doubtful. Gypsies were very early in Spain (1447) but the presence of Greek in the Spanish Romani seems to show that they came overland from eastern Europe. (Enc. Brit. X. 613-615). Of the gypsies of north Africa some were deported from the south of France in 1802 (Ditto 613), others have apparently come from Spain, and a third doubtful element seems to be passing west across Africa.

[1] Ind. Alt. II. 583, 586. Compare Jones in Asiatic Researches, III. 9, 10.

[2] Duncker's History of Antiquity, and Lassen Ind. Alt. II. 587.

[3] Heart of Africa, I. 51. Compare Burckhardt (Travels in Arabia, I. 44): The Arabs are not sailors. The timber comes from Asia Minor, the canvas from Egypt, and the sailors from Yemen and Somáli.

[4] A good summary of the Arab claims to have been among the chief sailors of the Indian Ocean is given in Stevenson's Sketch of Discovery, 230.

Appendix A.
Thána Boats.
Early Sailors.

encouraged the early seamen to venture long distances from the land; its islands offered them safe havens in stormy weather; and the necessities of Egypt and the products of Arabia ensured the seamen a rich reward.[1] Job, probably about B.C. 1500, mentions the ships of Ebeh,[2] and it has been noticed that the silver models of ancient Egyptian vessels in Marriott's Museum at Boulak closely resemble the present Arab *baghla*.[3] In the words used for the different grades of seamen; in the names of vessels; and in the names of the parts, rigging, and outfit of vessels, there is a strong Arab element and there is abundant evidence that from very early times the Arabs have ranked among the most daring and skilful seamen of the Indian Ocean. The early history of the Phœnicians seems to point to the islands and narrows of the Persian Gulf as a third very early centre of seamanship and ship-building,[4] and there is also a strong Persian element in modern Hindu seafaring terms.

Names of Seamen.

Of the words in use for the different grades of seamen only a small number are Hindu. Of the terms for the higher grades *nákhoda* or chief captain is the Persian *nákhuda*;[5] *saráng*, properly *sarhang*, is a word meaning commander or boatswain from *sar* head and *hang* the Persian army or soldier; and *málim* or navigator is the Arab *muallim* teacher or master. *Tándel*, or captain of a small boat, alone seems to be Hindu from *tánda* a band or crew. Hindus generally call Hindu seamen or boatmen by their caste name, *kháruva* in Gujarát, *koli* on the Marátha coast, and *ambi* on the Karnátak rivers. The only general terms in use for sailor are the Arabic *khalási* from *khalás* freedom or discharge, and *laskar* from the Persian *lashkar* an army. The use of these Persian and Arab terms does not arise from the want of Hindu words. Captain in Sanskrit is *naukádhyaksh* and *naukádhipati*, and sailor is *samudraga* and *návik*. But none of these words are in common use. The fondness for foreign terms for seamen is shown by the general adoption, at least in Bombay harbour, of the English or part-English *kaptán* and *botvála*.

Among the present Hindu sailors and boatmen of Western India the chief deep-sea sailors who make voyages across the Indian Ocean are the Khárvás of Gujarát and Cutch. These men are of Rajput or part-Rajput descent, and perhaps represent the fresh seafaring element that was introduced into the Hindus of Western India between the first and the sixth century after Christ. The only Hindu sailors of the North Konkan coast who now make voyages across the Indian Ocean are the Khárvás of Daman. They sail Portuguese brigs of about a hundred tons in all weathers, steering by the compass and by charts, and voyaging as far as Mozambique, journeys which sometimes take as long as eight months.[6] During 1881, exclusive of Daman and Bombay traders, the chief long voyages made by native craft were two *dhingis*, probably Karáchi boats, which went from Jaitápur in Ratnágiri to Urmada in Makran; one *ganja*, of Karáchi which went from Balsár to Madagascar; a Cutch *ganja* which went from Broach to Arabia; and a Bombay *bárkas* of 35½ tons which went from Broach to Arabia. Two of the captains were Musalmáns, the rest were Cutch Hindus of the Khárva caste.[7]

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[1] Laborde's Arabia Petræa, 300, 301. [2] Chapter IX. 26.
[3] Laborde's Arabia Petræa, 301; Mr. James Douglas, Book of Bombay, Ángria's Kolába.
[4] Lassen Ind. Alt. II.; compare Rawlinson's Herodotus, IV. 241.
[5] From *náv* ship and *khudá* from *khud* self and *á* or *ái* coming, in the sense of owner or captain. Capt. J. S. King, Bo.S.C.
[6] Mr. Miller. [7] Mr. E. H. Aitken.

Appendix A.

Thána Boats.

Names of Vessels.

For purposes of comparison the present names of the different craft that belong to or visit the Thána coast may be arranged under three heads: General terms meaning ship, vessel, or craft; names of trading and fishing vessels; and names of small craft or canoes.

There are seven general terms meaning vessel or craft, *úrmár*, *bárkas*, *galbat*, *ghuráb*, *jaház*, *náv*, and *tirkati*.

Bárkas.

Bárkas is in general use in Thána in the sense of coasting craft. It includes such small vessels as the *machva* to which the term *galbat* is not applied. On the other hand it does not include canoes; a *hodi* is not a *bárkas*. According to the Wágh or Head Pátil of the Alibág Kolis a canoe or *hodi* is called a *barakin*. The origin of the words *bárkas* and *barakin* is doubtful. The early Portuguese (1500-1510) in the Straits of Babelmandeb found *bárkas* applied to small boats attached to ships. In Europe also the bark was originally a small boat.[1] As barca in Portuguese means a great boat and barquinha a little boat, the use of *barakin* near Chaul favours the view that the word came to India from the Portuguese. But, as is noticed later, bark seems to be one of the boat names which the east and the west have in common. Barca is used in the Latin writers of the fifth century, and two or three hundred years later barga and barka are the names of the Danish and Norman pirate boats.[2]

Galbat.

Galbat is generally used of large foreign vessels such as English ships and steamers. The word seems to be the Amharic or Abyssinian *jalba* a boat, the Arabic *jim* being pronounced hard in Yemen and final *h* being interchangeable with *t*.[3] The early Portuguese (1510) found *geluás* or *jeluas* small boats in the Straits of Babelmandeb.[4] The word is interesting as it seems to be the origin of the English jolly-boat. Jolly-boat is generally derived from yawl, but as the yawl was itself a small boat, it is difficult to explain the addition of the word boat. The word jolly-boat appears as *gelly watte* in several of the seventeenth century voyages. Kerr (Voyages, VIII. 169) suggests that the original form is *galivat*, and Dr. Da Cunha notices that *galeota* is a Portuguese word for a vessel. In the last century the *galivat* was a war boat, a large row boat of about seventy tons with one main and one small mast. It carried six or eight three or four pounder guns and was generally used to tow the *ghuráb*.[5] The word *galba* seems also to be the origin of galley, galleon, and galleass, names said to have been brought into the Mediterranean by the Venetians from the Saracens about the fifteenth century.[6] The same word seems to appear in *gauloi*, which, according to Stevenson, was the Phœnician word for a merchantman.[7]

Ghuráb.

Ghuráb, according to Candy's Maráthi Dictionary, means Arab. But, as the word is used by the Arabs, this seems unlikely. A more likely derivation seems to be the Arabic *ghurráb* crow. As is shown in the

[1] Commentaries of Albuquerque, II. 230 and III. 98. In the seventeenth century the words bark and frigate were applied to small vessels, grabs, and pinnaces. Kerr's Voyages, VIII. 130, 265, 351.

[2] Skeat (Etymological Dictionary, S. V.) makes bark and barge the same, and traces both to the Egyptian *bari* a row-boat. Captain King and Munshi Lutfullah suggest that the Red Sea *bárkas* may be a distinct word and be derived from the Persian *bár-kash* or weight dragger. See below under *Barge*.

[3] Captain J. S. King; compare Rigby in Trans. Bom. Geog. Soc. VI. 93.

[4] Commentaries of Albuquerque, II. 230 and III. 20. The *jelua* is described as a kind of barque like a caravel which plies in the Straits.

[5] Grose's Voyage, I. 41 and II. 214-216 (1750).

[6] Lindsay's Merchant Shipping, I. 491. Taylor (Words and Places, 445, note 2) derives galleon from the Walloons or Flemish. [7] Sketch of Discovery, 144.

Appendix A.
Thána Boats.
Names of Vessels.

Trade Chapter the *ghuráb* was formerly the chief war vessel of the Thána coast. The word is now used of large deep-sea Arab and Indian vessels, especially of the Konkan *pátimár*.

Jaházi.

Jaház is a general term for a large vessel. The word in Arabic means vessel in the general sense of utensil; in Persian it means a ship.[1] It is used by Friar Oderic in 1320, and is the ordinary Musalmán word for a vessel.

Ndv.

Náv is used chiefly of creek ferry-boats about the size of a *machva* (3-20 tons). The word is of Sanskrit origin, and is one of the few sea terms which the Áryan languages have in common.

Tirkati.

Tirkati in Maráthi and *tarkati* in Gujaráti, perhaps *tinkáthi* or three-masted, is the common Hindu word for an European sailing ship. It corresponds to the Arabic *safari* or voyager. Steamers are known as *ágbots*.

Foreign Vessels.

Of the twenty-four vessels that are found on the Thána coast, five are foreign and nineteen are local. The five foreign vessels are the *baghla*, the *dhau*, the *botel*, the *dhangi*, and the *kothia*.

Baghla.

Baghla is a large deep-sea vessel of Arab or Red Sea origin. The name is generally derived from the Arabic *baghla*, a mule, because of its carrying power. A better derivation seems to be from *baghghal* slow, the trading vessel, opposed to *sanbuk* the passenger-boat apparently from *sabk* fast or outstripping.[2] The shape of the *baghla* is said to have remained unchanged since early Egyptian times. *Ganja* the name for a large *baghla* with a figure-head is of doubtful origin.[3]

Dhau.

Dhau is a large vessel which is falling into disuse. They never visit the Thána coast. Their origin is in the Red Sea. The word is used vaguely and is applied to *baghlás*. It seems to appear in Nikitin's (1470) travels as the *tavas* in which people sailed from Persia to India.[4]

Botel.

Botel is a large vessel found both on the Arab coast and in the Persian Gulf. According to Dr. G. DaCunha, the word, like the Gujarát *batila*, and the Suaheli or Zanzibár coast *batilla* comes from the Portuguese *batel* a boat.[5] This derivation is confirmed by Captain Low, who, without noticing the similarity of name, says, 'The *batil* has more of the European form than any other Indian vessel. The after-part shows the origin to have been Portuguese; they are said to be of the same shape as the vessel in which Vasco da Gama came to India.'[6] The Portuguese *batel* is the same as the French *bateau* and the Celtic *bat*. The word seems to belong to the east as well as to the west, as it appears in the *bahita* of Jáva.[7] It seems also to be used both in the east and in the west in the double sense which the word vessel bears, that is both a sailing and a drinking vessel, boat and bottle in the west corresponding curiously to *batel* and *batálu* the Kánarese for a cup or small vessel.[8]

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[1] Pictet's Origines Indo-Européennes, II. 179-180. [2] Capt. J. S. King.
[3] Capt. King suggests the Persian *ganj* a granary or store-house: Munshi Ghulám Muhammad suggests the Persian *ghunja* a rosebud in reference to the form of the figure-head.
[4] India in XVth Century, Nikitin, 9. [5] Trans. Bom. Geog. Soc. VI. 92.
[6] Indian Navy, I. 169. See a picture of the San Rafael in Lindsay's Merchant Shipping, II. 4. The puzzling difference of opinion among the Portuguese authorities as to whether Vasco's ship was the San Rafael or the San Gabriel is explained by the fact that the San Rafael, which was Vasco da Gama's original ship, was wrecked, and that he went home in the San Gabriel. Three Voyages of Vasco da Gama, 38, 247.
[7] Crawfurd's Dictionary of the Archipelago, II. 167. [8] Mr. Ebden.

Dhangi is a large vessel belonging to the Makran coast. The word is said to mean a log in Beluchi.[1] It seems also to be Dravidian and is said to be in use on the Godávari.[2] In Gujarát the larger vessel seems to be called *danga*, and, besides it, there is a smaller *dhangi* like a canoe, except that it is always built never dug out.[3] In this sense the word *dhingy* has been adopted into English.

Kothia

Kothia is a large ship belonging to Cutch and Káthiáwár. The origin of the word is doubtful. It perhaps means something hollowed, akin to *kothár* a granary. It appears in the Periplus (A.D. 250) under the form *kotimba*, as one of the local vessels that piloted Greek ships to the Narmada.[4]

Coasters.

The nineteen local vessels are the *armár, balyáv, bátila, chhabina, ghuráb, hodága, machva, mahángiri, manja, mum, mumbda, padáo, palav, pánwála, pátimár, phani, shybár, suvál*, and *tarappa.*

Armár.

Armár is said to be used in Kolába like *ghuráb* as a big vessel, originally a vessel of war. The word is doubtful. *Armár* by itself is never used as a kind of ship in Portuguese. The nearest word to it is *armada* a navy.[5]

Baláv.

Baláv or *Balyáv* is the Konkan fishing or racing boat. The word is apparently Indian, the same as the *balám* a canoe. *Dobásh*, literally two-tongued or interpreters, the ship-chandlers' boats in Bombay harbour are *balávs.* These are the 'balloons' of the early English writers. Most of the present Bombay yachts are balloons.

Batila.

Batila is a Gujarát boat. Like the Arab *botel* the word seems to be of Portuguese origin.

Chhabina is a passenger boat with a covered cabin. It is apparently a Persian word meaning a guard-boat.

Ghuráb.

Ghuráb is said to be a Konkan trader of about 200 *khandis.* This is the old war vessel or grab of which an account is given in the Trade Chapter. The probable origin of the name is given above.

Hodága.

Hodága is an Alibág name for the *pátimár.* The word is Kánarese.

Machva.

Machva is of Sanskrit origin, as if *matsyaváha* or fish carrier. Except in Uran the Konkan *machva* is used not for fishing but in the coasting trade. The Gujárat *machva*, a differently built boat from the Konkan *machva*, is used for fishing. *Machva* is also a general term in Gujarát for small craft of one and a half to ten tons (5-30 *khandis*).[6]

Mahángiri.

Mahángiri is a greater or longer *machva.* The origin is doubtful. According to Molesworth (Maráthi Dictionary), it is the Sanskrit *mahágiri* that is great hill, so called because of its bulk. This seems unlikely. Perhaps the word may be the Persian *mahi* fish and *giri* catch.[7] The same word seems to appear in the class of Mángela fishermen who are found in Dáhánu and in Sálsette. Like the *machva*, the Thána *mahángiri* is a coasting trader not a fishing boat.

Manja.

Manja is said to be the same as *machva.* The word is doubtful, but apparently Indian. Mr. Whitworth states that the Gujarát *manja* is an undecked craft of the same shape bow and stern, and from thirty to seventy

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[1] Mr. J. Pollen. [2] Pandit Bhagvánlál Indraji. [3] Wágh Pátil.
[4] Geographiæ Veteris Scriptores, I. 25.
[5] Dr. G. Da Cunha. The change from armada to *ármár* is not greater than the more recent change of man-of-war to *manvár.* [6] Mr. Whitworth, C. S.
[7] Mr. Ebden notices that the chief peculiarity of the *mahángiri* is its length of hull and suggests the Dravidian *giri* or *gere* meaning line as if Long-line.

Appendix A.
Thána Boats.
Coasters.

tons (100-200 *khandis*) burden. The word is perhaps connected with *manji* a hod in the sense of a load carrier.

Mum.

Mum also is doubtful; it is apparently un-Sanskrit Hindu. *Mum* is used of a water vessel as well as of a sailing vessel. The word suggests a connection with *mumbe* or Bombay; *Mumbe* and *Trumbe*, Bombay and Trombay, forming one of the popular jingling name couplets. Molesworth notices a *mumbda* or greater *mum*.

Paddo.

Padáo is a small trading vessel. It is apparently of Dravidian origin, as the word seems to mean undecked from *pad* open, opposed to the *kapal* or decked boat.[1] *Parao* is one of the Malay words for a boat.[2] The word may be compared with the Greek *prora* a boat and with the English prow or forepart of a boat.

Palav.

Palav seems not to be in use. The word is Sanskrit. *Palva* is the name of one of the Jáva boats, and it is one of the few boat names which the Áryan tribes have in common.[3] It has been thought to give its name to the Pálva or Apollo Bandar in Bombay, but it is doubtful whether the Hindu Pálva is not a corruption of the English Apollo.

Pánwála.

Pánwála is used of small fast-sailing *pátimárs* from Chaul which bring fruit and vegetables to Bombay. The name probably comes from *pán* or betel-leaf.[4]

Pátimár.

Pátimár is a fast sailer and coaster south of Bombay, apparently the Hindi *páth-már* courier or messenger.[5] The Musalmáns have twisted the word into *phatemári* to make it the Arabic snake (*már*) of victory (*phateh*). The Portuguese (1510, Commentaries of Albuquerque, II. 78) found it on the Malabár coast. The name was used by the people of the Malabár Coast, who perhaps adopted it from the *páth-márs* or Bráhman couriers from the north who were high in favour with the Nair women. These Bráhmans are said to have come from Gujarát. They seem to have played the same part as the Chitpávans played, who, before the Peshwa rose to power, were chiefly known as *harkarás* or spies. Dr. Da Cunha states that *patamar* has been adopted by the Portuguese as a vessel carrying advices, and in Admiral Smyth's Sailor's Word Book *Patamar* appears as an excellent old class of advice boat. Mr. Whitworth finds it known in Gujarát as a Malabár boat, too sharp and deep for the Gujarát rivers.

Phani.

Phani is a small coasting trader, apparently of Indian origin. Its odd wedge-shaped prow suggests that the word is *phani* a wedge.[6]

Shybár.

Shybár, apparently the Persian royal carrier, *shahi-bár*, is a great *pátimár*. The Gujarát form is *chibár*. Hamilton (1700, New Account, I. 134) calls the *shybár* a half galley. The word is now used for very large vessels employed in the Malabár timber-trade.

Suvál.

Suvál is said to be a South-Konkan name for the *machva*. The word is apparently Indian.

Tarappa.

Tarappa is a ferry-boat, the use being now confined to the double raft-like ferry-boats used for horses and carts. The word is of Sanskrit origin, one of several words *tarálu*, *tarandhu*, *tarani*, and *tari*, all from *tar* across. It appears in the Periplus (A.D. 250) as *trappaga*, one of the local boats

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[1] Caldwell's Dravidian Grammar, 2nd Ed., 501.
[2] Crawfurd's Dictionary of the Archipelago, II. 167.
[3] Crawfurd's Dictionary of the Archipelago, II. 167; Pictet's Origines Indo-Européennes, II. 181.
[4] Mr. Miller. [5] Captain J. S. King. [6] Captain J. S. King.

Appendix A. Thána Boats.

that piloted Greek ships up the Cambay Gulf.[1] The *taraph* or *taforea* was a favourite vessel with the early Portuguese.[2] The word seems connected with the Arab and Persian *tranki*, a vessel not now in use.[3] Hamilton (1700, New Account, I. 56) described the *tranki* as an undecked bark, and Grose (1750, Voyage, I. 18) speaks of it as an uncouth vessel of from 70 to 100 tons. Valentia (1800, Travels, II. 379) describes it as a big dow used in India and Yemen.

Canoes.

There are eight words in use for jolly-boats and canoes, *bámbot*, *barakin*, *dhangi*, *hodi*, *pagár*, *shipil*, *sambuk*, and *toni*.

Bámbot.

Bámbot is now in common use for a canoe or small ferry-boat not only in Bombay harbour but in the Ratnágiri creeks. In spite of its general use it seems to be derived from the English bumboat, the boats that convey provisions and vegetables to ships.[4] The Ratnágiri Musalmáns, who are employed in large numbers as watermen in the Bombay harbour, probably took the word home with them.

Barakin and Dhangi.

Barakin and *Dhangi* have been mentioned above.

Hodi.

Hodi seems to be an un-Sanskrit Hindu word.

Shipil.

Shipil, said to mean a small *hodi*, is of doubtful origin; it is apparently Indian. The Sanskrit *sip* is a sacrificial vessel shaped like a boat, and *shipil* is a shell. The word seems connected with the English ship which also meant a drinking vessel.

Sambuk.

Sambuk is used in Kolába as the small boat of a *pátimár*. The word is also applied to low-lying *baghlás* from Yemen. It is the Arab *sonbuk* or *sanabik*, perhaps, as opposed to the slow *baghla*, from the Arab *sabk* fast or outstripping. In Barbosa (1500, Stanley's Edition 5, 64-68, 171) sanbucs and sambucos are generally small vessels of the Malabár country. It occurs frequently in Vasco da Gama's Three Voyages (79, 80, 109, 246, 333). Early in the sixteenth century Varthema (Badger's Ed., 154) described the sambuchi of Kalikat as a flat-bottomed boat, and Albuquerque (1510, Com. I. 18) described it as a Moorish boat. In the seventh century this word was introduced by the Arabs into Spain, and has been adopted as xabeque into several European languages (Taylor's Words and Places, 443). Almadia a small canoe, though apparently not known on the Thána coast, has a history closely like the history of the *sambuk*. The word which is the Arabic *el-madiya* or ferry was brought by the Arabs into Spain, where it still means a raft (Taylor's Words and Places, 443). The same word almaida is noticed among the Kalikat shipping (Badger's Varthema, 154) as a small bark of one piece, and is mentioned by Albuquerque (Com. I. 26) and by Barbosa (9) on the African coast as hollowed out of a single trunk. It is still used in Portuguese as a small canoe.

Toni.

Toni is a dug-out canoe. It is used in Bombay harbour instead of *hodi*, but it is generally believed to have been introduced by the Europeans. *Doni* is a Kánarese word for a canoe. Smyth gives *tonee* a canoe of some burden in use on the Malabár coast. *Doni* or *dohna* is the Somáli for a boat. Rigby in Trans. Bom. Geog. Soc. VI. 92; IX. 168.

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[1] McCrindle's Periplus, 118. [2] Commentaries of Albuquerque, I. 18.
[3] Low's Indian Navy, I. 169.
[4] The origin of the English bumboat is doubtful. Webster gives the improbable bum for buttock from its broad shape; Skeat gives the Dutch *bin*, the *bin* being originally a well to keep fish alive; Smyth gives bumbard or bombard the name of a barrel, because these boats used to bring beer to soldiers on duty; Captain King suggests bum to dun, as in bum-bailiff, because the women used to advance on credit and dun the seamen on pay day.

Appendix A.
Thána Boats.

Parts of a Vessel.

Of eight names of parts of a vessel, three are Sanskrit-Hindu, three of which one is doubtful un-Sanskrit Hindu, and two of which one is doubtful European. The keel is sometimes called *ade* an un-Sanskrit Hindu word and sometimes *pathán* a Sanskrit word. The bow is *nál* a Sanskrit word, and a piece of wood at the bow is called *bhurda*, perhaps the English board as the word is used in the Bombay harbour in the phrase *bord-par* on board.[1] The stern is *vare* also *varám*, perhaps un-Sanskrit Hindu from *var* meaning the high part. The cross beams or thwarts are *vák*, the ordinary Sanskrit-Maráthi across or athwart. The long beams are *durmedh* an un-Sanskrit Hindu word for shaft or post. The side timbers are *perchi*, perhaps from the Sanskrit *per* a joint or a space between joints.

Fittings.

Of fourteen words for the fittings of a vessel seven are un-Sanskrit Hindu, three Sanskrit, two European, two Arab, and one Hindustáni. The rudder or *sukán* is the Arabic *sukkán*. The mast is *dolkáthi*, the moving or swaying post, apparently Hindu, the *dol* being un-Sanskrit and the *káthi* or post Sanskrit. The yard, *parmán* or *parbán*, is said to be Hindustáni. For sails there are four words. The main sail is *shid*, a Hindu word apparently un-Sanskrit. The stern sail is *kahabi* of unknown origin. The bow-sail is *bom*, apparently from the European boom and that from the German baum or tree, that is pole, because it is fastened to a boom or loose bow-sprit. Mr. Whitworth notices that the Gujarát sailors use the words *bom* and *jib* more correctly than the Konkan sailors, using *bom* for the loose bow-sprit and *jib* for the jib-sail.[2] The storm-sail is *burkas*, apparently the Arabic *burka* a veil. The sheet is *náde*, apparently un-Sanskrit Hindu. The pulley is *kappi* and the pulley-rope *idali*, both apparently Hindu words. The thole pin is *dole* apparently Hindu. The oar is either *valhe*, apparently un-Sanskrit Hindu, *halisa* among the Musalmáns, or *phalati* properly the steering paddle perhaps the European float. The anchor is *nángar*, commonly called *langar*, apparently the Sanskrit *lángal* meaning plough.

The two sea terms in commonest use, *ghos* and *dáman*, are Persian. *Ghos* from *goshah*, apparently in the sense of corner or point, means the lower end of the sail-yard, the tack. As, in going in a wind, the tack is always fastened on the windward or weather side, the order to the helmsman, *ghos* or *ghos kar*, means luff or go into the wind. *Dáman*, from the Persian and Sanskrit *dáman* in the sense of row or fringe, means the sheet of the sail, and, as in sailing into a wind, the sheet is always made fast on the lee side, *dáman* means leeward, and the order to the helmsman, *dáman* or *dáman kar*, means ease off the wind.

Word Adoptions.

These details show four cases in which the east seems to have taken names of vessels from the west; the adoption of the Portuguese *batel* in the Arab *botil* and the Gujarát *batela*; the adoption of the Portuguese *barca* in the Thána *bárkas* or small craft and the Kolába *bárákin* or small boat; the adoption from the Portuguese of *ármár* by the Kolába Kolis to mean a war-ship, and the adoption of the English bumboat. In seven cases Europe has taken names of boats from Asia, four of them before and three of them since the Portuguese discovery of the sea route to India. Of the four cases before Portuguese times, two belong to the Arab rule in Spain in the eighth

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[1] Mr. E. H. Aitken.

[2] Jib seems an English word, the sail that is easily turned, jib meaning turn as in the phrase a jibbing horse. Like the Gujarát sailors some of the Bombay boatmen use *jib* for the sail and *bom* for the loose bow-sprit.

century, xabeque from the Arab *sonbuk* and almaida from the Arab *el m'adiya*, and two are a trace of the Venetian relations with the Saracens or Egyptians in the fourteenth and fifteenth centuries, galley, galleon, and galleass apparently from the Red Sea *jelua* or *gelua*, and carvel or caravel perhaps from *ghuráb*. Four adoptions have taken place since Portuguese times, *patamár* a news-boat adopted into Portuguese from the Konkan *patimár*; jolly-boat from *gallivat* adopted by both the Portuguese and the English; and *dhingy* adopted by the English from *dhangi*. In some of these cases it is doubtful whether the word was adopted or whether the word was not common to the east and to the west. Thus the *gal* of the Indian *galbat*, of the Red Sea *jelua* or *gelua*, and of the Mediterranean *galley* seems to appear again in the Danish jolle or yawl. So also *bárkas* is found on the Thána coast, in the Red Sea, and in most of the languages of western Europe. The Thána word *shipil* for a canoe, as has been noticed, is apparently not derived from the English ship though from their both meaning a drinking and a sailing vessel the words seem to have a common though unconnected origin.

The names of some Indian vessels, which do not appear in the Thána boat-list, offer further examples of a real or of a seeming connection between the shipping of the east and the shipping of the west.

Barge.

The late Professor Dowson held that the English word barge came from the Arab *báraij* a large vessel of war. He shows that, unlike its modern representative, the old English barge was a vessel of trade and of war. As barga is the form of barca which appears in several West European languages, the proof of borrowing by the west from the east is perhaps doubtful. But the fact of common possession remains.

Kátur.

Under the name *kátur*, the special craft of the pirates of Porka on the Malabár coast was famous during the sixteenth and seventeenth centuries. Judging from the descriptions, there seem to have been more than one *kátur*. Varthema (1503; Badger's Edition, 154) makes the *chatur* a narrow sharp canoe; Barbosa (1510; Stanley's Edition, 157) makes it a small vessel like a brigantine; in the chronicles of Albuquerque (1510; II. 236) it appears as a small man-of-war; and in 1536 (Kerr's Voyages, VI. 238) the barge of King Bahádur of Gujarát is called a *katur*. As the word *katur* has been adopted into Portuguese as a small war vessel, it seems probable that the broad and short English man-of-war's cutter is called after the Indian *katur*. The quick-sailing sloops with running bow-sprits, known as cutters, are more likely to get their name from their speed. But they may possibly be named after the other or Malay variety of *katur*.

Caravel.

Caravel, or *carvel*, though now unknown, was a favourite craft with the Portuguese in the sixteenth and with the English in the seventeenth century. It was known in Europe before the Portuguese rounded the Cape of Good Hope. Vasco da Gama had a caravel of fifty tons in his first fleet (1498).[1] The caravel is described in Albuquerque's Commentaries (1510) as a round boat of about 200 tons with lateen sails.[2] At the end of the sixteenth century it appears in Davis' Voyages as a light vessel with high square poop from 100 to 200 tons, invariably lateen-rigged though some carried square sails on the fore-mast.[3] Smith describes it as

[1] Da Gama's Three Voyages, 26. Da Gama took five lateen-rigged caravels in his second voyage (1502; ditto 281), and brought out some more in 1524 which were fitted with lateen sails in Dábhol. Ditto 308; Kerr, II. 302. [2] I. 4.

[3] Note, p. 156. The editor derives it from the Italian caravella. Lindsay (Merchant Shipping, I. 569) notices that the caravel was not always small.

Appendix A.

Thána Boats.

Word Adoptions.

Carack.

a light lateen-rigged vessel of small burden formerly used by the Spaniards and Portuguese. The word seems to come through the Italian diminutive caravella and the Latin carabus and Greek karabos from the Arab *ghurâb* or *khurab*. *Carac*; *carrac*, *carack*, like carvel is no longer in use. In the sixteenth and seventeenth centuries it was a favourite word for a ship of great burden. Taylor makes it one of the shipping terms which came to Europe from Arabia. But, as far as is known, no word like *karak* occurs either in Persian or in Arabic. Other accounts state that it was introduced by Hippus the Tyrian, and the early Phœnician connection with the Persian Gulf suggests that the original form may have been *kellek*, a word still (1810, Rich's Kurdistán, II. 120) in use on the Euphrates. The word seems to appear in the British *karak* or coracle, the Welsh kyryg or *kwrwg* a round body or vessel.

Lateen Sail.

Another bond of connection between the east and the west is the lateen sail. The ancient sailors in the Mediterranean, the Phœnicians, Greeks, and Romans seem to have used square sails only. In late Roman times (A.D. 100 - 200) a triangular sail was introduced. It was called Suppara, a word which is very seldom mentioned and is of unknown origin.[1] The word lateen or Latin shows that the knowledge of the triangular sail came to West Europe from the Mediterranean. The Arab word for a lateen sail *shira-ol-faukani* literally top-sail seems to show that they borrowed the lateen sail from Western India where it is the sail or *shid*. It therefore seems probable that the knowledge and use of the lateen sail spread west from India.[2]

Cargo.

Another seafaring word that seems to have travelled from the east westward is cargo. The usual derivation of cargo is from a low Latin word carricare to load. But the old English form of the word, its present form in Portuguese and Spanish is cargazon, and its use by one of the sixteenth century voyagers shows that cargazon was then applied not to the lading but to the documents referring to the lading, and so suggests the Arab *kághaz* or papers.[3]

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[1] Lucan Pharsalia, V. 429. 'Summaque pandens Suppara velorum perituras colligit auras. And loosing the top Supparas of the sails catches the dying breeze.' See also Statius, VII. 32; Lindsay's Merchant Shipping, XXXVIII. In the passage from the Pharsalia the Suppara seems to be a top sail, and the word Suppara may have that meaning and be a translation of the Arab name *shira-ol-faukani*.

[2] The use of a lateen sail, as the main sail, in Europe seems to date from the time of Constantine the Great (A.D. 400), whose fleet is specially mentioned as sailing with a side wind. Stevenson, 266. Another debt which the west owes to the east in the matter of sailing is the device of reefing. See Gaspar Correa's (1514-1583) description of the Indian practice of making the sail as small as they pleased. Three Voyages of Da Gama, 242.

[3] The merchants do give the *cargazon* of all their goods to the broker. Cæsar Frederick (1563-1585); Hakluyt's Voyages, II. 343.

Besides gallies, grabs, galvats, baloons, prows, and shebars, which have been described either in the text or in the History Chapter, the early English accounts mention several curiously named vessels. The chief of these are ketches or dorishis, hoys, foists, and snows. The Ketch is described as a square-rigged vessel with a large and a small mast. The name is said to be a West Europe corruption of the Turkish *kaik* or *kaique*. According to Low (Indian Navy, I. 65), its other name dorish comes from the Gujaráti *dodha* one and a half, because its mizzen mast was about half the height of its main mast. The Hoy, which according to Smith took its name from stopping to pick up cargo and passengers when called 'Hoy' *to*, was a sloop. The Foist was a quick sailing boat from the Portuguese *fusta* a tree or beam. The Snow was very like a brig, except that in the snow the boom mainsail was hooped to a trysail mast close to the main mast. (Low's Indian Navy, I. 209 note). The word snow is said to come from the German snau, a snout or beak.

In connection with the sea trade between the east and the west the disputed question of the origin of the compass claims notice. The magnet and its power of drawing iron were as well known to the Romans (Pliny, A.D. 77, Nat. His. Bk. XXXIV, chap. xiv. and xvi.) as to the early Hindus. But Pliny does not seem to have known that the magnet had power to make iron turn to the north, while the early Hindu astrologers are said to have used the magnet, as they still use the modern compass, in fixing the north and east in laying foundations and in other religious ceremonies. Though the compass now universally, or at least generally, used by Hindu Joshis is the European compass, there is said to have been an older compass, an iron fish that floated in a vessel of oil and pointed to the north. The fact of this older Hindu compass seems placed beyond doubt by the Sanskrit word *machchh-yantra* or fish machine, which Molesworth gives as a name for the mariner's compass.[1]

In the eighth and ninth centuries the Khalifas induced learned Bráhmans to settle at Baghdád, and, under their teaching, the Arabs made great progress in navigation, trigonometry, astronomy, and medicine.[2] The fact that in the Arab word for the polarized needle *kutb-namá*, *kutb* the north pole is Arabic and *namá* the pointer is Persian, suggests that the Arabs did not know of the polarity of the needle, till after their conquest of Persia, and that they learned it from Bráhman astrologers. Masudi's (915) accounts of navigation seem to show that the Arabs of his time had not begun to use the needle.[3] When the Arabs began to steer by the needle is not known. Early in the thirteenth century a Mediterranean captain is mentioned as steering at night by the help of a polarized iron needle buoyed on the surface of a jar of water by a cross reed or piece of wood. About the same time captains in the Indian seas are said to have steered by the help of a magnetised iron fish which pointed to the north. Another writer of a slightly earlier date (1218) notices that the magnet which made iron point to the north came from India.[4]

It is curious that about seventy years later Marco Polo (1290) takes no notice of the Indian knowledge of this north-pointing fish, and that the Italian traveller Nicolo Conti (1420-1440), who was specially acquainted with navigation, says that the Indians never used the compass (India in XVth Century, Nicolo Conti, 27). At the same time Fra Mauro, another Italian writer of the fifteenth century (Vincent's Periplus, II. 673; Stevenson's Sketch of Discovery, 332), notices that all Indian ships carried astronomers, who seem to correspond with Nicolo Conti's (India in XVth Century, 26) Bráhman astronomers who by supernatural power were

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[1] Colonel J. W. Watson (Nov. 2, 1882) supplies the following valuable note from Káthiáwár. The modern compass under the name of *hákka yantra* is used by all the coasting crews. But there was an older compass a needle in the shape of a fish which was kept floating in a vessel of oil or water and by some magnetic power always pointed to the north. It is said to have been invented by Mai Dánav the father-in-law of Rávan. An account of it is given in the Káshyap Sanhita of Kashyap Rishi.
Mr. Miller says (20th October 1882), about fifteen years ago a Kharva from Verával told me he was going to sail his *khotia* to Aden. I asked him how he steered. He said by the compass. But that his forefathers did not use the compass but steered by a small iron fish floating in a basin of oil and pointing to the north.

[2] The Arab knowledge of astronomy dates from the eighth century, Reinaud's Abu-l-fida, xl.; compare Reinaud's Memoir Sur. l'Inde, 309, 311, 315.

[3] Reinaud's Abu-l-fida, cccix.

[4] Reinaud's Abu-l-fida, cciii. cciv. It is worthy of note that these writers do not speak of the needle or fish compass as new inventions. Another account (Stevenson's Sketch, 328) cites a notice of the compass in a French poet of the end of the twelfth century.

Appendix A.
Thána Boats.
Mariner's Compass.

able to raise and to still storms. Fra Mauro tells that an Indian ship, in crossing from India to Africa, was driven about 2000 miles to the south and west, and that the astronomer on board brought her back after sailing north for seventy days. In such a storm, when sun and stars must have been hid for days, it seems probable that nothing could have saved the ship but the north-pointing fish. The Bráhman astrologer's assumption of supernatural power and the fact that the Indian knowledge of a north-pointing fish escaped the notice of Marco Polo and Nicolo Conti, make it probable that the *joshis* or astrologers kept their knowledge of the fish a secret and claimed to tell the north by supernatural means.

In the beginning of the fourteenth century, according to a writer in the Encyclopædia Britannica,[1] the Italian Flavio Gioio worked out the modern compass by combining the north-pointing needle with the old wind-card.[2]

The use of the European compass spread east in the fifteenth century during the close connection between Venice and Egypt. In 1500 the Portuguese found the Turkish and Red Sea Musalmáns provided with compasses, whose Italian name of *busola* or box showed that they came from Italy. The Arabs seem also to have translated *busola*, the Italian-box, into *hokka* the Arab box.[3] The Hindu sailors picked up the word *hokka*, and the astrologers, who soon found the new compass more suitable than the old fish-machine, Sanskritized and adopted it under the title *hokka-yantra* or the box-machine.

There remains the question whether the knowledge of the polarity of the needle came to the Hindus from the Chinese. The Chinese claim to have known of the polarity of the needle as early as the twelfth century before Christ.[4] It is doubtful whether they turned this knowledge to practical account. If they did they seem afterwards to have lost it. None of the Arab writers mention the use of any form of compass by the Chinese, and the Arab writers of the eighth and ninth centuries distinctly notice that the Hindus of that time were ahead of the Chinese in philosophy and astronomy.[5] According to Reinaud, in spite of the silence of Marco Polo (1290) and of Ibn Batuta (1350),[6] there is no doubt that the Chinese knew of the compass in the twelfth century after Christ and have since improved it into the modern Chinese compass. The modern Chinese compass, like the modern European compass, is a combination of a needle and a wind-card. But the facts that they call their needle the south-pointer, *ting nan chin*, and that the card is divided into twenty-four instead of into thirty-two points, seem to show that the Chinese and the European compasses are distinct inventions.[7] The want of information about the early Hindu use of the fish-machine, and the long period that passed between the introduction of Hindu astronomy and astrology into Persia and the earliest recorded use of the north-pointing fish, make the Hindu share in the discovery of the compass doubtful. Still, so far as it goes, the evidence favours the view that the Hindus found out that the magnet polarized iron, and from this knowledge invented a rough but serviceable seaman's compass in the *machchh-yantra* or fish machine.

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[1] Article Ship-building. Other writers seem more doubtful about the origin of the modern compass, Stevenson's Sketch of Discovery, 328, 334.

[2] The wind card seems originally to have been made by the Greeks, Reinaud (Abu-l-fida, cc.) gives a specimen of an old Arab wind card.

[3] Reinaud's Abu-l-fida, ccxi. *Hokka* is Arab-Persian for a box or casket, Munshi Lutfullah.

[4] Reinaud's Abu-l-fida, ccv.

[5] Memoir Sur l'Inde, 321.

[6] Reinaud's Abu-l-fida, ccvi. ccvii.

[7] Lord Macartney in Vincent, II. 656, 658, 660.

CHRISTIAN MISSIONS, 1250-1330.

Appendix B.
Christian Missions, 1250-1330.

THE Reverend H. Bochum, S.J., has supplied the following note on the great Christian movement in the fourteenth century of which the Mission at Thána formed a part.

From the beginning of the thirteenth century the Popes of Rome and the French Kings had taken a special interest in the evangelization of the powerful nation of the Moghals. During the seven years ending 1253 four embassies consisting of missionaries of the Order of St. Francis of Assissium and St. Dominic were sent partly by Pope Innocent IV and partly by King Louis IX of France to the Moghal princes in the interior of Asia.[1] In 1289 another papal legate, the Franciscan Friar John de Montecorvino, was commissioned by Pope Nicolas IV to negociate with the Moghal Kháns of Persia and China.[2] It is to this Friar that the first Roman Catholic Missions in India, 200 years before the arrival of the Portuguese, owe their origin. We are able to trace the steps of these early missionaries in India for a period of nearly sixty years from the last ten years of the thirteenth century to the beginning of the second half of the fourteenth century. Then all trace ceases, a sign that their missionary work in India was suspended or given up. In consequence of the war with the younger brother of Kublai Khán, the Friar John de Montecorvino was unable to continue his journey to China by land from Tauris in Persia. He resolved to take the sea route by India to China. During a stay of thirteen months at Meliapur near Madras he learnt much of the Native Christians of St. Thomas at Meliapur and on the Malabár Coast. In 1303, when he was settled in Peking under the protection of the Emperor, he wrote to the Pope asking him to send missionaries to India as well as to China, and in India recommending Quilon as the place best suited for missionary work. In a second letter he repeated the same request. The request was soon complied with. In 1307 a band of missionaries were sent to China; and probably before 1318 a regular mission of Franciscans and Dominicans was established on the Coromandel Coast, though it lasted for only a short time.[3] Corvino's recommendation of Quilon was not forgotten. In 1328 the Dominican Friar Jordanus was appointed Bishop of Quilon by Pope John XXII.[4] Jordanus had come to India in 1321 with a large missionary band of Franciscans and Dominicans, part of whom on their arrival were slain for the faith at Thána. They had been sent from Avignon, where the Pope resided, in 1319, and, after preaching the Gospel in Persia, had come to Ormuz where they embarked on a vessel which was bound for Meliapur. At Diu they were separated into two vessels, and all trace of one of the parties was lost. The other, among whom were the Dominican

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[1] Ritter, Erdk. I. p. 298. Abel Remusat: Memoir Sur les Relations Politiques des Princes Chret. avec les Empereurs Mongols.

[2] Ritter, Erdk. I. p. 258, 283-299.

[3] Dr. Kunstman, Hist. Pol. Bl. 1856.

[4] B. Brovius, Annales Ad. An. 1328.

Appendix B.
Christian Missions, 1250-1330.

Jordanus with four Franciscans, landed at Thána.[1] Details of Jordanus and his companions are given in his own letters and in those of Oderic another Franciscan missionary in India. They are also noticed by the papal legate John de Marignola, who was sent by Pope Benedict XII in 1339 at the head of fifty missionaries to China, where he stayed for four years and then sailed to India.[2] He visited the tomb of St. Thomas the Apostle at Meliapur and the Christians on the Malabár Coast. After fourteen months he returned to Europe, and, in 1353, related to Pope Innocent IV the report of his missionary expeditions in the east.[3]

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1 Wadding, Annales Minorum Ad. An. 1321. The suggestion may be offered that some of the monks who were connected with these missions may have passed inland by Násik down the Godávari. Near Nirmal on the Godávari, about half-way between Haidarabad and Nágpur, open air chamber-tombs or dolmens have been found* marked with large stone crosses. Jordanus found the poorer classes of Hindus near Sopára most willing to become Christians. Had it not been for the hostility of the Musalmáns he felt confident of success. It seems possible that there was at that time a connection between the Sopára Kods and the inland Kols and that some of the Sopára converts may have advised the missionaries to go to a land which they knew would be friendly and which was free from the fear of Musalmán interference.

Dr. Fergusson (Rude Stone Monuments, 489) notices these crosses beside the rude tombs as illustrations of Pope Gregory the Great's policy not to destroy heathen temples and buildings but to turn them to the service of God. Perhaps the missionary who consecrated the old form of burial was influenced by the feeling to which Colonel Dalton (Ethnology of Bengal, 204) has given expression in his account of the Mundas or eastern Kols, who are probably related to the builders of these cross-adorned tombs. 'I think that Mundas who become Christians may be allowed to keep as much as they wish of their beautiful funeral ceremonial. There is nothing in it repulsive to our religious sentiments.'

2 Yule's Cathay.

3 J. G. Meinert, John de Marignola's Travels in the East, 1339-1353. Prag. 1828. Ritter Asien IV. 2 p. 57-62. Dr. Kunstman, Hist. Pol. Bl. 1856. 5th and 6th Art. 'Missions in India and China of the 14th Century.'

* These crosses are single stones dressed in the latest form of cross about ten feet long of which seven feet are above the ground. In Dr. Fergusson's opinion they probably belong to the eleventh or twelfth century. See illustration and description in Rude Stone Monuments, 486, 488.

PORTUGUESE LAND REVENUE, 1535-1547.

Appendix C.

Portuguese Land Revenue, 1535-1547.

	1535.		1536.		1537.		1538.		1539.		1540.	
	Rupees	Mudás.	Rupees	Mudás.	Rupees	Mudás.	Rupees	Mudás.	Rupees	Mudás.	Rupees	Mudás.
Máhim Town ...	600	...	676	....	760	...	734	...	570	...	767	...
,, Customs ...	633	...	800	...	858	...	...	...	...	...	550	...
Mázgaon ,, ...	142	...	192	...	208	...	208	...	200	...	217	...
Bombay ,, ...	...	...	383	...	483	...	450	...	438	7	469	...
Karanja Town ...	1333	21	1578	21	2865	21	1923	21	917	...	792	...
,, Customs ...									78	...	550	...
Sálsette Island ...	4762	1312	5318	1312	6268	1312	6336	1312	3081	1636	2876	3065
Thána Town ...	1260	...	1510	...	2100	...	2112	...	242	92	1362	..
,, Customs ...	913	...	1604	...	1992	...	...	...	...	...	943	...
Parganás of Anjor...	2222	1987	2372	1987	2605	1987	...	...	114	28	1655	37
,, Kairána ...												
,, Panechena												
,, Káman ...	4331	682	5497	682	6551	680	5668	504	66	691	1650	66
,, Virár ...												
,, Solgaon ...												
Virár Customs ...	183	...	253	...	...	...	...	...	...	...	...	...
Káman ,, ...	38	...	50	...	...	...	...	...	...	...	...	...
Bassein Town ...	1397	...	3412	...	3708	...	3598	...	1031	26	2865	...
,, Customs ...	383	...	...	...	...	...	...	...	...	...	...	...
,, and Thána Customs	...	...	...	...	...	...	...	...	...	...	...	...
Agáshi Town ...	...	...	4687	...	5231	...	295	...	...	...	2331	...
,, Customs ...	...	...					...	...	...	...	600	...
Pargana of Manora..	...	...	4538	2304	...	...	...	...	...	...	...	...
Sabjo and Talus Customs	...	...	...	...	...	...	...	...	...	...	203	...
Forts of Sánkshi and Karnála	...	...	296	...	296	...	296	...	...	...	...	...
Sopára	...	...	...	...	...	...	235	...	...	...	...	...
Sandaváo	...	...	...	...	...	...	14	...	...	...	...	...
Other Sources ...	...	...	3900	...	4602	795	192	...	25	2	...	...
Total ...	18,197	4002	37,066	6306	38,527	4795	22,111	1837	6762	2482	17,830	3168

	1541.		1542.	1543.	1544.	1545.	1546.	1547.	Total.	Average.
	Rupees	Mudás	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Máhim Town	788	..	913	892	1000	1000	1250	1250	11,200	861
,, Customs ...	633	...	700	...	625	625	750	525	6699	670
Mázgaon	217	...	228	250	255	255	275	275	2922	224
Bombay	468	...	500	517	642	644	688	688	6370	530
Karanja Town ...	1138	...	1938	1383	1758	1758	2255	2255	26,248	2019
,, Customs ...	552	...			800	800	800	775		
Sálsette Island ...	4052	1210	6550	9000	10,325	10,325	11,575	11,575	92,093	7084
Thána Town	1570	...	1697	1350	...	1671	...	2000	16,874	1534
,, Customs ...	1221	...	1177	...	...	...	...	...	7850	1308
Pargana of Anjor ...	1233	200	3167	3167	2583	2583	3000	3000	47,845	3987
,, Kairána ...					1000	1000	1200	1200		
,, Panechena					3367	3367	4500	4500		
,, Káman ...	98	...	5250	5250	...	3175	3375	3375	62,631	5219
,, Virár ...	179	92					3505	3505		
,, Solgaon ...	2506	...					4325	4325		
Virár Customs ...	...	...	...	...	...	...	...	...	436	218
Káman ,, ...	...	...	...	...	...	...	...	...	88	44
Bassein Town... ...	3203	...	3410	1060	2875	2875	3075	3075	35,574	2736
Bassein Customs ...	...	..	...	...	...	...	...	...	383	383
Bassein and Thána Customs	...	...	...	...	6450	6450	6450	5500	24,850	6212
Agáshi Town	2740	...	2840	617	...	1450	2625	860	28,479	2589
,, Customs ...	583	..	750	...	1450	...	1450	...		
Pargana of Manora ...	...	...	...	...	...	...	...	...	4538	4538
Sabjo and Talus Customs	558	...	292	...	500	500	500	350	2908	414
Forts of Sánkshi and Karnála	...	...	...	...	...	...	...	...	888	296
Sopára	...	...	...	...	...	...	...	...	235	235
Sandaváo	...	...	...	...	...	...	...	...	14	14
Other Sources	...	...	1608	12,576	...	...	...	...	22,903	3817
Total ...	21,739	1502	31,020	36,092	33,630	38,478	51,598	48,973	4,02,023	30,925

As noticed above (pp. 312 and 313) the size of the *muda* varied in different parts of the district. According to Jervis (Weights and Measures, 1825) one *muda* was equal to twenty-five *pharas*, which, on the basis of one *phara* to eighty-nine pounds, is equal to 2225 English pounds.

THE NAME SILÁHÁRA.

Appendix D. Siláháras.

REASONS have been given in the text (p. 422 and note 4) for holding that Siláhára is a Sanskritized word and that the Siláhára family belonged to the early or eastern tribe of which a trace remains in the common Marátha and Maráthi-Kunbi surname Shelár. The original of this name seems to be the un-Sanskrit (Dravidian or Kolarian) Maráthi *shel* a he-goat. The Shelár tribe are peculiar among Maráthás or Maráthi-Kunbis in refusing to eat the goat. This rule against eating goats' flesh and the resemblance of their name to the word for goat suggest that this is an example of the practice, common among Bengal Kolarians, of adopting the name of an animal as a tribal distinction, making it the crest or totem, called *devak* in Maráthi, and abstaining from feeding on it.[1] This trace of what is considered to be a Kolarian practice is interesting in connection with the apparent relation between the Kods of the Sopára burial circles and the Kols and Gonds of the Central Provinces.[2]

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[1] Dalton's Ethnology of Bengal, 161, 189; Lubbock's Primitive Condition of Man, 172-173. Colonel Dalton notices the case of certain Khassias who, contrary to the custom of their tribe, refuse to eat the sheep. Probably, he says, they call themselves the sheep tribe and so, according to Kolarian custom, are debarred from eating the sheep. Ethnology of Bengal, 161.

[2] For the Kods see above p. 409 and note 1 and Vol. XIV. p. 325 and Appendix pp. 414-416.

INDEX.

A.

Ab-der-Razzak : Persian traveller (A.D. 1440), 447.
Abington : Captain (1780), 506, 507.
Abkári : see Excise.
Abulama : ancient city, Obollah (?), 413.
Account books : 309.
Acquisition : (1774-1817), 527.
Aden : 409 note 2, 410 note 5, 429, 444, 446, 452, 465, 467, 486.
Adhikáris : village and sub-divisional officers, 538, 572-573.
Ádil Khán : Bijápur king (1636), 464.
Administration : Siláhára (A.D. 810-1260), 428; Portuguese (1534-1670), 455, 459. See Land Administration.
Administrative History : see History.
Aduli : African port, 419.
Africa : Indian trade with, 404 and note 3, 420, 429, 430, 431, 433, 444, 445, 446, 465, 466, 467, 519, 520.
Africans : 64.
Agáshi : 426 note 3, 443, 451, 456, 459, 465, 468, 483, 484, 485, 490, 499, 514; surveyed (1793-94), 558.
Agatharcides : (B.C. 177), 404 note 3, 411 note 1.
Agriculture : 280-304.
Ágris : husbandmen, 61, 62, 63, 115-117.
Ahmad : Bahmani (1422-1435), 441.
Ahmadabad : 506, 511.
Aitken : Mr. E. H., 396 note 1, 397 note 1, 711 note 1.
Aiyapdev : Hindu chief, 425.
Akbar : Moghal Emperor (1543-1605), 453.
Akarmáshes : bastards, 142.
Alá-ud-din Khilji : (1297-1317), 438.
Albuquerque : Portuguese Viceroy (1510), 470.
Alexander the Great : (B.C. 333-325) 404 note 3.
Alexandria : 414, 420.
Alisháh : Musalmán admiral (1528), 449, 450.
Alp Khán : Gujarát general (1300-1318), 438.
Ámbada : Solanki general (1150), 426, 436.
Ambarnáth : 66, 428.
Ámboli pass : 5, 319.
America : trade with, 519, 520.
Amoghvarsh : Ráshtrakuta king (A.D. 877), 424.
Anantdev : fourteenth Siláhára king (1094), 422 note 1, 425, 426.
Anantpál : See Anantdev.
Animals : 42-47; trade in, 431, 446, 468.
Anchor : 722.
Ándhrabhrityás : (B.C. 200 - A.D. 200), 60, 409, 411, 414.
Androi : Pliny's, 409 note 3.
Andubar : the Indian, 404 note 3.
Angdena : body or poll cess, 553.
Ángria : 474, 488, 489, 496, 497, 502, 555 note 2, 557.
Anhilváda : 60, 436, 437.
Anjidiv : island, 470, 472.
Anjor : Portuguese sub-division, 456.
Anquetil du Perron : (1757), 498-499.
Antonio do Porto : Franciscan friar (1540), 460, 461 note 1.
Aparáditya : Siláhára king I. (1138), 422 note 1, 426, 429; II. (1185), 422 note 1, 427, 429.
Aparájit : eighth Siláhára king (997), 422 note 1, 424, 425.
Aparánta : ancient Konkan, 405, 407 note 1.
Ápastamba Bráhmans : 74.
Apir : Ophir (?), 404 note 3.
Apologos : Obollah (?), 418.
Arabia : trade with, 403, 404 and note 3, 411 note 1, 412, 429, 430, 431, 432, 444, 445, 466, 467, 486, 520.
Arabs : 61, 404 note 3, 417, 420, 421, 429, 431, 432, 434, 471, 476, 481, 482, 488, 516, 523, 525.
Arbitration Court : 633.
Ardhel : half-share system, 530; a form of assessment, 565.
Area : 2, 280, 672, 674, 677, 679, 682, 684, 687, 689, 691, 694, 696.
Ariake : Ptolemy's Marátha country, 414.
Arii : Maráthás, 415.
Arikeshari : tenth Siláhára king (1017), 422 note 1, 425 and note 3.
Arjun : the Pándav, 404.
Armár : a sailing vessel, 719.
Army : Portuguese, 457, 419; road, 614.
Arnála : island, 11, 493, 507, 523.

Arsacidæ : Parthian dynasty, 410.
Arsaks : same as Arsacidæ, 411 note 2.
Arthur, Sir George : (1842-1846), 323.
Articles of Trade : 361-362, 414, 416, 420, 429-431, 444-446, 465-468, 487, 514, 519 note 1.
Asheri : fort, 7, 452, 455, 456, 457, 480, 491, 493, 522.
Ashok : (B.C. 225), 404, 405, 406 and note 1, 407 note 1, 409.
Aspect : 2-4, 671, 673, 676, 678, 681, 683, 686, 688, 690, 693, 695.
Assessment : forms of, 550-551 ; 551 note 2 ; under the Maráthás, 555 note 3 ; improved system (1770), 558 ; 1788 survey rates, 559 and note 1 ; farmers' rates, 560 ; instalments, 560 note 7 ; mode of paying the rent, 561 ; new system in Sálsette (1798-1811), 562 and 563 note 1 ; in Karanja salt land (1808), 563 note 3 ; forms of (1817), 565 ; paid in kind except in Kalyán, 566 ; farmer's rates, 566 note 2 ; (1818) extra cesses and fraud made the Government demand oppressive, 566 ; extra cesses to be abolished and money rental to be fixed at one-third (1818), 566-567 ; terms for military classes, 568 note 2 ; Mr. Marriott's changes, 568 note 2 ; proposals for six years, 569 ; early measurements and assessments untrustworthy (1824), 571 ; Mr. Simson's opinion (1826), 571 note 3 ; survey rates abandoned (1828), note 8, 571-572 ; 576 and note 8 ; assessment (1828) 574-575 ; in Sánkshi, Rájpuri, and Ráygad grain rental (1830-1833), 577 note 6 ; assessment revised (1836-1842), 578-584 ; results (1836-1842), 584, 585 ; cocoa and betel-palms, 587 note 3 ; cost and profit of tillage in north Thána (1845), 587-589 ; survey needed (1851, 1856), 590 note 2 ; survey introduced (1852-1866), 590-621 ; effects, 621 note 2, 622 ; results (1854-1878), 622.
Asuras : mythic warriors, 406.
Atáris : perfumers, 108.
Átgaon : temple, 429.
Attár Musalmáns : 236.
Audich Bráhmans : 74.
Augustine Friars : 462.
Augustus : Roman Emperor (B.C. 36-A.D. 17), 410 note 3.
Aungier : Gerald, Bombay Governor (1669-1677), 474, 475, 476.
Aurangzeb : Moghal Emperor (A.D. 1658-1707), 479, 480, 481, 482, 489.
Autbandi or tapping-knife cess : 643, 644.
Ávápa : foot-path, 316, 317, 321.

B.

Babylon : 403.
Babylonians : 404 note 3.
Back Bay : 513.
Bad Seasons : 302-304.
Bájiráv : Peshwa (1802), 512.
Baghla : an Arab lateen-rigged vessel, 352-353, 718.
Báglán : 419 ; chief of (1340), 440, 442.
Bágbán Musalmáns : 236.
Bahádur : Gujarát king (1532), 451.
Bahmanis : (1347-1482) 440, 442, 444, 551 and note 6.
Bahrain : island, 404 note 3, 412.
Bahurupis : see Bhorpis.
Bairágis : religious beggars, 195.
Bákar Fakih : reclamation, 282.
Báláji Vishvanáth : Peshwa (1713), 489.
Balance Sheet : District and Local Funds, 652, 653.
Baláv or Balyáv : fishing-boat, 344, 719.
Balháras : 432, 434 and note 10.
Bálkrishna Átmárám Gupte : Mr., 378 note 1.
Balsár : 426, 451.
Balvant Hari Náik : dispensary, 667.
Bambot : canoe, 721.
Bamboos : 30, 431 note 8.
Bán : a stone, 105 note 1.
Banavási : 423.
Band Kolis : early tribe, 167.
Bandar Boat : the, 344.
Bándra : 451, 457, 459, 462, 476, 484, 485, 562.
Banians : Váuiás, 468 note 10, 488, 520 and note 3.
Bápuráv Lámbia : Marátha commander (1817), 522.
Bára Balutás : the twelve village servants, 564, 574.
Bárap : Chálukya general, 435 and note 4.
Barbosa : traveller (A.D. 1500-1514), 446.
Barge : 723.
Báris : husbandmen, 117.
Bárkas : coasting craft, 717.
Basappa : founder of the Lingáyats (1150), 110.
Básgad : hill, 4, 5.
Bassein : sea-trade, 358-359 ; 404, 427 note 1, 437, 443, 448, 449, 451, 453, 454, 455, 457, 459, 461, 462, 463, 465, 466, 468, 476, 479, 480, 481, 483, 484, 485, 490, 494, 496, 498, 500, 501, 503, 507, 510, 512 ; siege and fall (1739), 493 ; treaty of (1803), 512, 514, 522, 523 ; under the Portuguese (1530-1740), 552 ; survey, 552 note 4 ; re-assessed by the Maráthás (1730-1760), 555 note 3 ; surveyed (1793-94), 558 ; cesses added, 560 ; the best tilled spot in India (1817), 563 ; prosperity the result of fraud, 563 and note 7, 564 and note 7, 569 note 6 ; dhep or lump system chiefly in Bassein, 565 ; assessment revised (1837), 583 ; tillage cost and profit (1845), 587 ; survey assessment introduced (1862), 609-611 ; sub-divisional details, boundaries, area, aspect, climate, water, soil, holdings, rental, stock, crops, people, 2, 678-680.
Batela : sailing vessel, 346-347, 719.

Battles: 436, 442, 448, 450 and note 1, 507.
Bdellium: gum, 404 note 3, 416, 430.
Bedsa: caves, 412, 413.
Beherja or Pinjál: river, 9.
Belápur: 455, 479, 491, 503, 522.
Beldárs: stone cutters, 135.
Benares: 406, 408.
Bene-Isráels: 273-274.
Berenike: in Africa, 409 note 2, 410 note 5.
Berkley: Mr., Railway engineer (1860), 325.
Betel: nuts, 445; palm, 298-301; vine, 293-294.
Bhagvánlál Indraji: Pandit, 409 note 1, 419, 420 note 8, 423 note 4, 424, 425 notes 1 and 6, 426 notes 3 and 4, 427 notes 1, 2, and 3.
Bhája: caves, 412.
Bhál: village, Marátha and British rental compared (1817 and 1819), 568 note 2.
Bhandáris: palm-juice drawers, 61, 62, 63, 149-150.
Bhándup: distilleries at, 398; 428; estate, 545-546.
Bhangis: scavengers, 190-191.
Bhansális: traders, 108.
Bharádis: religious beggars, 196.
Bhárgav Bráhmans: 78.
Bharváds: shepherds, 144.
Bhátela Bráhmans: 75.
Bhátiás: traders, 109.
Bháts: bards, 141.
Bhátsa: river, 10.
Bhen Kolis: see Ráj Kolis.
Bhillam: Chándor Yádav king (A.D. 915), 424.
Bhils: early tribe, 156, 522, 523, 524.
Bhim: see Bimb.
Bhimáshankar: pass, 321, 508.
Bhimdev I.: Solanki king (A.D. 1022-1072), 436.
Bhiwndi: 2, 424, 437, 443, 465, 522, 523, 524, 525; assessment revised (1840), 584; cost and profit of tillage (1845), 588; survey assessment (1860), 606-608; sub-divisional details: boundaries, area, aspect, climate, water, soil, holdings, rental, stock, crops, people, 2, 680-683.
Bhois: river-fishers, 146.
Bhopi: village Mhár (1828), 574.
Bhoránde: pass, 321.
Bhorpis: mimics, 141.
Bhosle: surname, 63 note 4, 493.
Bigha: land measure, its meaning, 551 note 3; 558 note 4; 567 and note 5; 571 note 2; included 30 and 38 gunthás, 579 note 3.
Bighávni: tenure, 536; bigha rate, 565; (1828), 574, 575; (1845), 587; bigha assessment needed (1851), 590.
Bimb or Bhim: traditional chief of Thána: apparently two Bhims one a Solanki or Gujarát Bhim (A.D. 1022-1072), the other a Devgiri Yádav or Deccan Bhim (A.D. 1286-1292), 62, 90, 437 note 2.
Bird: Dr., 419.
Birds: Raptores, 48, 49; Insessores, 49; Scansores, 49; Tenuirostres, 49, 50; Dentirostres, 50, 51; Conirostres, 51; Gemitores, 51; Rasores, 52; Grallatores, 52; Longirostres, 52; Latitores, 53; Cultirostres, 53; Natatores, 53; Megitores, 53; Vagatores, 53; Piscatores, 54.
Births and Deaths: 669-670.
Birundakrám: Aparájit (A.D. 997), 424.
Blind: the, 668.
Boats: 468, 469, 470, 711-726. See Vessels.
Bodhisattva: potential Buddha, 408 note 2.
Bohora Musalmáns: 224, 239-240, 517.
Bombay: modern port, 403; line of road (1026), 428; temple remains (1050), 429 and note 1; centre of piracy (1290), 434; port (1500 and 1514), 443, 449; pleasant island (1530), 450; battle of, 450 note 1; a Portuguese district (1560), 455; small mart (1590), 465 and note 4; centre of piracy (1500), 471 and note 8; ceded to the British (1664), 472; state (1674), 474; Portuguese disturbances (1673-1677), 478; Janjira Sidis (1680), proposed Marátha invasion (1682), Keigwin and Child (1683), 479; President's head-quarters (1687), Child's death (1690), 480; the Sidis (1690), depressed state (1694-1708), 481, 482; trade and condition (1664-1696), 485 and note 2; trade and taxes (1700), 487 and notes 1 and 2; merchants (1700), 488; town wall finished (1716), recovers from depression (1710-1720), Portuguese disturbance (1720), 489; Portuguese wish to buy (1727), 490, 492 and note 1; Portuguese refugees (1740), 494; alarm in Bombay, ditch made (1740), 495, 496; storm (1740), 496; danger from the Maráthás (1750), Bombay prosperous (1750), 497 and note 1; new fortifications (1757-1770), 499-500; Parsons' account (1775) 501; ship building and docks, danger from Maráthás and French, Vadgaon convention (1779), 502-504; scarcity of money (1781), 509; growth, Forbes' and Franklin's accounts (1783), 511 and note 2; cotton trade with China (1790-1805), 511, 519; great fire (1803), 515; famine (1812), 513; trade (1800-1810), 514; state (1800-1810), Lord Valentia (1803), Sir J. Mackintosh (1804-1811), Captain Basil Hall (1812), 514-517; details of trade (1800-1810), 518-520; summary of trade (1805-1882), 526 and note 2; population (1665, 1669-1677, 1716, 1750, 1764, 1780, 1812, 1816, 1826, 1882), 473, 474, 489, 497 note 1, 499, 500 note 1, 511 note 2, 513, 516 and note 6, 526 and note 3.
Bonds: labour mortgage, 311.
Boone: Governor of Bombay (1720), 489 and note 1.
Bor: pass, 61, 316, 318, 322, 341, 403, 412, 489, 502, 503, 507, 508, 512, 522.

Borrowers: 309-310.
Botel: sailing vessel, 351-352, 718.
Boundaries: 1.
Bourchier: Governor of Bombay (1750-1760), 496.
Brahma: 406.
Brahma Tekri: Sopára hill, 408, 409.
Bráhmans: 63 and note 2, 64, 66, 73-87, 411, 461.
Bráhmanism: 66, 406.
Bridges: railway, 329.
British: receive Bombay (1664) 403, 472; capture Sálsette (1774), 500; defeated at Vadgaon (1779), 503-504; protect the Peshwa (1803), 512; conquer the Peshwa (1817), 522, 523; management (Sálsette, 1774-1819), 562-563; early revenue system, 566; difficulties (1818), 563, 569. See Land Administration.
Broach: 409, 410 note 4, 415, 418, 424, 429, 434, 440, 486, 504.
Brokers: 332.
Bud-dene: palm tree cess, 642.
Buddha: 404 note 2, 406, 407, 408 and note 2.
Buddhism: 404 note 3, 405, 406, 411, 416.
Buddhists: 66, 413, 414.
Buist: Dr., 20 note 2.
Burhánpur: 467, 505.
Buruds: basket-makers, 150.

C.

Cambay: 429, 435, 437, 440, 441, 444, 449, 465, 486.
Campbell: Captain (1780), 506.
Cane-work: 400.
Canoes: 343, 344, 721.
Capital: 305, 315.
Capitalists: 305.
Captains: Portuguese officers, 457, 458 and note 1.
Caravans: 405, 446.
Caravel: sixteenth century craft, 723.
Cargo: derivation of, 724.
Carnac: Mr. (1778), 503, 504 and note 2, 505.
Carpet-weaving: 401.
Caskets: Sopára *stupa*, 409.
Caste: making of, 65 note 1.
Cathedral: Thána (1634), 462; Bombay (1715), 489.
Cattle Disease: 669.
Causeways: Máhim, Sion, Chembhur, 322, 323, 517.
Caves: 404, 414, 421, 455, 461 note 1, 498, 501.
Census: (1846, 1851, 1856, 1872, 1881), 69-73, 589 and note 4.
Cesses: 454, 460, 498, 552-553; (1761), 558; 560 and note 4; petty taxes abolished in Sálsette (1798), 562; cesses, 566 and note 4; Mr. Marriott's list of thirty-six cesses, 567; (1828), 575 and note 1; (1836), 580 and note 5; (1844), 589 and note 3.
Ceylon: 404 note 3, 418, 420, 430, 445, 464, 465, 473.
Chálukyás: (970-1182), 435.
Chámbhárs: leather-workers, 190.
Chanda Danda: Chálukya general (A.D. 610-640), 420.
Chandre or Bohata: pass, 5, 319.
Chárans: husbandmen, 118.
Chaudhris: pátil's assistants, 538; (1828), 572, 573.
Chauk: 508.
Chaul: 403, 410 note 6, 414, 415, 418, 423, 424, 429, 432, 434, 441, 442, 443, 444, 446, 448, 449, 450, 453, 456, 457, 461, 463, 464, 465, 467, 468, 470, 476, 479, 485, 486, 495, 502, 512, 514.
Chávdi: village office, 576.
Chembhur: causeway, 323; distilleries, 398.
Chemula: chaul, 423.
Chhabina: guard boat, 719.
Chhittaráj Dev: eleventh Siláhára king (1025), 422 note 1, 425.
Chikhal: a one year tenure, 550, 564.
Child: Sir John (1684-1690), 479, 480.
Chillies: 294.
Chimnáji Áppa: Marátha general (1739), 493, 495.
China: 413, 416, 420, 429, 430, 431, 432, 487, 519.
Chinchvad: rupees, Marátha assessment paid in, 561.
Chitpávan Bráhmans: 63, 75-76, 521.
Chitrakathis: religious beggars, 196.
Chittha: village revenue statement, 576.
Chokhars: husbandmen, 118.
Cholera: (1819 and 1820), 69, 569, 572 note 9, 627, 665-666.
Chondhe-Mandhe: pass, 320.
Christe Purán: Metrical Life of Christ, 68.
Christians: Christians perhaps (A.D. 100), 414 notes 2 and 3, 417 and note 2; Christian Bishop of Kalyán (540), Nestorians in Kalyán and Sopár (1320), friars and converts (1230-1323), 200, 439, 727-728; present Native Christians, strength, history, appearance, speech, houses, food, dress, ornaments, occupation, condition, 199-205; religion and customs, 206-215.
Christian: missions (1250-1330), 727-728; village (1560), 461; reverts, 117.
Chumli Koli: see Malhári Koli.
Churches: 203, 206, 439, 461 and note 1, 462, 463, 474, 476, 481, 490, 494, 499, 500, 501, 509.
Civil Suits: 630-632.
Classes who save: 306-307.
Climate: 16-19, 514, 671, 673, 676, 678, 681, 683, 686, 688, 690, 693, 695.
Clive: Colonel (1757), 497.
Close: Colonel (1802), 512.
Cloth: 430.
Coast: aspect of, 2, 3.
Cockburn: Colonel (1779), 503, 504 and note 2.

Cocoa-palm : 295-298.
Coffer : Sopára *stupa*, 409.
Coin : Sopára *stupa*, 409 and note 1 ; early Hindu (A.D. 400), 419 ; Siláhára (A.D. 810-1260), 428 and note 5.
Coinage : early gold, 406.
Collector : 528, 529.
Colleges : Portuguese, 456, 462, 476.
Comb-making : 398.
Commerce : see Trade.
Compass : mariner's, 471, 725-726.
Condition of the district : 439, 476-477, 483-484, 498-499, 509, 511, 523, 526, 553 and note 3, 555, 556, 557, 558, 561, 562, 563 and note 5, 566-569 ; 570, 571 and note 3, 572 and note 9, 576 and note 5, 577 and note 6, 578 and note 6, 578-587, 589, 590 note 2, 623.
Conversion : Portuguese, 63, 201, 460-462.
Converts : Portuguese, 200, 202, 461, 462.
Cooke : Mr. Humfrey (1666), 472.
Copper-plates : 419, 424, 425, 435 and note 4, 437.
Cotton : 404 note 3, 412, 416, 510, 511, 519.
Cotton-cloth : 400-401, 430.
Cotton-weaving : 385-390.
Court of Directors : oppose the creation of large landholders (1822), 570 ; reluctant to part with ownership of soil (1843), 548.
Courts : 630, 631.
Crafts : 363-402.
Craftsmen : (A.D. 160), 409 ; (1882), 136-141.
Creeks : 11.
Crime : 634-638.
Criminal Classes : 638.
Crops : 286-301.
Cultivators : 301, 302.
Cumine : Mr. A., note 1 pp. 1, 21, 54, 60 ; 63 note 2, 281, 305.
Curing fish : 58.
Currency : 305-306.
Custom-houses : 354, 487.
Customs : HINDU Kámáthis, 120-122 ; Kunbis, 127-129 ; Vanjáris, 132 ; Kumbhárs, 137 ; Dhangars, 144 ; Gavlis, 145 ; Bhois, 146 ; Mángelás, 147 ; Son Kolis, 149 ; Ghisádis, 151 ; early tribes ; 157, Dávars, 157 ; Káthkaris, 161, 163 ; Dhor Kolis, 167 ; Mahádev Kolis, 172, 173 ; Konkanis, 175 ; Kaikáris, 176 ; Thákurs, 179 ; Várlis, 185-187 ; Mhárs, 192 ; Jangams, 198, 440, 483 ; MUSALMÁN, 228-230 ; CHRISTIAN, 210-215 ; PÁRSI, 263-273.
Customs : dues abolished (1803), 562 ; transit dues (1828), 575 ; transit dues cause low prices (1833-1836), 577 note 5 transit dues abolished (1836), 581, 583, 592.
Cutch : 414.

D.

Dábhol : 444, 448, 476.
Da Cunha : Dr. G., 717, 718.
Daftardár : 569, 575.
Dáhánu : 455, 493, 510, 511, 514 ; surveyed (1793-94), 558 ; sub-divisional details : boundaries, area, aspect, climate, water, holdings, rental, stock, crops, people 2, 671-673.
Daivadnya Bráhmans : see Sonárs.
Dali : a tenure, 531 note 3, 586.
Daman : 443, 451, 452, 453, 456, 457, 463, 468, 481, 483, 485, 499, 514.
Damurike : Ptolemy's Tamil country, 415.
Daniell : Major H., 526, 637-638.
Dardám Shirasta : old or standard rates, 559.
Daságris : husbandmen, 116.
Dasháhar Bráhmans : 77.
Dávars : early tribe, 156.
Davidson : Mr., his statements of cost and profit of tillage in Bassein, Máhim, Sanján, Kolvan, and Bhiwndi (1845), 587-589.
Davies : Mr., his revision of assessment (1836), 579-583.
Deaf and Dumb : the, 638.
Deccan : 403, 409, 411, 412, 416, 522 ; grain market for the Konkan, 561, 562.
Deccan Musalmáns : 234.
Desái : sub-divisional superintendent, 538, 556.
Deshmukh : sub-divisional superintendent, 538, 540 and note 1, 553, 556, 570, 572-573.
Deshasth Bráhmans : 63, 77.
Deshpánde : sub-divisional accountant, 538, 540 and note 1, 553, 556, 570, 572-573.
DeSouza : dispensary, 668.
Devaks : Marátha crests or totems, 125.
Devbáráv Dalvi : a Koli freebooter (1820), 634.
Development of the district : (1818-1882), 526 ; (1846-1880), 623.
Devgiri Yádavs : (1182-1294), 60, 437.
Devnar : an estate, 545, 546.
Devrukha Bráhmans : 77.
Devs : un-Bráhman spirits, 65.
Dhangars : shepherds, 144.
Dharmarakshita : Ashok's Konkan missionary (B.C. 225), 405.
Dharamsi Punjábhái Mill : the New, 391.
Dhárávi : basalt columns, 466 note 3.
Dharnikot : Ándhra capital, 409 note 3.
Dhau : Arab vessel, 353-354, 718.
Dheds : sweepers, 191.
Dhep : a tenure, 531, 536 ; a measure, 547 ; 550 and note 2 ; 552 ; unmeasured lump of land, assessment on, 565 ; rental how fixed, 565 ; not on the quantity of seed, 565 note 4 ; (1828), 574 ; (1845), 587.

Dhepbandi : see Dhep.
Dheri : 454.
Dhingi : Sindh sailing-vessel, 350-351.
Dhobi Musalmáns : 237.
Dhodiás : early tribe, 157.
Dholágris : drummers, 116.
Dhor Kolis : 159 note 1, 167.
Dickinson : Captain (1818), 523.
Diseases : 663-666.
Dispensaries : 667-668.
Distilleries : 395-398.
Diu : 448, 449, 451, 452, 465, 473, 485.
Dobásh : ship-chandler's boat, 344, 345.
Docks : Bombay, 499, 500, 501, 511 note 2, 515, 517, 518.
Domestic Animals : 42-44.
Dominican Friars : 460 note 7, 462, 483.
Dom Joao De Monoy : Portuguese general (1516), 449.
Dom Joao De Castro : Portuguese Viceroy (1538), 455.
Dongari Kolis : early tribe, 168.
Doni : see Toni.
Drammas : coins, 425 note 6, 427 note 3, 428 and note 5.
Dravidian : dialect and people, 67 note 1.
Dress : trade in articles of, 430, 439, 445, 466 and note 6.
Drugs : trade in, 430, 445, 467.
Dublás : early tribe, 158.
Dugad : battle of (1780), 507.
Dukánvári : a Portuguese cess, 553.
Dulandi : one year tenure, 564; people of two villages, 565; tenure discontinued (1820), 566.
Duncan : the Hon'ble Jonathan (1799-1813), 322 note 2, 517.
Duncker : 715.
Dutch : the, 453, 458, 465, 468, 473, 486, 487.
Dwárka : 423.

E.

Early Hindus : administrative history, forms of assessment, 550-551.
Early Tribes : 60, 153-189, 567, 580 note 2, 586.
Earthquakes : 16.
Ebden : Mr. E. J., 37, note 1 pp. 60, 292, 338.
Edict : Ashok, 404, 405.
Egerton : Colonel (1778), 503, 504 and note 2, 505.
Egypt : Indian connection with, 403 and note 1, 404 and note 3, 409, 416, 420, 448, 464.
Egyptians : 404 note 3, 448.
Eksáli : one year tenure, 536, 550.
Elephanta : 412, 468, 479, 498, 501 and note 2, 502, 508, 514.
Elphinstone : the Hon'ble Mount Stuart (1819-1827), 322 note 2.
Embankment : 281, 282.
England : 403 note 1; trade with (1720), 488, 518, 519.
English : the, 458, 462, 464, 472, 477, 478, 479, 482, 488, 490, 512-526. See British.
Estates : Pársi, 256 and note 2.
Ethiopia : trade with 440, 444.
Europeans : 446, 458 note 2, 479, 481, 482.
Excise : 642-650.
Exchange Bills : 305.
Exports : 337, 338, 416, 420, 514.

F.

Factories : 394, 395, 449, 457, 476.
Fairs : 228, 334, 335 and note 4.
Famine : 302-303, 511-513, 559 note 4, 562.
Farming : see Revenue Farmers.
Fartak Point : in Arabia, 410.
Fazendeiros : Portuguese landlords, 459, 552.
Fergusson : Dr., 413.
Ferries : 330, 331.
Fevers : 663-664.
Fibres : 290, 400.
Field Tools : 285, 286.
Firangis, or Franks : 199.
Fire : Bombay (1803), 515.
Fire Arms : import of, 446 note 2.
Fire Temple : 249, 250, 255, 432.
Firewood : 29.
Fire Worship : 66, 247 and note 3, 253 note 4.
Fisheries : 54-59.
Fishermen : 54, 146-149.
Fishing Boats : 58.
Forbes : J. (1780), 44 note 3, 500, 501, 509, 511.
Forests : area, blocks, description, 31-37; revenue, rights, wood-ash manure, varkas, free-grazing, committee, free grants, demarcation, fruit trees, 38-42; 617.
Foro : Portuguese quit-rent, 552.
Forts : Portuguese, 456, 457, 490-491; 499, 515, 523.
Fra Mauro : (1450), Italian writer, 725.
Franciscan friars : 410 note 7, 461, 462, 483 and note 7.
Fraud : assessment and accounts, 564 and note 7, 565 note 6, 566, 569 note 6.
French : the, 468, 502.
Fryer : English traveller (1675), 317, 474, 476, 477.

G.

Galbat : general term for vessel, 343, 717.
Gambhirgad : hill, 6.
Gang Robberies : 523, 524, 526, 635.
Gangádhar Shástri : murder of (1816), 522.
Gánja : trade in, 336.
Gárgaon : hot spring, 15.

Garrisons : Portuguese, 458 and note 2, 490, 491.
Gárudis : snake-charmers, 197.
Gaspar Correa : Portuguese historian (1514-1583), 468.
Gatkuli : absentee tenure, 550.
Gaundis : masons, 136.
Gautama : Nága king, 408.
Gavlis : cow-keepers, 145.
Gáyakvád : surname, 63 note 4.
Gell : General, 636, 637.
Gemelli Careri : traveller (1695), 483-484.
Genealogical Table : Siláhára, 422 note 1; Jawhár, 706.
Geology : 14, 15.
Gerrha : trade with, 404 note 3, 411 note 1, 412.
Ghadses : singers, 141.
Ghárápuri : island, 11. See Elephanta.
Ghátis ; labourers, 151.
Ghisádis : tinkers, 151.
Ghodbandar : 475, 493 ; sea trade, 358.
Ghos : the tack of a sail, 722.
Ghuráb : old war vessel, 348 note 1, 717.
Gibson : Mr. G. L., 1 note 1, 23 note 1, 46 note 2, 47 note 1, 54 note 1, 56 note 1, 60 note 1.
Ginger : 292, 293.
Goa : 447, 451, 453, 463, 465, 469, 471, 473, 476, 486, 493, 494, 495, 501.
Goddard : General (1780), 317, 504, 505, 507, 508.
Goggi : sixth Siláhára king, 422 note 1, 424.
Golak Bráhmans : 77.
Golás : weavers and labourers, 109.
Gold Flowers : Sopára *stupa*, 409.
Gomes : Manuel, Franciscan friar (1575-1590), 462.
Gomma : a Hindu chief (A.D. 990), 425.
Gonde : pass, 320.
Gondhlis : dancers, 197.
Gonsala Rodrigues : Jesuit monk (1560), 461.
Gorakhgad : fort, 523.
Gorakh Machhindar : hot spring, 16.
Gordon : Captain (1740), 495.
Goregaon : 408, 545, 546, 578 note 1.
Gosávis : religious beggars, 196.
Goshirsh : sandalwood, 406.
Gotamiputra I. : (A.D. 124), 412.
Govardhan Bráhmans : 77 note 3.
Goveli : foot-path, 321.
Grants : Siláhára, 426 and notes, 426 and notes, 427 and notes, 428.
Greeks : settlers in India, 403, 404 note 3, 405, 407 note 1, 414, 415, 417, 418.
Grose : English traveller (1750), 494, 496, 497 note 1.
Guild : trading, 406 and note 3.
Gujar Vánis : traders; 112.
Gujarát : immigration from, 60 ; trade with, 414, 429, 444, 465, 519 and note 1.
Gujarát Bráhmans ; 78.
Guravs : temple servants, 142.
Gypsies : European, names and origin ; history, distribution and language ; perhaps partly descended from the Sanghárs or Sanganians the famous Gujárat pirates (A.D. 600-1300), 713-715.

H.

Hajáms : Musalmán barbers, 244.
Hall : Captain (1812), 515 note 2, 516 note 6, 517.
Halváis : sweetmeat-makers, 151.
Hamáls : carriers, 152.
Hamilton : Capt. (1700-1720), 485.
Hamyaman : probably Sanján, 423, 425, 426, 428.
Hare-catching : 47.
Harik : tillage, 289.
Haripáldev : Siláhára king (1150), 422 note 2, 426.
Harpharan : a Parthian (?) Buddhist, 413.
Hartley : Captain (1780), 504, 506, 507.
Hatra : ruins of, in Mesopotamia, 413.
Havála : a rent assignment, 561.
Haváldárs : village managers (1741), 556 ; land allotments to, 568 and note 2 ; village threshing-floor keepers (1828), 574.
Health : 663-670.
Heber : Bishop (1824), 2, 318, 571.
Hereditary Officers : deshmukhs and others, 538, 553, 554, 556 ; cease to be of use, 563 ; their izáfat villages, 564 ; made nominal proprietors by the Maráthás, 565 ; (1828), 572-573.
Hetkaris : husbandmen, 119.
Hills : 4-8.
Hill-passes : 5, 6, 319, 322, 508, 522.
Hill-tillage : 283, 284.
Hindus : 403, 404 note 3, 411, 413, 416, 417, 420, 428, 431, 439, 446, 462, 468, 488, 499, 520, 521.
Hippalus : Greek sailor (A.D. 47), 410.
History : Political, early Hindu (B.C. 225-A.D. 1290), 403-437 ; Musalmán (1300-1500), 438-446 ; Portuguese (1500-1670), 447-474 ; Maráthá (1670-1800), 475-511 ; English (1800-1882), 512-526 ; Administrative, early Hindu, Musalmán, Portuguese, Maráthá, 550-562 ; British management in Sálsette and Karanja (1774-1819), 562, 563 ; over the whole district (1817-1881), 563-629 ; summary of British revenue history, 563.
Hiwen Thsang : Chinese pilgrim (650), 432.
Hodága : boat, 719.
Hodi : canoe, 721.
Hog Island : 11, 456, 501, 502, 508.
Hokkáyantra : the Mariner's compass, 726.
Holdings : 284.
Holi : disturbance, 525.
Hon : a coin, a tenure, 531 ; probably for hunda, 565 note 7.

Honia Náik; a Koli freebooter (1874-1876), 526, 637.
Hornby: Governor (1779), 504, 506.
Horses: import of, 431, 444, 468.
Hospital: civil, 666.
Hospitallers: order of, 460 note 7.
Hot-springs: 15-16, 509.
Houses: 275; Bombay (1812), 516.
Hove': Dr., Polish traveller (1787), 509-510.
Humáyun: Moghal Emperor (1530-1556), 451.
Humba: pass, 5, 320.
Hunda: lump or gross. See Hundábandi.
Hundábandi: a tenure, 550 and note 2, 551 note 5; hunda an unmeasured plot of land, 565; hen probably for hunda, 565 note 7; (1828), 574; in Murbád (1837), 583 note 1; (1845), 587.
Hurricane: see Storms.

I.

Ibn Batuta: traveller (1343), 440.
Iconoclasm: Portuguese, 462.
Idrisi: Arab geographer (1135), 436.
Imports: 335, 336, 337, 416, 514, 518.
Inám: tenure, 534; villages, 535-537.
Inchbird: Captain (1740), 495.
Incline: Bor, 326.
Income tax: riots (1860), 525.
Indo-Parthians: dynasty (A.D. 100), 411 note 2.
Indragad: fort, 506.
Infirmities: 668.
Inland: aspect, 3, 4.
Inquisition: the (1560-1812), 201, 202, 463.
Insane: the, 668.
Inscriptions: 407 note 1, 408, 409, 412, 413, 420, 424, 428, 437.
Instalments: 560 and note 7.
Instruction: schools, cost, staff, instruction, private schools, progress, girls' schools, readers and writers, pupils by race, pupils by caste, school returns, town schools, village schools, libraries, reading rooms, newspapers, 655-662.
Interest: rates of, 309.
Intoxicating drugs: 650.
Investments: 307.
Irrigation: 281.
Isaiah: the Prophet (B.C. 900), 404 note 3.
Islands: 2, 11.
Ismáilian Musalmáns: 223 and note 2.
Istáva: rising rental, 555; 561 note 7.
Ive: traveller (1757), 499.
Izáfat: special service tenure, 534; villages, 539 and note 3, 540 notes 1 and 3; tenure, 540-544; 544 note 1; 553; 554 note 1; 556; 564; izáfát villages found specially prosperous by the Maráthás, 564; izáfat villages sometimes resumed, 565 note 1.

J.

Jádav Rána: Sanján chief (640), 249, 421.
Jahángir: Moghal Emperor (1614), 454.
Jáház: sailing vessel, 718.
Jails: 525, 640.
Jail Industries: 400-402.
Jamábandi: yearly rent settlement, 575.
Jámbu Bráhmans: 78.
James: Commodore, Sir Henry (1757), 497.
Jamsetji Jijibhái: Lady, 323.
Jangams: Lingáyat priests, 197.
Janjira: 410 note 6, 474, 475, 498.
Jaságris: palm-juice drawers, 116.
Jáva: trade with, 420, 429, 470, 520.
Javal Bráhmans: 79.
Jawhár: 440, 454, 456, 457, 464, 509, 555 and note 3, 557; state: description, area, water, climate, products, population, agriculture, trade, history, administration, revenue, instruction, health, the town, 698-710.
Jervis: Major, condition of Thána (1835), 578.
Jervoise: Mr. A. C., 647.
Jesuits: 200, 201, 460 note 7, 461, 462, 474, 476, 484.
Jhanjha: fifth Siláhára king (916), 422 note 1, 424, 435.
Jimutvahán: founder of the mythical Siláhárás, 422 note 4, 424.
Jingars: saddlers, 136.
Johárís: religious beggars, 198.
John of Monte Corvino: missionary (1292), 433, 727.
Jordanus: French friar (1321-1324), 251, 439.
Joshis: fortune-tellers, 198.
Juláha Musalmáns: 225, 245-246; cotton-robe weavers, 388-390.
Junnar: 411 note 3, 414, 419, 423 note 4, 464, 476, 479.
Justice: Portuguese, 459; Marátha and British, 630-640.

K.

Káchis: husbandmen, 119.
Kadam: surname, 63 note 4.
Kairana: Portuguese sub-division, 456.
Kálans: distillers, 152.
Káldurg: hill, 7.
Kalikat: trade with, 429, 444, 465, 470, 486.
Kálu: river, 10.
Kálundri: river, 10, 11.
Kalyán: 403, 412, 417, 418, 419, 420, 424, 443, 453, 457, 464, 465, 476, 477, 479, 480, 482, 485, 491, 509, 512, 522, 523, 525; ravaged by the Moghals (1682-1707), 555; surveyed (1771-72), 558; resurveyed (1788-89), 558; cesses added, 560; bigha cash rate, 561; cash rental, 566; farmer's

rates, 566 note 2; (1835), 578, 579; assessment revised (1837), 583-584 and 600 note 2: results, 585; survey assessment introduced (1859), 599-602; one of the prânts under the Peshwás, 600 note 1; sub-divisional details: boundary, area, aspect, climate, water, soil, holdings, rental, stock, crops, people, 2, 688-690.

Kamál: Marátha rental, 559.

Káman: 456, 457, 490.

Kámandurg: hill, 6.

Kámáthis: husbandmen, 119.

Kamávisdár: sub-divisional officer, 564, 569, 575.

Kámlis: husbandmen, 122.

Kánádás: graziers, 145.

Kángo Bráhmans: 79.

Kanheri Caves: 404 note 2, 412, 414, 419, 424, 455, 461 note 1, 498, 501, 509 and note 5.

Kánhoji: Ángria (1705-1731), 482, 492.

Kanoja Bráhmans: 79.

Kapardi II.: third Siláhára king (A.D. 860), 422 note 1, 424.

Kápdis: religious beggars, 199.

Kapil Bráhmans: 78.

Kapol Vánis: traders, 112.

Karáchi: 404 note 3, 410.

Karádis: husbandmen, 123.

Karan: Solanki king (1072-1094), 436.

Karanja: island, 11, 455, 456, 459, 464, 478, 479, 480, 491, 493, 501, 502, 508, 514; condition (1774 and 1819), 562, 563 and note 3; resident appointed (1774), 562; 566.

Kárbhári: pátil's assistant, 560; (1817), 564; Mhár (1828), 574.

Karháda Bráhmans: 79.

Karjat: sub-divisional details; boundaries, area, aspect, climate, water, soil, holdings, rental, stock, crops, people, 2, 695-697.

Karkarája: Ráshtrakuta king (972), 425.

Kárli: caves, 411 note 3, 412, 413, 414, 503.

Karnála: hill, 8, 437, 443, 452, 475, 522.

Kás: a tenure, 531 and note 2, 550 and note 2, 617.

Kasái Musalmáns: 238.

Kásárs: bangle-makers, 136.

Kásbandi: see Kás.

Kasthi Kolis: see Solesi Kolis.

Kátáris: wood-turners, 136.

Ka-Thákurs: early tribe, 180.

Káthi: a land-measure rod, 558 note 4, 567 and note 5.

Káthiáwár: 61, 64, 404, 407 note 1, 411, 414.

Káthkaris or Káthodis: early tribe, 64, 158-165, 284, 523.

Kaul: lease, 564.

Kávasji Jehángir, Sir: dispensary, 667.

Káyasth Prabhus: writers, 63 note 1, 87-89, 428.

Keigwin: Captain, revolt of (1683), 478, 479.

Kelva Máhim: 409 note 1, 451, 456, 457, 465, 485, 491, 493, 522.

Kerks: pirates (A.D. 890), 433, 711 note 2.

Keshidev: Siláhára king (1203-1238), 422 note 1, 427 and note 2.

Kháfi Khán: Musalmán historian (1680-1735), 482 and note 9, 485 note 2, 494; 553 and note 4.

Khálápur: 508; survey assessment introduced (1855), 591-594.

Khalifs: 432.

Khand: contract system, 530, 545.

Khandála: 503, 507.

Khanderi: island, 478, 489, 501, 503.

Khárághoda: salt, 370.

Khárápát: see Shilotri.

Khár Pátils: husbandmen, 123.

Khárvis: sailors, 147.

Khátiks: butchers, 152.

Khatris: weavers, 133.

Khedávál Bráhmans: 78.

Khoja Musalmáns: traders, 241-242.

Khopivli or Khopoli: 503, 507, 508, 509, 522, 600, 624 note 1.

Khot: revenue farmer, 545, 556.

Khoti: farming tenure, 534.

King: Captain J. S., 711 note 1.

Kirdsár: renewed tillage, 544 note 2.

Kirastáuvs: see Christians.

Kirpáls: Christian reverts, 149.

Kirtivarma: Chálukya king (550-567), 420.

Kissah-i-Sanján: a Párs poem, 247 and note 1.

Kochin: trade with, 410 note 6, 465, 486.

Kodas: 409 and note 1, 730.

Kohoj: hill, 7.

Kolamb or Bhati: pass, 321.

Kolhátis: tumblers, 199.

Kolis: early tribe, 165-174, 453, 454, 456, 457, 464, 512, 523, 529, 563 note 4, 605, 634; dialect of, 68, 69 note 1; origin of the word, 165 note 3.

Koli Kháláti: petty division of, 578.

Kolsunda: wild dogs, 45 and note 3.

Kolvan: 585-586, 588; survey assessment introduced (1865), 616-619; styled Sháhápur (1866), 528.

Kondáji Náik: a Rámoshi freebooter (1827), 634-635.

Konkan: 403, 405, 406, 407, 409, 410 note 5, 411, 412, 414, 415, 417, 418, 419, 422, 423, 424, 425, 426, 434, 502, 506, 522, 523, 561 and note 6, 563.

Konkanasth Bráhmans: see Chitpávans.

Konkanis: early tribe, 174-175.

Konkani Musalmáns: 64, 232-234.

Konkner: hot springs, 15.

Koriya: dialect, 67.
Koshtis: weavers, 133.
Kosmas Indikopleustes: Greek monk and merchant (525), 200, 419, 420.
Kotaligad: fort, 522, 523.
Kothal Khaláti: surveyed (1785-86), 558.
Kothia: sailing vessel, 349-350, 719.
Kotvál: Mhár village servant (1828), 574.
Koyta: sickle assessment, 565.
Kramvant Bráhmans: 79.
Krishna: Nága king, 408.
Krishnagiri: Kanheri, 412.
Krishnarája: Ráshtrakuta king (400), 429.
Kshatraps: (A.D. 78-328) settlement of, 60, 61; dynasty, 411, 412, 417.
Ktesiphon: 412.
Kudali: hoe assessment, 531 note 3, 551 note 2, 565.
Kulambis: see Kunbis.
Kulárag: peasant-held, 545; proprietary holders, 551.
Kulkarnis: accountants, 538, 552; deshpándes or sub-divisional kulkarnis (1828), 572-573; village kulkarnis unknown (1828), 574.
Kumárpál: Solanki king (1143-1174), 426, 436, 437.
Kumbhárs: potters, 137; their kriyás or obsequies, 138.
Kunbis: husbandmen, 124-129, 409 note 1, 477.
Kurhád: pick-axe assessment, 565.
Kurla: mill, 391; estate, 545.
Kusur: pass, 322, 508, 523.
Kute: footpath, 321.

L.

Lád Vánis: traders, 63, 112.
Ládavi: dialect, 67.
Lakes: 11-14.
Lál-langoti Kolis: see Solesi Kolis.
Land: for administration see land administration; for land revenue see revenue; transfers of land under the Maráthás, 564 note 2; tillage encouraged, 564; low rates of waste land, 565; discontinued (1820), 566; large landholders (1820), 566 note 11; survey, Mr. Marriott's (1818-1820), area under tillage, 567; waste put to auction, 567; land offered to disbanded troops, 568 and note 2; new landholders (1820), 570; cost and profit of tillage (1820), 571 note 2; proposed village leases (1828), 572; waste leases (1828), 576; village leases (1830-1835), 577; cheap grain in Thána (1833-1836), 577 note 5; cost and profit of tillage (1835), 578; ditto (1820 and 1835), 579 note 5; ditto (1845), 587-589; tillage area (1868-1881), 629.
Land Administration: 527-629; English acquisition (1774-1817), 527; territorial changes (1817-1869), 527-528; administrative staff (1882), 528-530; land tenures (1882), 530-550; early Hindus, Musalmáns, Portuguese, Maráthás, 550-562; British management (1774-1881), 562-629; Sálsette (1774-1819), 562-563; British revenue history (1817-1881), 563-564; land tenures (1817), 564-565; assessment (1817), 565, 566; cesses, 566; administrative changes (1818-1820), 566-570; survey (1821), 570; condition (1824), 570-571; details (1825-1827), 571, 572; condition (1828), 572; hereditary officers, talátis, and village servants, forms of assessment, cesses, superintendence, revenue system, survey, (1828), 572-576; territorial changes (1830), 576, 577; village leases (1830-1835), 577; condition (1835), 578, 584; assessment revision (1835-1842), 578-579; Nasrápur (1836), 579-581; Panvel (1837), 581, 582; Murbád (1837), 582, 583; Bassein, Máhim, Kalyán, Bhiwndi (1837-41), 583, 584; Sálsette, condition (1835), 584; assessment revision results (1836-1841), 584-585; Kolvan (1842), 585-586; north Thána (1845), 586-587; cost and profit of tillage (1845), 587-589; cesses (1844), 589; census (1846 and 1851), 589 and note 4; territorial changes (1850), 589, 590; seasons and revenue (1837-1853), 590 and note 4; survey (1852-1866), 590-621; survey effects, 621 and note 2, 622; survey results (1854-1878), 622; land revenue receipts (1844-1878), 622; development (1846-1880), 623; season reports (1851-1881), 623-628; revenue statistics (1851-1881), 628-629.
Land Grants: 424 and notes 3 and 7, 425 and notes 3, 4, and 6, 426 and notes 1, 2, 3, and 4, 427 and notes 1, 2, and 3, 428.
Land Revenue: see Revenue.
Land System: Portuguese, 459.
Language: 67-69, 428.
Lár: country and dialect, 112, 431, 435.
Lariya: language, 434.
Larike: Ptolemy's south Gujarát, 414.
Lascar: sailors, 521, 716.
Lát Desh: south Gujarát, 414, 435 note 4.
Lateen sail: apparently Indian, 724.
Latin Friars: 66, 200, 439, 462.
Lawrence: Mr. E., 286 note 1.
Lazima haks: perquisites, 538.
Leasehold: a tenure, 534; villages, 535, 545-550; proposed village leases to deshmukhs and deshpándes (1820), 570; proposed village leases to headmen (1828), 572; village leases (1830-1835), 577.
Lepers: 668.
Libraries: 661-662.
Light-houses: 516.

Lingáyats : merchants, 110.
Liquor-drinking : see Moha Liquor.
Lisboa : Mr. J. C., 55 note 1, 297 note 1.
Local Funds : 652-653.
Locusts : 513, 627.
Lodhis : labourers, 153.
Lohánás : traders, 111.
Lohárs : blacksmiths, 138.
Lonád Cave : 421, 423, 429.
Looms : 384, 386, 387, 455.

M.

Mackintosh : Sir J. (1810), 515 notes 1 and 2, 516 notes 4 and 6.
Mackintosh : Captain (1828), 635.
Máchhis : sea-fishers, 147, 719.
Machhva or Suvál : coasting craft, 345, 719.
Maclaran : Mr. F. B., 20 note 1.
Mádhavráv : Peshwa (1766), 498.
Madhvi : pátil's assistant (1817), 563; (1828), 573.
Madrási Bráhmans : 80.
Magistracy : 633-634.
Mahábhárat : 404.
Mahád : 512.
Mahádev Kolis : early tribe, 168.
Mahálakshmi : hill, 7.
Mahálkari : petty-divisional officer, 529, 555-556; revenue farmer, 559-560; settles with pátil or kárbhári, 560; allowed interest on revenue paid in advance, 561; had armed messengers, horsemen, and bands of Kolis, 563 note 4.
Mahárs : see Mhárs.
Maháwanso : 405.
Máhim : surveyed (1793-94), 558; assessment revised (1837), 583; cost and profit of tillage (1845), 588; survey assessment (1863), 611-614; sub-divisional details: boundaries, area, aspect, climate, water, soil, holdings, rental, stock, crops, people, 2, 673-675.
Máhim : causeway, 323; Bombay, 438, 442, 465, 474, 481, 482, 485, 489.
Mahmud : Bahmani (1493), 443; Begada (1459-1511), 442, 448.
Mahmud Sháh : Gujarát king (1540), 452.
Máhuli : hill, 7, 442, 454, 475, 522.
Maitreya : Bodhisattva, 408 note 2.
Makta : see Khand.
Malabár : 406, 410 and note 4, 429, 430, 431, 434, 440, 444, 445, 465; hill, 474; pirates, 484; export of grain to Bombay (1833-1836), 577 note 5; supplies Bombay (1836), 579.
Malacca : trade with, 416, 429, 446, 464, 465, 486.
Málád : an estate, 545.
Mális : gardeners, 61, 62.
Malcolm : Sir John (1827-1830), 318.
Malanggad : fort, 8, 506.
Malhári Kolis : early tribe, 173.
Malik Ambar : Ahmadnagar minister (1611), 453, 464; did not introduce dhep, 550 note 4; his revenue system, 553-554, 554 note 3.
Malik Eiaz : Musalmán general (1522), 449.
Malik-ul-Tujár : Bahmani minister (1429), 441.
Málim : navigator, 716.
Mallikárjun : Siláhára king (1160), 422 note 1, 426, 436.
Málkhet : Deccan capital (800), 424, 434.
Málsej or Málshet : pass, 320, 403.
Mámlatdár : sub-divisional officer, 529, 555-556; revenue farmer, 559-560; allowed interest on revenue paid in advance, 561; had armed messengers, horsemen, and bands of Kolis, 563 note 4; grants yearly leases, 564.
Mámváni : thirteenth Siláhára king (1060), 422 note 1, 425.
Manáji : Angria (1737), 492.
Mánbhávs : religious beggars, 199.
Mándev : Báglán chief (1340), 440.
Mándvi : 427 note 2, 457.
Mangalpuri : old settlement in Sálsette, 424.
Mángelás : fishermen, 147, 719.
Mango Cultivation : 294-295.
Mángs : village servants, 194.
Mánikgad : hill, 8.
Manja : coasting craft, 719.
Mankir : Málkhet (?), 434.
Manor : 452, 455, 456, 457, 491.
Maráthás : 63 and note 4, 409 note 1, 413, 415, 457, 464, 474, 488; details of, 496, 477-512; administrative history, 554-562; one of their best surveys (1788-89), 559; connive at land transfers, 564 note 2.
Marátha Kunbis : husbandmen, 63 and note 4, 128.
Marátha Vánis : 115.
Maráthi : dialect, 68, 69 note 1.
Marco Polo : Venetian traveller (1290), 433, 434, 438, 447.
Markets : 58-59, 333-334.
Marriott, Mr. : his revenue system (1818), 566-567; his survey, 567, 570; village rents (1822), 570.
Marvi Kolis : early tribe, 173.
Márwár Bráhmans : 80.
Márwár Vánis or Márvádis : 113-115; money-lenders, 308.
Maskat Fishers : 359 note 1.
Maskat : 359, 465, 470, 476, 486, 488, 520, 521.
Masudi : Arab historian (915), 112, 424, 432, 434, and note 10.
Masulipatam : trade with, 415 note 4, 418, 466.
Materials : for Thána administrative history, 527 note 1.
Ma-Thákurs : early tribe, 180.

Mátherán : hill, 6.
Mauryas : dynasty (B.C. 225-A.D. 500), 409 note 3, 420, 421 ; settlement of, 60, 61.
Meds : pirates (890), 433, 711 note 2.
Melizygerus : perhaps Málvan, 404 note 3.
Meman Musalmáns : traders, 240.
Merchants : Thána, 403 note 1 ; 404 note 3 ; 406, 407, 416, 417, 431-432, 446, 468, 488, 500, 520 and note 1.
Meta Kolis : early tribe, 173.
Metals : trade in, 431, 445, 467.
Meváda Bráhmans : 78.
Mhángiri : coasting craft, 346, 719.
Mhárs : village servants, 63, 191-194, 524, 529, 563, 574.
Mhátára : Portuguese village-headman, 552 and note 8.
Militia : Portuguese, 458.
Miller : Mr. J., 342 note 1, 711 note 1.
Mills : cotton, 391.
Minerals : 20, 21.
Mirás : suti or vatan, same as mirás (1817), 564 and note 3.
Missions : Christian (1250-1330), 200, 439 note 1, 727-728.
Mithágris : salt-makers, 116.
Mithibái : dispensary, 668.
Mithridates I. : Parthian king (B.C. 174-136), 410.
Mitne Máchhis : fishermen, 148.
Modh Bráhmans : 80.
Modh Vánis : traders, 112.
Moghals : 452, 453, 474, 475, 477, 478, 479, 480, 488.
Mogham : vague assessment, 565.
Moha Liquor : 395-398, 647, 648, 649.
Mokha : trade with, 409 note 2, 465, 468, 469, 486, 487, 520 and note 3.
Momins : cotton weavers, 385-388.
Monasteries : 406, 407, 432, 456, 462, 483.
Monks : Christian, 460 note 7.
Moneylenders : 307-309.
Moore : Commodore (1774), 502.
Moors : 447, 449, 482, 484.
Moro Pandit : Shiváji's general (1674), 476.
Mortaza : Ahmadnagar king (1570), 453.
Mosques : 439, 449.
Mostyn : Mr. (1778), 503.
Movements : 277.
Mubárik : Emperor of Delhi (1317-1321), 438.
Muda : a grain measure, 536, 547, 550 note 2 ; of 25 mans, 562 ; 6 to 32 mans, 565 and note 6 ; divisions of a muda (dhep system), 565 ; equal to four khandis, 565 ; not uniform, 565, 574 ; 6-14 mans and 25 mans, 565 note 6, 569 note 6, 574.
Mudábandi : tenure, 536, 550 and note 2 ; (1845), 587.
Mudkebandi : see Mudábandi.
Muhammad Tughlik : Musalmán ruler (1325-1350), 440.
Muharram : 524.
Mulock : Mr. W. B., 46 note 1, 48, 60 note 1, 281 note 4, 321 note 1, 530 note 2, 647.
Mulráj : Solanki ruler (943-997), 435, 436.
Mummuni : see Mámváni.
Mum : coasting craft, 720.
Mumbádevi : temple of, 474.
Municipalities : 653-654.
Mungi Paithan : Deccan capital, 62, 90, 412, 415, 416.
Muos Hormuz : Red Sea port, 410 note 5,
Murbád : 477 ; assessment revised (1837), 582-583 ; survey introduced (1860), 604-606 ; sub-divisional details : boundaries, area, aspect, climate, water, soil, holdings, rental, stock, crops, people, 2, 690-692.
Murkebandi : see Mudábandi.
Musala : Padan hill sage, 408.
Musalmáns : history, speech, appearance, house, food, dress, ornaments, calling, earnings, holidays, character, condition, community, religion, customs, prospects, divisions, 61-64, 216-246 ; 403, 428, 429, 431, 446, 438-443, 471, 483, 488, 521, 523, 524 ; administration, 550-554.
Musiris : Muyiri Kotta in Malabár, 410, 418.
Mustálian : Musalmáns, 223 and note 2.
Mutiny : (1857), 523, 525.
Muyiri Kotta : 410.
Myrobalans : 30-31.

N.

Náchni : a grain, 288.
Nágar Bráhmans : 80.
Nágárjun : twelfth Siláhára king, 422 note 1, 425.
Nágás : ancient tribe, 408.
Nágothna : 443, 450.
Nahapán : Parthian or Skythian ruler (A.D. 100), 411 and note 3, 412.
Náiks : land allotments to, 568 and note 2 ; Rághoji Náik (1860), 605.
Nairne : Rev. A. K., 1 note 1.
Nákhoda : chief captain, 716.
Nákri Kunbis : husbandmen, 128.
Nala : dynasty (610-640), 420.
Námdev Shimpis : tailors, 138.
Nána Fadnavis : (1770-1800), 14, 501, 502, 504, 506, 507, 512, 556, 559, 560 note 7, 561.
Nána : pass, 316, 321, 403, 409, 412, 415 note 3, 477, 522.
Nángarbandi : plough tenure, 531 and notes 2 and 3, 551 note 2, 565 ; (1845), 587 ; (1865), 617 and note 1.

Nárgol : 499, 510.
Násik : 409 note 1, 411 note 3, 412, 413, 414, 415, 464.
Nasrápur : surveyed (1785-86), 558 ; 560 and note 3 ; condition (1835), 578 ; assessment revised (1836), 579-581 ; results, 584-585 ; survey begun (1852), 590-591 ; survey assessment introduced (1856), 594-596.
Native Christians : silk-weavers, 379.
Naushirván : of Persia (A.D. 531-578), 421.
Náv : vessel, 718.
Navigation : early, 403 note 1, 711 note 2.
Navkird : fresh tillage, 544 note 2.
Navsári : near Surat, 436, 438, 441, 486.
Navy : Portuguese, 458.
Náyakvádi : village servants (1828), 574.
Nearchus : Alexander's admiral (B.C. 325), 404 note 3.
Nebuchadnezar : (B.C. 606-561), 404 note 3.
Nehar : surveyed (1785-86) and (1793-94), 558.
Nets : stake, 56, 57, 58.
New United Company : formation of (1702), 485.
Newspapers : 525, 662.
Nhávis : barbers, 143.
Nicolo Conti : Italian traveller (1420-1440), 725.
Niebuhr : German traveller (1764), 499, 500 note 1, 520.
Nikitin : Russian traveller (1470), 447, 718.
Nil Dongri : hill near Sopára, 490.
Nirmal : lake near Sopára, 12.
Nisni : pass, 320.
Nunneries : 406.
Nuno da Cunha : Portuguese General (1531), 451, 452.

O.

Obollah : head of Persian Gulf, 413 note 4, 418, 421 note 2, 429, 433.
Obstacles : to improvements in the early years of British rule, 563, 569.
Occupation : of the people, 73.
Oderic : French Friar (1321-1324), 44 note 1, 251, 439.
Officers : Portuguese, 455, 459 ; British, 528-529.
Oilseed : 290.
Okellis : Ghalla in east Africa, 410 note 5.
Ophir : identification of, 404, 405.
Ormuz : Persian Gulf, 247 and note 2, 444, 449, 458, 465, 469 note 3.
Orphanage : 461 and note 1.
Osvál Vánis : traders, 113.
Ouppara : Periplus' Sopára, 418.
Oxen : 439.

P.

Páchkalshis : husbandmen, 61, 62, 129.
Padan : hill, 408.
Padáv : coasting craft, 345-346, 720.
Pahádis : husbandmen, 130.
Pál : caves near Mahád, 418.
Paithan : Deccan capital, 412, 415, 416.
Palaipatmai : Pál near Mahád, 418.
Palav : boat, 720.
Palhavs : 411 note 2, 413 and note 7.
Palmyra : 410, 411 note 1, 412, 413.
Palshe Bráhmans : 61, 62, 63 note 2, 81.
Palu : foot-path, 321.
Panchális : craftsmen, 138.
Panchávyats : (1821), 570.
Pánd : land division, 558 note 4.
Pándavs : 404 note 2.
Pándharpeshás : high-class villagers, 63 ; tenure, 531, 532-534 ; 532 notes 1 and 3 ; landholders, 556, 557 ; low rates, 557 note 4 ; in Bájiráv's time, 560 ; easy rates, 565 ; farmers' rates, 566 note 2 ; opinions of the Collector and Government (1820), 566 ; lower rate (1837), 583 ; final settlement, 534.
Panechan : Panchnad, Portuguese sub-division, 456.
Pánipat : battle of (1761), 497, 498 note 4.
Panjáb : converts, 202.
Panvel : 443, 464, 465, 485, 503, 508, 513, 522, 523 526 ; sea-trade, 360 ; condition of (1835), 578, 579 ; assessment revised (1837), 581-582 ; results, 585 ; survey assessment introduced (1856), 596-599 ; sub-divisional details : boundaries, area, aspect, climate, water, soil, holdings, rental, stock, crop, people, 2, 692-695.
Pánwála : vegetable boat, 720.
Paper-making : 399-400.
Paradas : Parthians, 411 note 2.
Parashurám : conquers the Konkan, 87.
Pardeshis : labourers, 153.
Parel : 474, 489.
Parits : washermen, 143.
Párnera : fort, 442, 453, 478, 506.
Párol : temples, 429.
Pársis : driven from Persia (638-641), settled in Ormuz, 247 ; from Ormuz sail to Diu and Sanján (716), 248 ; protected by Jadi Rána, spread to Navsári, Cambay, Broach, Thána, and Chaul, 250, 432 ; fight for their Hindu chief (1305), defeated and fled to Bharut, 251, 438 and note 4 ; go to Bánsda, depressed (1300-1400), 252 ; immigrants and local converts (1400-1500), 253 ; in Kalyán (1533), 254 ; encouraged by Akbar (1578), at Surat (1590), rise to importance (1600-1800), 255 ; revenue farmers, land proprietors, husbandmen, tavern-keepers, palm-juice drawers (1817-1881),

256-257; appearance, dress, 258-260; speech, house, food, life, 261-262; customs, religion, 263-273; Towers of Silence: at Dehgám (1306) and Vejalpur, 249 note 6; at Kalyán (1533), 254; at Thána (1790), 256; at Tárápur (1786), at Kalyán (1790), 256; population in Bombay (1810), 516 and note 6, 517; traders (810-1260), 431; Jordanus' account (1320), 251, 439, 440 and note 1.

Parsons: traveller (1775), 501.

Parthians: 403, 410, 411 and note 2, 412, 413.

Párvatibái: 322.

Passes: see Hill-passes.

Pátálganga: river, 11.

Pátáne Prabhus: origin and settlement, 62 note 2, 89; appearance, language, and character, 91; house, food, dress, and ornaments, 92-101; life and occupation, 102-104; religion, community, prospects, 105-108.

Patel: Bamanji Behrámji, Mr., 246.

Pátils: village headmen, 529; 556; 560; (1817), 563; pay (1828), 564 note 1; unfit to manage local funds, 564 note 1; (1828), 573, 575, 576.

Pátimár: despatch boat. See Phatemári.

Pátharvats: stone-carvers, 138.

Paupera: Jayaba, Jawhár chief (1320?), 440 note 5, 703 and note 1.

Pavai: estate in Sálsette, 545; condition of (1833), 578 note 1.

Pearls: 55; trade in, 416 and note 1, 430, 445, 467.

Peasants: (1675), 477; (1695), 484.

Pedder; Mr. W. G., 374-376.

Pedlers: 335.

Pelár: temple ruins, 428.

Pendháris: Deccan freebooters (1800) 484, 513, 522, 523.

Perfumes: trade in, 430, 445, 467.

Periplus of the Erythræan Sea: (A.D. 247), 410 notes 4 and 6; 411 notes 1 and 2, 415, 417 and note 8, 418, 424.

Persia: Indian connection with, 247 note 3, 403, 404 and note 3, 410, 413, 417, 420, 421, 430, 431, 432, 444, 445, 466, 467, 518, 520; carpet weaving, 402; gulf, 403 note 1, 404 note 3, 410, 412, 414, 417, 418, 420, 429, 430, 432, 433, 440, 444, 464, 465, 466, 467, 468, 470, 486, 487, 519.

Peshwás: the, 493, 498, 501, 503, 512, 514, 521, 522; take south Thána (1720), 555; their management, 555; revenue farming, 557; Peshwa Bájiráv, 559; 559 note 5; 561 note 7; 600 note 1.

Phani: coasting craft, 720.

Phase Párdhis: early tribe, 175.

Phatemári: despatch boat, 347-348, 720.

Phœnicians: 404 note 3.

Phudgis: labourers, 153.

Pimpri: pass, 320.

Pirates: early (A.D. 247), 417; Cutch, Káthiáwár, and Malabár (600, 920, 1020, 1290, 1340, 1400-1500, 1570, 1670, 1695, 1700, 1708, 1757-60, 1815-1820), 433 and note 8, 434, 438, 440, 449, 458, 472, 482, 484, 488, 499, 521 and notes 4 and 5, 711 note 2; European (1500, 1695, 1700), 471 note 8, 484, 488; Marátha (1695, 1700, 1756, 1812), 484, 488, 521 and notes 4 and 5; Maskat and Johásmi (900, 1570, 1695, 1700, 1708, 1760, 1804, 1819), 433 and note 8, 434 458, 482, 484, 488, 499, 521 and notes 4 and 5.

Plague: 482, 484 and note 1, 513.

Plantains: 291-292; drying of, 292, 395.

Pliny: (A.D. 77), 404 note 3, 409 note 3, 410 notes 3 and 5, 411 note 1.

Plough of Land: 284.

Plówden: Mr., 374, 375.

Pokarna Bráhmans: 78.

Police: 638-640.

Poona: treaty of (1817), 522.

Pophli: hill, 7.

Population: sub-divisions, 70; sex, 71; age and religion, 72, 499; Bombay (1665, 1674, 1708, 1750, 1764, 1780, 1812, 1816, 1826, 1882), 473, 474, 489, 497 note 1, 499, 500 and note 1, 511 note 2, 516 and note 6, 526 note 3.

Ports: Thána, 354-361, 414, 416, 418, 420, 428, 429, 432, 443, 465, 470, 485, 514, 519.

Portuguese: the, 403, 428; (1500-1670), 447-474, 479, 482, 489, 492; landholders, 550; dhep system, 550-551; administration, 552-553; districts, 552 note 2; revenue system, 552 note 10; cesses, 552-553; condition, 553; excise, 553 note 1; districts passed to the Peshwa (1733-1739), 555; pándharpeshás, 556; rates, 557.

Porvád Vánis: traders, 112, 113.

Post Offices: 331.

Prabhus: Portuguese village clerks, 552. See Pátáne and Káyasth Prabhus.

Pránts: four divisions of north Konkan and their revenue (1817), 563 note 6; Kalyán prant, 600 note 1, 602 note 1.

Prices: 312-314; high prices (1800-1818), 562; still high (1820), 571; doubtful, 571 note 2; Nasrápur prices (1820), 571 note 2; (1827-1832), 576 note 5; cheapness of grain (1830), 577 note 2; (1831-1833), 577 note 5; causes of decline in (1836), 577 note 5; 579; Sálsette high prices (1836), 584; Bhiwndi yearly prices (1840-1860), 606 note 1; (1855-1881), 628-629.

Pritchard: Mr. C. B., 374, 376, 378, 647.

Products: Indian (B.C. 1600), 404 note 3.

Prother: Colonel, 522.

Ptolemy: the geographer (A.D. 150), 410 note 6, 414, 415, 424.

Pulashakti: Siláhára king, 422 note 1, 424.

Pulikeshi II. : Chálukya king (610-640), 247 note 3, 420.
Pulses : 289.
Pummelo : cultivation, 295.
Punavem : dye-yielding flower and cess, 552.
Punt : Ethiopia or India, 404 and note 3.
Purandhar : treaty of (1776), 502, 505, 508.
Puri : Maurya and Siláhára capital (590-1260), 420, 423 and note 2, 425, 426.
Purna : Sopára Buddhist apostle, story of, 404 note 2, 406-408.

Q.

Quilon : 429, 444.

R.

Rághoba : see Raghunáthráv.
Rághoba Janárdhan : Ráo Bahádur, 295 note 1.
Rághoji Bhángria : Koli freebooter (1844-1848), 636-637.
Rághoji Náik : Koli outlaw (1860), 605.
Raghunáthráv : Peshwa's regent (1761), 498, 501, 502, 503, 505.
Raids : (1817), 522, 524, 526, 563 note 4. See Gang Robberies.
Raikaris : early tribe, 175.
Railways : 324-329.
Rainfall : (1860-1880), 17, 628, 629.
Rájapitámaha : Siláhára title, 436, 437 note 1.
Ráj Kolis : early tribe, 174.
Rájmáchi : or Konkan Darvája, 6, 322, 449, 489, 508.
Rajputs : surnames, 61 note 3.
Rámchandra : Devgiri Yádav (1271-1309), 437, 438.
Rámji Bhángria : Koli robber (1825), 524.
Rámoshis : early tribe, 177, 522, 524.
Rámráv Náráyan : Rájmáchi commandant surveyed Vásra (1795-96), 558.
Rámsing : Cutch traveller to Holland (1750), 521.
Ránder : near Surat, 448, 451.
Rangáris : dyers, 133.
Ráos of Murbád : Kunbis, 124.
Rashid-ud-din : (1310), 437.
Ráshtrakutas : of Málkhet, 423, 424, 425, 434.
Rates : see Assessment.
Rauls : tape-weavers, 133.
Ráygad : Kolába fort, 442, 476.
Readers and Writers : 657.
Reading-rooms : 662.
Reclamations : 281-283.
Recolets : Friars, 460 note 7, 483.
Red Sea : trade with, 410 note 1, 414, 416, 715.
Registration : 633.
Reinaud : French writer, 410, 726.
Relics : Buddhist, 409.
Relic Mound : Sopára, 419.
Religion : 65-66, 406, 407; Siláhára, 424; Portuguese, 460-463.
Rend-bhatti : Portuguese still-cess, 553.
Rend-dáru : Portuguese liquor-cess, 553.
Rend-doli : Portuguese net-cess, 553.
Rend-másli : Portuguese fish-cess, 553.
Rental : see Assessment.
Rest-houses : 329-330.
Returns : railway, 338-341.
Revenue and Finance : 641-654.
Revenue : 455, 473, 474, 483, 498, 512, 523; land (1837-1853), 590; (1844-1878), 622; (1851-1881), 628-629; (1830-1879), 641; Portuguese (1535-1547), 729.
Revenue Farmers : deshmukhs and deshpándes, 553, 554; revenue farming introduced by the Maráthás, 557-558; farming extended to tálukás and prants, 559; farmers unrestricted, 559 note 5; could raise the rental, 560; their settlement with husbandmen, 560; their tyranny, 561; stipendiary officers as revenue farmers (1817), 563; result of farming, 563 note 5; disorders, 565; talátis appointed, 566 and note 5.
Revenue System : early Hindus, 550, 551; Musalmáns, 551-554; Portuguese, 552-553; Malik Ambar (1600), 553-554; Maráthás, 553-562; British, 562; British changes (1818), 566-569; effect, 568 note 2; village accountants (1824), 571; (1828), 575-576.
Reverts : from Christianity, 117, 201 note 2, 202, 203.
Rice : 287, 288, 429, 465, 466 note 1, 501.
Riots : 456, 523, 524, 525.
Rishis : seers, 406, 408.
Rivers : 8-11.
Roads : 316-319; Siláhára high roads, 428; 515, 523.
Robbers : (1817) 563 and note 4, 569; (1825-1844), 572 note 6.
Romans : in India, 410, 417.
Rome : Indian spices in, 410 note 3.
Routes : old, 316.
Rudder : 722.
Rudradáman : Sinh king of Káthiáwár (A.D. 178), 417.
Ruk : bird, 433.
Rukmanibái : dispensary, 668.

S.

Sabayo : Shábáz, Portuguese sub-division, 456.
Sadáshiv Keshav : Marátha mámlatdár, his survey (1788-89), 558, 559; districts surveyed, 559 note 3; his rates changed, 560, 566 note 2.
Sadáshiv Raghunáth : Marátha mámlatdár, his survey (1793-94), 558.
Sadrye : pass, 320.

Sahyádris : 4-6, 403, 415.
Sailors : 433, 447, 471, 521.
Sails : 722.
Saimur : Chaul, 424, 429.
Sáiván : 455, 456, 457, 478, 490.
Sakurbái : dispensary, 667.
Salbái : treaty of (1782), 508, 509.
Saldanha : Antonio de, Portuguese admiral (1532), 451 ; Manuel de, Portuguese general (1675), 478.
Sális : weavers, 134.
Sálsette : island, 2, 11, 412, 454, 455, 456, 457, 462, 476, 480, 481, 483, 484, 490, 493, 494, 498, 499, 500, 501, 502, 505, 506, 508, 509, 510, 511, 512, 517, 523 ; rent system, 547 ; leasehold villages (1882), 545-550 ; Portuguese, 552 ; Maráthás, 555 note 3 ; haváldárs (1741), 556 ; rates, 557 ; condition (1774), 558, 562 ; British management (1774-1819), 562-563 ; resident and factors (1774), 562 ; revenue system (1798), 562 ; changes (1801-1811), 562 ; condition (1774-1819), 562-563 ; compared with other parts, 566 ; improvements in Pavai, Virár, and Goregaon (1833), 578 note 1 ; (1833), 577, 578 and note 1 ; condition (1836), 584 ; survey assessment (1861), 608-609 ; sub-divisional details : boundaries, area, aspect, climate, water, soil, holdings, rental, stock, crops, people, 2, 685-689.
Salt-making : works, 363-365 ; shilotris, 365 ; workers, 365-366 ; process, 366-369 ; trade, 369-372 ; excise, 372-374 ; smuggling, 374-376 ; changes, 376, 377 ; results, 378 ; receipts, 651 ; 317 ; 429.
Sambháji : Shiváji's son (1680), 408, 479, 481 ; Ángria (1737), 492, 496.
Sámble : surname, 63 note 4.
Sambuk : Arab passenger-boat, 470 note 1, 721.
Sámvedi Bráhmans : 82.
Sandalwood : 406, 408.
Sandanes : (A.D. 247), 417, 418 and note 1.
Sanganians : pirates, 499 note 1, 713-714.
Sangars : blanket-weavers, 134.
Sanghárs : pirates, 433, 713-714.
Sanján : 248, 249, 403, 423, 425, 428, 429, 430, 432, 438, 455 ; under the Maráthás, 555 note 3 ; surveyed (1793-94), 558 ; Marátha cesses, 560 ; (1838), 585 ; cost and profit of tillage (1845), 588 ; survey assessment (1866), 619-620 ; styled Dáhánu, 528.
Sánkh-ha-ra : Egyptian king (B.C. 2500), 404 note 3.
Sánkli jámin : chain surety, not required (1828), 576.
Sánkshi : fort, 443, 452.
Sanskárs : sixteen observances, 76.
Saraganes : the Shátkarnis, 417.
Saráng : boat-captain, 716.
Saranjámi : villages, 535 and note 2.
Sárasvat Bráhmans : 78, 83-85.
Sarkhot : over-khot, revenue contractor, 538.
Sarpátil : over-headman, 538 ; (1828), 572.
Sarsubhedár : Marátha provincial officer, 555, 556.
Sarvariya Bráhmans : 85.
Sassanians : Persian dynasty (A.D. 230-650), 419, 421.
Sátivli : hot spring, 15, 16.
Savái Suti : one and a quarter remission, 532 note 1 : see Suti.
Sávla : pass, 322.
Schools : 216, 500 ; town and village, 660-661.
Schweinfurth : African traveller, 715.
Scott : Colonel, 637.
Sea-fishes : 55-56.
Seamen : Hindu, early, 403, 711-715 ; (A.D. 150-247), 417 ; (810-1260), 433 ; (1320-1442), 447 ; (1508), 471 and note 4 ; (1820), 521 ; (1882), 716 ; names of, 716.
Season Reports : (1837-1851), 590 and note 4 ; (1851-1881), 623-628.
Sea-trade : 342-363, 404 note 3, 410, 412, 416, 418, 420, 429-431, 444-447, 464-468, 485-488, 514, 518-520.
Sects : Hindu, 73.
Seervai : Kharsedji Nasarvánji, Mr., 246.
Sefareh-el-Hende : Sopára in Thána, 404 note 3.
Sefareh-el-Zinge : Sofála in Africa, 404 note 3.
Service Mortgage : 310-311.
Settlements : Indian, in Persia, Arabia and Africa, see Voyagers ; foreign, in Thána, 60-65, 403, 404 note 3.
Shábáz : 456, 479, 491.
Sháhápur : 525 ; sub-divisional details : boundaries, area, aspect, climate, water, soil, holdings, rental, stock, crops, people, 2, 683-685.
Sháhji : Shiváji's father (1632), 464.
Shaks : 413 and note 7.
Shakra : Indra, 406.
Sháligrám : a form of Vishnu, 105 note 2.
Shankar : god, 406 ; Devgiri Yádav (1310), 438.
Sharákati : share village, 539 and note 3, 540, 544.
Shátkarnis : the, 409, 411, 414, 415, 417, 418.
Shell Games : 104 note 1.
Shenála : lake, 13.
Shenvi Bráhmans : 85.
Sheri ; state lands, 564.
Shibar : large pátimár, 348-349.
Shidgad : pass, 321.
Shilotri : salt-marsh reclamation, 534, 544 and note 2, 545, 551 and note 4, 553 and note 2, 561 note 7 ; Sálsette (1836), 584 note 5.
Shimpis : tailors, 138-139.

Shipil : canoe, 721.
Shipman : Sir Abraham (1666), 472.
Ships : 417, 432, 446-447, 468-471, 482, 488, 500, 501, 511 note 2, 517, 518 and note 1; ship-building, 468-470, 500 note 2, 510 note 5, 517 and note 8, 518.
Shirke : surname, 63 note 4.
Shiv : god, 406, 424.
Shiváji : (1660-1674), 411 note 3, 464, 475, 476, 477, 478, 484, 489.
Shivrái : coin, 306.
Shoes : trade in, 430, 467 and note 5.
Shopkeepers : 335.
Shrávasti : Sewet, 406.
Shrigaud Bráhmans : 78.
Shrimáli Bráhmans : 78.
Shrimáli Vánis : traders, 112.
Shri Rámeshvar : hot springs, 16.
Shristhának : Thána, 423, 425, 428.
Shron Aparánta : the Konkan, 407 and note 1.
Shurpárak : Sopára, 404, 423.
Shybár : see Shibár.
Sidgad : fort, 523.
Sidhráj : Gujarát Solanki (1094-1143), 436.
Sidis : 64, 474, 475, 478, 481, 488, 490, 492, 498.
Siláháras : north Konkan rulers (810-1260), 60; origin and genealogical table, 421, 422 and note 1; political status, Puri, Tagar, religion, 423 and notes 2 and 4; details of kings, land-grant stones, 424-427 and notes; ministers, language, administration, roads, ports, coinage, 428; perhaps the Balháras, 434 and note 10; suggested origin of the name, 730.
Silk : trade in, 412, 430, 444, 466, 467 and note 2.
Silk-weaving : weavers, 378-379; trade; 380; sorting, 380-382; appliances, 382; bleaching, 382; mordanting, 382-383; materials, 382-384; warping, 384; weaving, 384-385.
Simulla : Chaul, 410.
Sinclair : Mr. W. F., 637.
Sindh : 404 note 3, 411 note 2.
Sindia : 504, 512.
Sinh : Káthiáwár dynasty (A.D. 78, A.D. 328), 411.
Sion : causeway, 322, 512, 517; (1799-1803), 562.
Sipáhi : Musalmán soldiers, 243-244.
Skandagupta : (A.D. 190), 409 note 1.
Skythians : 411.
Slaves : 64, 142, 460 and note 3; 431, 446, 468, 481, 483 and note 4; 552 and note 6.
Snakes : 47-48.
Socotra : Hindu colonization, 404 note 3, 714; trade, 429, 434, 465, 487.
Soil : 280.
Solesi Kolis : early tribe, 174.
Solomon : king (B.C. 1000), 404, 405, 446.
Somáli Coast : 404 note 3.
Someshvar : Siláhára king (1249-1260), 422 note 1, 427 and note 3.
Somnáth : 404, 429, 437.
Sompura Bráhmans : 78.
Sonárs : goldsmiths, 63, 139-140.
Son Kolis : fishers, 148-149, 407 note 1.
Sopára ; 403, 404 note 3, 406, 407, 408, 409, 411 note 3, 412, 415, 417, 418, 423, 428, 429, 304, 434, 443, 444, 446, 455, 457, 490, 512.
Sorathiás : husbandmen, 130-131.
Spain : 453, 454.
Spices : Indian, 404 note 3; 410; 410 note 3; 411 note 1; 430, 445, 467, 487.
Spirit-worship : 65, 66.
Spooner : Mr., Commissioner of Customs (1844), 373.
Staff : administrative (1882), 528-530; village (1817), 563-564; superintendence (1828), 575.
Stations : railway, 324, 329, 339, 340.
Steam-ferries : 330.
Stock : 285.
Stockades : 454, 456, 457, 490, 512.
Stones : inscribed, 420, 425 notes 5 and 6, 426 and notes 2, 3, and 4; 427 and notes 1, 2, and 3; 437; memorial, 429 note 1, 433; precious, 413, 416 and note 1, 430, 445, 467 note 10.
Storms : 248, 482, 496, 624.
Strabo : (B.C. 30), 411 note 1, 412.
Stupa : Sopára, 408, 412.
Sub-divisions : details, 2, 671-697.
Sub-divisional Officers : mámlatdárs (1882), 529; kamávisdárs (1820), 569.
Subhedár : Marátha district officer, 555-556, 561.
Sudágris : husbandmen, 116.
Sugarcane : 290-291; 510 and note 6; 511.
Sugar-making : 391-395.
Suketuvarma : Mauryan king (A.D. 400), 420.
Sulaiman : Árab merchant (850), 434; Turkish admiral (1538), 452.
Surástrene : Ptolemy's Káthiáwár, 414.
Surat : 435, 448, 451, 453, 465, 469, 473, 484, 486, 488, 498, 505, 506, 510, 511; treaty of (1775), 501, 502; rupees, 561; territory made over to (1817), 563 note 6.
Surnames : Chitpávan, 76; Palshe, 81; Káyasth Prabhu, 88; Ágri, 116; Kunbi, 124; Vanjári, 131, 132; Ghadse, 141; Mángela, 147; Bhandári, 150; Koli, 165, Mhár, 191; Máng, 194; Chitrakathi, 196.
Survey : tenure (1882), 530; Portuguese survey in Bassein, 552 note 4; Marátha survey (1668-1681), 554-555; (1771-72, 1785-86, 1788-89, 1793-94, 1795-96), 558; 1788 survey, 559; proposed survey (1818), 566; Mr. Marriott's survey (1818-1820), 567, 569-570; Government directions (1821-22), 570; survey abandoned (1824), 571; progress

(1825-26), 571 ; parts surveyed (1821-25), 571 note 8 ; survey suspended (1827), 572 ; slight progress (1828), 572, 576 and note 8 ; needed (1851, 1856), 590 and note 2 ; introduced (1852-1866), 590-621 ; effects, 621-622 and 621 note 2 ; results (1854-1878), 622 ; classification of rice land, 554 and notes 4 and 5, 592 note 3.

Sus : Skythian tribe, 411 note 2.

Susa : 413.

Suti : tenure, 531-532 ; meaning, 532 note 1 ; same as mirás, 564 and note 3.

Suvál : coasting craft, 720.

Svámitva : farmer's share system, 530.

Syeds : Musalmáns, 230.

Sylveira : Heitor de, Portuguese admiral (1530), 450.

Symulla ; Chaul, 410 and note 6, 414, 415.

T.

Tabáshir : bamboo pith, 430 and note 15, 445.

Tagar : Deccan metropolis (B.C. 200-A.D. 612), 409, 412, 415, 416, 419, 423 and note 4, 424.

Tái Musalmáns : 225, 242-243.

Tailang Bráhmans : 85.

Tailap : Chálukya king (973-997), 425, 435.

Taka : a coin and tenure, 531, 550 and note 2, 551 note 5 ; probably for *toka*, 565 note 7. See Toka.

Takbandi : see Taka and Toka.

Takmak : bill, 6.

Tal : pass, 61, 318, 319, 320, 403, 412, 444.

Talátis : village accountants (1882), 529 ; (1820), 566 and note 5 ; 569 ; 573 ; 575.

Talegaon : 503.

Talheri Kunbis : husbandmen, 124-128.

Taloja : sub-division (1840), 528, 602 note 1 ; survey assessment in (1859), 602-604 ; divided between Kalyán and Panvel (1861), 528.

Taloja Bráhmans : 78.

Talvádis : palm-tappers, 643.

Támbats : coppersmiths, 140-141.

Támbolis : betel-leaf sellers, 112.

Támils : 415.

Tándel : boat-captain, 716.

Tánsa : river, 9.

Tape-weaving : 401.

Tapodhan Bráhmans : 86.

Tarappa : boat, 720.

Tárápur : sea trade, 358 ; 451, 456, 465, 483, 485, 491, 493, 522, 523 ; under the Maráthás, 555 note 3.

Tasu : a division of the land-measuring rod, 558 note 4.

Taxes : 483, 525 ; assessed, 650.

Teak : trade in, 418, 431 and note 8, 466 ; 509, 510 and note 2, 518 and note 2.

Telegraph ; 331.

Telis : oilmen, 134-135.

Temperature : 18.

Temples : 404, 406, 407, 408, 413, 424, 428, 439, 449, 455, 461 and note 1, 509, 524.

Tenures : (1882), 530-550 ; early Hindu, 550-551 ; (1817), 564-565 ; British, 566 ; (1828), 574-575.

Territorial Changes : (1817-1869), 527-528 ; (1818-19), 569 ; (1825), 571 and note 6 ; (1830), 576-577 ; (1850), 589.

Thákurs : early tribe, 177-181, 523.

Thána : 403, 404, 409, 411, 415, 421, 423, 428, 429, 434, 436, 437, 438, 442, 443, 444, 446, 449, 450, 451, 455, 457, 459, 461, 462, 464, 465, 478, 484, 485, 491, 492, 493, 509, 510, 522, 523, 525 ; cloth, 385-388 ; exports to Bombay, 362-363.

Thánges : Kulkarnis' messengers, 538.

Thánkar Kolis : early tribe, 174.

Thok : 550 note 2. See Taka and Toka.

Thokábandi or Tokábandi. See Taka and Toka.

Tieffenthaler : traveller (1750), 499.

Tigers : 44, 501, 510.

Tijái : one-third rental system of Sálsette, 547.

Timber : 27-29 ; 418, 431, 445, 448, 455, 465, 500, 518.

Timulla ; Chaul, 414.

Tirkati : European ship, 718.

Todar Mal : his system (1600), 553, 554 note 2.

Tok : 550 note 2. See Taka and Toka.

Toka : tenure, 531 ; 550 and note 2 ; 551 note 5 ; unmeasured plot, 565 ; assessment, 565 ; taka probably for toka, 565 note 7 ; (1828), 574 ; in Murbád (1837), 583 note 1.

Tokre Kolis : see Dhor Kolis.

Tolls : 323-324.

Toni : canoe, 721.

Trade : the Thána coast natural centre of, by sea, pre-historic with Persian Gulf, Red Sea, and Egypt, 404 note 3, 712 ; with east Arabia, east Africa, 404 note 3, 712 ; by land with Deccan (B.C. 300), 316, 403 ; with Masulipatam (A.D. 150), 415 note 4, with Benares (A.D. 100-400), 406 ; in Alexander's time (B.C. 325), 404 note 3 ; under the Shátakarnis by land (B.C. 100-A.D. 300), 412 ; by sea, with Persia, Arabia, Egypt, Red Sea (B.C. 25-A.D. 150), 410-411, 412, 416 ; Kalyán trade with Persia and Ceylon (A.D. 525), 419-420 ; Arab trade (640), 421 and note 4 ; Siláhára trade (800-1300), 429-432 ; Musalmán trade (1300-1500), 443-447 ; Portuguese trade (1500-1670), 464-471 ; Marátha trade (1670-1710), 485-488 ; European trade centres at Bombay (1800-1812), 499, 514, 518-519 ; opening of Sahyádri pass roads, 317, 318 ; hampered by transit dues, 487, 581, 702 ; railways, 324-329 ; development, 526.

Traders : 108-115, 332, 404 note 3 ; see Merchants.

Transit Dues : see Customs.
Treaties : 451, 452, 453, 480, 495 and note 4, 498, 501, 502, 503, 505, 507, 508, 512, 522.
Trees : liquor-yielding, 21-23 ; forest, 23-27.
Trikuta : perhaps Junnar, 419.
Trikutakas : dynasty of (A.D. 420), 419.
Trimbak Vináyak : Marátha mámlatdár, his survey (1771-72), 558.
Trimbakji Denglia : (1816), 521, 522, 523.
Trombay : sea-trade, 359, 360.
Tulsi : lake, 12.
Tunnels : railway, 326-328.
Tungár : hill, 6.
Turkey : Sultán of (1500-1530), 451, 452.
Turks : 438, 439, 451, 452.
Tyre : trade with, 404 note 3.

U.

Ulhás : river, 10.
Umáji Náik : Rámoshi freebooter (1827), 634-635.
Umbargaon : sea trade, 357 ; survey assessment introduced (1864), 614-616.
Un-Bráhman Gods : 65.
Underi : island, 479.
Upton : Colonel, 502.
Uran : sea trade, 360-361; distilleries, 395-397, 423, 428, 456, 528 ; survey assessment (1866), 620-621.
Uraps or Varaps : Christian reverts, 117, 201 note 2.
Ushavdát : Konkan Viceroy (A.D. 100), 411 and note 3.

V.

Vaccination : 668-669.
Váda : 420; 528 ; sub-divisional details : boundaries, area, aspect, climate, water, soil, holdings, rental, stock crops, people, 2, 675-678.
Vadars : diggers, 181-182.
Vadgaon : convention of (1779), 318, 504, 505.
Vágháchápathár : Tiger's Terrace, 5.
Vághris : game-snarers, 182.
Vaishákhara : surveyed (1771-72), 558.
Vaishya : see Marátha Vánis.
Vaitarna : river, Ptolemy's Goaris (A.D. 150), sanctity, course, tributaries, 8-10.
Vaitis : early tribe, 182.
Vajjaddev I. : seventh Siláhára king, 422 note 1, 424.
Vajjaddev II. : ninth Siláhára king, 422 note 1, 425.
Vajrábái : hot springs, 16, 509, 510.
Vakál : Sopára hill, 408, 409.
Valentia : Lord (1804), 303, 515 notes 1 and 3.
Vandidád : Pársis' sacred book, 252 note 3, 253 note 2.
Vánis : traders, 112-115 ; 432, 524.
Vanjáris : husbandmen, 118, 131.
Vappuvanna : fourth Siláhára king, 422 note 1, 424.
Varáts : rent-drafts, 561.
Vari : tillage, 289.
Várlis : early tribe, 182-189.
Varthema : Italian traveller (1500), 443, 470.
Varuna : god, 406.
Vasco da Gama : (1500), 470.
Vásra : surveyed (1795-96), 558.
Vásudevs : religious beggars, 199.
Vásudev Balvant Phadke : (1877), 526, 637-638.
Vatan : service tenure, 534, 537-539.
Vatan Settlement. See Vatan.
Vatvad : hill, 4.
Vehár : lake, 11-12, 425 note 6, 461.
Vengaon : birth place of Nána Sáheb (1857), 525.
Versova : 484, 485, 491, 493, 501, 509, 514.
Veskars : village gate-keepers (1828), 574.
Vessels : Egyptian (B.C. 2500), 404 note 3 ; Arab (B.C. 1500), 716 ; Phœnician (B.C. 1100-850), 716; Greek (A.D. 62-100), 417 and note 6 ; Roman (A.D. 78), 410 note 5 ; early Hindu (A.D. 250), 419; Arab (600-1000), 432, 433 ; Chinese (1290), 433 note 3; pirates of Káthiáwár (700-1300), 433-434 ; of Socotra (1290), 434 ; of the Malabár coast (1290), 434 ; of the Bombay harbour (1290), 434, 438; (1500), 449; of Maskat (1600-1800), 488, 521 note 4 ; of Bet in Káthiáwár (1812-1820), 521 note 5; Arab, Persian, and Chinese (1300-1500), 447; Portuguese vessels (1500), 470 and note 9, 469-470, 471 and notes 1-3 ; Dutch and English (1600-1615), 471 and note 3 ; building of at Agáshi (1500), 465 note 4, 468 ; at Goa (1510), 469 ; at Surat (1600), 469 note 4 ; at Bombay (1735-1800), 500 and note 3, 517, 518 and note 1 ; names of vessels, 717-721 ; passed from Asia to Europe, 723-724 ; from Europe to Asia, 722-723 ; names held in common, 723. See Boats and Pirates.
Viarála : lake, 12.
Villages : 274.
Village Communities : 275.
Village Headmen : see Pátils.
Village Leases : see Land.
Village Officers : (1882), 529. (1817), 563-564 ; how paid (1828), unfit to manage local funds (1845), 564 note 1, 573 note 2, 573-574 ; 575.
Village Schools : 661.
Village Servants : (1882), 529 ; (1817), 563-564 ; (1828), 573-574.
Vincent : Dr., 712.
Virár : 456.
Vithoba : god, 524.

Vologesocerta : Parthian mart (A.D. 100), 412.
Vovla : an estate, 545, 546.
Voyagers : Hindu, prehistoric, 711-715 ; in Palestine (B.C. 700), Persia (B.C. 480), Carthage (B.C. 300), Rome (B.C. 250), Greece, Germany, England (B.C. 200-B.C. 60), 403 and note 1 ; in Egypt, Alexandria, Constantinople and Jáva (A.D. 150), 414 and note 3, 417 note 1 ; in Persia, Alexandria, Ceylon, Jáva, and China (A.D. 500), 420 and note 5 ; in Persia and Arabia (650-900), 432 and note 6, 711 note 2 ; in Ormuz, Aden, Zanzibár, and Malacca (1300-1500), 446 and note 7, 712 ; in the Persian Gulf, Mokha, east Africa, Malacca, Sumatra, Cong, and Bassora (1500-1700), 468 and note 10, 488 ; in Maskat, Red Sea, Batavia, Yemen, the Somáli coast, Holland and England (1760-1811), 520 and note 3 ; in the Persian Gulf, Arabia, Africa, and the Bay of Bengal (1882), 350, 716, 730 note 1.

W.

Wages : 312.
Wahábis : 225.
Wájha Musalmáns : weavers, 243.
Válukeshvar : temple, 429 and note 1.
Watch Towers : 456, 457, 491.
Watson : Commodore (1757), 497.
Wedderburn : Sir W., 633.
Weights and Measures : 314, 315.
Wellesley : General, (1803) 318.
Wheat : 289, 444.
Wild Animals : 44-47.
Wild Tribes : 567 ; condition (1818), 567-568 ; (1836), 580 and note 2 ; (1842), 586.
Wilson : Professor, W. W., 411.
Wood-carving : 399.
Wool : 445, 467, 510.

X.

Xavier : St. Francis (1542), 200, 201, 461.
Xerxes : Hindus in the army of (B.C. 480), 403 note 1.

Y.

Yádavs : Devgiri (A.D. 1150-1310), 423, 437.
Yajurvedi Bráhmans : 86.
Yakshas : 406.
Yavans : foreigners in India, 405, 407 note 1, 413 and note 7, 414.
Yemen : trade with, 417, 520.
Yerangal : 457.
Yeshvantráv : Holkar (1802), 512.

Z.

Zamindárs : hereditary officers, deshmukhs and deshpándes, 540 note 1 ; 553 ; holders of izáfat villages, 565 note 1 ; Mr. Marriott an advocate of the zamindári system, 566 note 11 ; numerous in Kalyán, their emoluments and duties (1828), 572-573.
Zamorin : the Kalikat (1500), 448.
Zand or Zend : meaning of, 271 note 3.
Zanzibár : trade with, 444, 446.
Zizerus : perhaps Janjira, 410 note 6.

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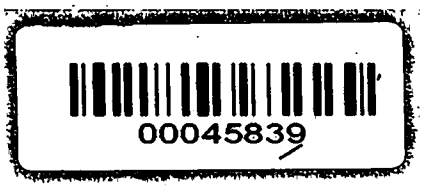

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